

TEMPLE MORMONISM

ITS EVOLUTION, RITUAL AND MEANING



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PREFACE

There has been in recent years a noticeably distinct shift in the emphasis which the leaders of the Mormon Church are placing on matters within their cult. It is apparent that just now they are stressing the observance of the Temple Mysteries. The President of the Mormon Church is quoted as stating that he purposes, henceforth, to give more attention to the mysteries than ever before. It is also apparent that Mormons are manifesting a greater interest in these ordinances. This book has been prepared, primarily, for the purpose of giving information which is believed to be authentic concerning the Temple rites. In order to give information as to the quality and character of the work done in the Temple, there is presented by the Rev. Dr. W. M. Paden a timely essay on the Evolution and Meaning of the Ritual. The Temple ritual, however, is herein presented as the work of a redactor. He is not creating, but simply assembling material which exists in considerable abundance, with proper editorial care. There are many reasons to believe that the ritual, as given herein, is in substantial accordance with current Temple usages.

The Evolution of the Mormon Temples and Their Ordinances

THE Mormons dedicated their first Temple in 1836, at Kirtland, Ohio. The main floor was used for public services, the upper floor as a sort of training school for prophets and missionaries. The services held in this Temple were open to all, there were no secret ordinances, the "Endowments" received were supposed to be endowments of the Spirit. Joseph Smith had not as yet received the ritual suggestions which were put into shape and action in the attic of the Temple at Nauvoo.

When the prophet and his people were obliged to forsake the Temple in Kirtland and flee from Ohio, they trekked to Missouri, which Joseph had assured them was the land of promise, where the great Temple should be built in which the Lord would appear when he came in judgment. Two different sites for this Temple were pointed out to Joseph by revelation and at both points ground was secured and dedicated. But Joseph's revelations, like other "well laid schemes o' mice and men" vanished into thin air. For the theocratic claims of Smith and Rigdon soon got them into trouble with the Missourians, and the Temple builders were obliged to flee back into Illinois.

Here at Commerce, which was renamed "Nauvoo," Smith was able to regather and organize his followers and to enthrone himself as the vicegerent of God, the Prophet, Seer and Revelator of the new Dispensation. He set out forthwith to build a Temple, in which his new Zion might entertain the Lord and in which the Saints might receive Divine ordinances and orders. This Temple was never quite completed and was not dedicated until nearly two years after Joseph had been shot to death by his enemies. But before his death, he had exploited his revelation concerning baptism for the dead and had so baptized a hundred or more of his more eager disciples in the Mississippi River. He soon discontinued this practice, however, as publicly baptizing a man over and over for a long list of his deceased forbears was not a good publicity stunt. He, therefore, had an additional revelation that baptisms for the dead could only be performed in the sacred and secret precincts of the Temple. When the basement of the Nauvoo Temple was enclosed and a baptismal font was installed, baptism for the dead was inaugurated as a Temple specialty. At that time it was the one special ordinance which must be administered in the Temple.

Joseph's last years were, to say the least, decidedly hectic, and his mind, as always very "absorbent." Moreover, he could change his mind at the twinkling of a new scheme of winning influence with his people and in the community. His change and rechange of attitudes as regards Masonry are fair exhibitions of his opportunism.

During the '30s when the anti-Masonic crusade was ascendant in western New York, Smith and Rigdon did not hesitate to work attacks on "secret combinations" into the Book of Mormon, the Pearl of Great Price, and their new translation of the Bible. We quote from the Pearl of Great Price:

"And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die. And swear thy brethren by their heads and by the living God, that they tell it not, for if they tell it they shall surely die. And this that thy Father may not know it, and this day I will deliver thy brother Abel into thine hands. And Satan swore unto Cain that he would do according to his commands, and all these things were done in secret. And Cain saith: Truly I am Mahan, the Master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan (Master Mason), and he gloried in his wickedness."

Pearl of Great Price, p. 12.

"Lamech having entered into a covenant with Satan, whereby he became Master Mahan, Master of that great secret which was administered unto Cain by Satan, and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam. Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake. For from the days of Cain there was a secret combination, and their ways were dark, and they knew every man his brother."

Pearl of Great Price, p. 14.

Other quotations and references having to do with the early attitude of the Mormons towards "secret combinations" may be found in S. C. Goodwin's pamphlet entitled, "Mormonism and Masonry." Dr. Goodwin is Past Grand Master and Grand Secretary of the Masonic Order in Utah, and his studies on this subject are well documented and thoroughly judicial.

Joseph's attitude towards "secret combinations" seems to have changed when he got into trouble with the Missourians and certain mutinous members of his own flock. He found that "it was not wisdom to proclaim all his teachings and doings to the world." His jewels should not be cast before swine lest they turn from the "revelations" and rend the Revelator. Some of his followers, however, were not born tongue-tied; others had not been hog-framed in with Joseph's will as the will of God. A number of these apostles of free speech, who had gathered in Missouri, were cast out of the church including two of the witnesses to the authenticity

of the Book of Mormon, and were ordered out of the state.

It was then that Joseph and his counsellors forgot their opposition to "secret combinations" and sanctioned the organization of a very select secret combination, usually called the Danites, which could be used in direct action. The lips of the members of this society were to be hermetically sealed and their deeds were to be deeds of darkness. Joseph and Sidney attended a meeting of the members of this secret combination, blessed them and prophesied over them declaring that "they should be the means of bringing forth the millennial kingdom." These Danites were "bound together by a covenant or oath and those who revealed the secrets of the band were to be put to death."

W. A. Linn, in his classic *Story of the Mormons*, quotes the Danite oath from evidence given before the Fifth Judicial Court at Richmond, Missouri, in a trial of Joseph Smith and others for high treason and other crimes against the state, November 12, 1838. The oath quoted by Linn is as follows:

"In the name of Jesus Christ, the Son of God. I do solemnly obligate myself ever to regard the Prophet and the First Presidency of the Church of Jesus Christ of Latter-day Saints as the Supreme head of the Church on earth and to obey them in all things, the same as the Supreme God; that I will stand by my brethren in danger or difficulty and will uphold the Presidency, right or wrong; and that I will ever conceal and never reveal the secret purpose of this Society called 'Daughters of Zion' (later Danites). Should I ever do the same, I hold my life as the forfeiture in a caldron of boiling oil."

"John D. Lee, who was a member of the organization, explaining their secret signs, says: 'The sign or token of distress is made by placing the right hand on the right side of the face with the points of the fingers upward shoving the hand upward until the ear is snug up between the thumb and forefinger.'"

Linn, p. 192.

When the covenants and doings of the Danites were revealed in court (and the testimonies are at least as veridical as Joseph's denials) Joseph denied the allegations and denounced the Order, as was his wont in those days when his followers were premature in teaching the righteousness of polygamy or indiscreet in practicing it. He called certain men who had the secrets of the Order naughty names and disciplined or expelled them from the church, though not all of them. The doings of the Danites were more easily repudiated than suppressed. Moreover, Brigham Young found use for this band of gun-men or knife-men during the early days of his reign in Utah.

But as the membership of the Danite band could not in the nature of the case be large and must be made up of men of the baser sort, Joseph and his counsellors, having denounced "the adder which was to bite the heels of the enemy," set out to identify

themselves with the Masons. For as they had in the beginning sought to make use of the teachings and history of the Christian church, though ready to corrupt its teachings and pervert its history, they now coveted the secrecy, history and honorable standing of Masonry, presuming that they could Mormonize it, hoping to use its covenants to cover their own teachings and purposes, and ready to renounce Masonry as they had renounced relations with the Christian church when not permitted to change its teachings and break with its principles.

Heber C. Kimball, Dr. John C. Bennett and Joseph's brother Hyrum had been Masons before they had entered the Mormon church. They and some others, therefore, sought and at length secured the necessary dispensation from the Grand Lodge of Illinois and, on March 13, 1842, Grand Master Jonas paid an official visit to Nauvoo and set the Lodge at work.

In Joseph's diary for March 15, 1842, we read: "In the evening I received the first Degree in Free Masonry in the Nauvoo Lodge, assembled in my *general business office*." A day later he writes: "I was with the Masonic Lodge and rose to the sublime Degree." The members of the neighboring Lodge at Quincy protested against the raising of Smith and Rigdon to the Degree of Master Mason at sight. The Mormons said that "the angel of the Lord had brought Joseph the keywords of several of the Degrees, which caused him, when he appeared in the brotherhood, to work right ahead of the highest to show them their ignorance of the greatest truths and benefits of Masonry. (*See Goodwin*.)

Within six weeks (May 4, 1842) Joseph was consulting with his brother Hyrum, Brigham Young, and other Mormon leaders concerning the celestializing of Masonry. Certain non-Mormon Lodges, getting wind of the doings at Nauvoo, again protested. After some investigation the Mormon Lodge was warned but left on probation. Joseph and his counsellors then went on with their transmutation of the work set agoing by Grand Master Jonas and at the same time gave Masonic Degrees. The *Warsaw Signal* called the members of these Nauvoo Lodges "Jack Masons." They went so far as to build a Masonic hall or Temple which they dedicated in connection with their April conference April 5, 1844. It is reported that when Joseph fell into the hands of the mob at Carthage, June 27, 1844, his last words were: "O Lord, my God, is there no help for the widow's son?"

Zina Huntington Young, divorced from her first husband, sealed for eternity to Joseph Smith and for time to Brigham Young, speaking at a mass meeting held in Salt Lake City November 16, 1878, said:

"I am the daughter of a master Mason; I am the widow of the master Mason, who, when leaping from the window of the Carthage jail, pierced with bullets, made the Masonic sign of distress but those signs were not heeded except by the God of Heaven."

L. D. S. Encyclopedia, p. 698.

After Joseph's death Brigham Young became su-

preme master of the situation. As it became certain that the charter given to the Nauvoo Lodge would be annulled, the Mormon Temple was hurried to completion, the Masonic Lodge disbanded, their hall or temple abandoned, and the energies of the Saints were devoted to the completion of a temple of their very own in which they could do their very own temple work in their very own way.

This temple was so far finished by October 5, 1845, that the general conference of the church was held in the temple auditorium, for the Mormon authorities had not at that time entirely rid themselves of the thought that at least a part of the temple could be used as a house for public worship and conference. The only special temple ordinances before that date were the baptisms for the dead, administered in the basement.

But the Saints had been promised other ordinances, and were eager for the revelations of "Celestial Masonry." The attic story of the temple was therefore set apart and dedicated for these sacred and secret ordinances. By the first of December, 1845, the temple attic was alive with candidates for their "endowments" or "degrees." Brigham turned himself and his confidantes loose on the new ritual or endowment service. He had now "no strings on him"; he was the Elohim of the *sacer ludos*, or sacred play.

The versions or reports we have of these initiation ceremonies make it clear, first, that the doings in this attic were raw; and, second, that the main teachings, oaths and action of the play were much the same as they are today.

The Nauvoo Temple was not fully dedicated until April 30, 1846, but during the months preceding its dedication thousands of the builders of the temple had taken their endowments in its attic. Then Brigham and his chosen followers began moving West and within a year Nauvoo and its temple were in the hands of their enemies. By July 24, 1847, having led the vanguard of his followers as far as Salt Lake valley and thinking that he and his people were beyond the reach of the laws and lawlessness of Ohio, Missouri and Illinois, the new prophet said: "This is the place."

During the years of exodus or "gathering" and the early years of pioneer settlement in Utah, the Mormons had no time or money to put into temple building and little use for secret ordinances or "combinations" save in dealing with apostates, and this could be done by the gun-men or Danites. They needed shelter for their families more than they needed a temple; men who could irrigate more than men who could wash, anoint and put them through long services of initiation into the secrets of their faith and pledged obedience to the priesthood. They had little need of esoteric teachings during these years of isolation. Brigham was king, and could and did speak out freely. He ceased having revelations to be added to the Doctrine and Covenants and gave out orders to be obeyed. Nor was he over-eager to give the secret ordinances a local habitation and palmary attention.

It is probable that a few of the elect were put through an endowment ritual, with its signs, grips, covenants and penalties. A Mormon historian says that Addison Pratt was the first of those so favored and that his "endowments" were given him on Ensign Peak May 27, 1849. In the recently published Centennial History of the Mormon Church, written by B. H. Roberts and endorsed by the church, we are told that certain endowments were given under the direction of Heber C. Kimball in the old Council House of Salt Lake City.

"The old Council House was the first permanent public building erected in Salt Lake City. It was designed as a general Council House for the church but was also used by the provisional state of Deseret as a state house. During the early days of Utah the territorial legislature met there. It was also used for sacred purposes. Under instructions from President Young, Heber C. Kimball, on the 7th of July, 1852, resumed the administration of endowment ordinances to the Saints in it, which privilege had been suspended since the expulsion from Nauvoo. The Council House stood on the southwest corner of South Temple and Main Street, the site now occupied by the Deseret News Building."

History, Vol. 4, p. 13.

It is also possible that Father Morley and a few others peddled the rites of Nauvoo in some of the marginal settlements of Utah, being careful in their choice of confidantes. But it was nearly ten years after the cessation of temple work at Nauvoo that the Old Endowment House of Salt Lake City was dedicated and put into commission (July 5, 1855).

It should be noted that the endowments given in the Nauvoo attic, while they contained the seed of later endowments and of the endowments of today, were introductory and incomplete. As Brigham Young said in one of his early discourses:

"Those elders who helped to build it (the temple at Nauvoo) received a portion of their first endowments—some of the first or introductory ordinances. * * * The preparatory ordinances there administered were but a faint similitude of the ordinances of the house of the Lord in their fullness. * * * Be assured, brethren, there are but a few, very few, of the elders of Israel who know the meaning of the word 'endowment.'"

See Journal of Discourses, Vol. II, pp. 32 and 33. ←

It is evident that the endowments given in the Old Endowment House of Salt Lake City were, save baptism for the dead, for the living. The candidates were ordained and took covenants for themselves and were married for eternity for themselves, and not for their deceased kinsfolk. The Temple ordinances had to do with the power of and obedience to the priesthood, solemn promises to pray for the discomfiture of their enemies, and the sanction

and solemnization of plural and other marriages for time and eternity.

Versions and reports of the services held in the Salt Lake Endowment House during early days indicate that they were very like those held in the attic of the temple at Nauvoo. Brigham Young took the part of Elohim, Heber Kimball that of Jehovah. Eliza R. Snow, the more or less widowed plural of Joseph Smith, took the part of Eve, and W. W. Phelps played the Devil. The instructions given and oaths taken were evidently very realistic. There was no reticence about the privileges and duties of plural marriage. As for the penalties of apostasy or deadly sin, the covenanters had reason to know that they could only be saved from final perdition by submitting to blood atonement, i.e., by having their throats cut from ear to ear. And whatever change may since have been made in the oath of vengeance, there is no doubt but that during the '50s and '57s—years in which the Mormons were in rebellion against the federal government—this oath or prayer was given and accepted at its face value.

During the '60s, Brigham was still monarch of all he surveyed, in spite of grasshoppers, Indians, apostates, federal judges and United States Commissioners. Men who had assassinated apostates or who had participated in the massacre at Mountain Meadows were protected, pluralists were honored, and prayers of vengeance were encouraged in the Endowment House.

By the end of the '60s, a detachment of the U. S. Army had established Camp Douglas, the Union Pacific railroad had entered Utah, the Emma mine was being exploited, and the Godbeites had been thrown out of the Mormon church for insisting on their right to run their own business. It became more safe for outsiders to settle in Salt Lake City for the endowment oaths had lost some of their power to suppress free speech and terrorize apostates and non-Mormons. With the influx of Gentiles during the early '70s came the establishment of Catholic and Protestant missions, the organization of the Liberal Party, the founding of the Salt Lake Tribune, and more energetic endeavors of the federal authorities to prosecute, convict and penalize polygamists, including Brigham Young, and to bring to justice the inspirers and perpetrators of the Mountain Meadow massacre of 1857.

During this period of increasing publicity, work on the Salt Lake Temple, ground for which had been broken on February 14, 1853, lagged; and the ordinances and covenants of the Endowment House were being neglected. The little Old Endowment House was at once too conspicuous and too inconspicuous to impress either the Saints or the sinners. As a matter of fact, there were dwellers in Zion who had "got their eyes open," and the atmosphere of the city of the Saints was disturbed by contrary winds.

It was during this decade that Brigham and his oathbound subjects saw the need of increasing their number and tightening the grip and expanding the

reach of the endowment services. The Endowment House at Salt Lake City was not a Temple, and the Salt Lake Temple was as yet largely a dream, at times very like a nightmare. So Brigham decided that a real Temple of Temples must be built, if not in Zion in one or other of the villages or towns where there were fewer Gentiles or apostates to throw cold water on the Temple visions.

Manti, Logan and St. George were chosen as most immune to Gentile influence and most responsive to orders of the priesthood.

The Temple at St. George, 350 miles southwest of Salt Lake City, was the first to be dedicated. The font in the basement was consecrated to baptism for the dead in January, 1877, but the Temple was not opened for the administration of endowments until the following April, when Brigham Young, his counsellors and most of the apostles were present.

This was the first of the present-day Temples of Mormonism and the first in which other ordinances than baptism were performed for the dead. This is clearly stated by Orson Pratt, who had perhaps more to do with the development of the endowment ritual than had Joseph Smith or Brigham.

"There were no rooms for washings in the Kirtland Temple. In the Nauvoo Temple a font was prepared for the baptism of the dead. We have of late constructed a Temple at St. George. Blessings have been administered in that Temple that were totally unknown in the two former Temples, namely, endowments for the dead." *J. of D., Vol. XIX, p. 19.*

The form of the endowment ritual was not much changed but its application to vicarious work was greatly expanded. For in the Temple at St. George and in its successors one can not only be baptized for the dead but ordained to and endowed with the priesthood for them, married for them, and give them claim to their children. Thus Temple Mormons hope to give those who have not heard and accepted the Gospel according to Joseph Smith an opportunity to accept it in the life to come.

This vicarious work interested Wilford Woodruff (afterwards President of the church) so very much that it is said that he would go to St. George and virtually live in the Temple for weeks doing such services. In a discourse delivered in the Salt Lake City Tabernacle September 16, 1877, he tells the story of his Temple work for the signers of the Declaration of Independence and fifty other eminent men, including Columbus and John Wesley. He then baptized McCallister, the president of the Temple, for all the presidents of the United States save three and said he: "When their cause is just some one will do work for them." *J. of D., Vol. XIX, p. 229.*

The year '77 was a year of transition and orientation, old things were ending, new things beginning. John D. Lee was executed at Mountain Meadows, some fifty miles north of St. George on March 23rd,—aiders and abettors of his crime having turned state's evidence. The 47th annual conference of the

Mormon church was opened at St. George on April 6th and the Temple was dedicated. This according to Brigham Young, was "the first completed Temple in which all ordinances could be performed for the living and the dead since the one built by Solomon." (*J. of D., Vol. XIX. p. 220.*) Brigham Young died on August 29, and at the semi-annual conference, held in Salt Lake October 6th, John Taylor presided as president of the Twelve Apostles, John W. Young and Daniel H. Wells being sustained as his counsellors.

During the '80s the Temples at Logan and Manti were completed and dedicated—the Temple at Logan in 1884, the Temple at Manti in 1888. Not much else was done during this period by way of Temple work, save as the Temples were used as places of hiding and secret counsel. For the United States marshals and Federal courts, backed by the Edmunds and Edmunds-Tucker laws, were making the prosecution of polygamists something more than a "talk-fest." Hundreds of the leading Mormon Apostles, Seventies, Stake-Presidents, Bishops and Elders were convicted and fined or sent to the penitentiary. Other hundreds went "to the underground"; President Taylor himself spent much of his term, as mouth-piece of God, in hiding.

The Mormon leaders had matters of more importance to deal with than marriage for eternity or baptism and other ordinances for the dead; apostles who had urged the duty of doing work for the salvation of the "spirits in prison" now had enough to do to keep their own bodies out of "the Pen." Pluralists were less eager to work their way in Temple robes to celestial glory than to escape wearing the striped suits provided for convicted "cohabs."

The Temples had, however, some protective values; marriages which were not of court record had honorable place in the records of the Temple; though even the demands of the Federal courts failed to bring these records out of hiding. To subpoena the President of a Temple "sub duce tecum" was a futile expedient. Such a witness would aver that there were no such records; that he did not know where they were; or that he would go to the penitentiary rather than violate his vows as a Temple Mormon.

After the death of President Taylor, in 1889, Wilford Woodruff was semaphored into the President's chair; it was not an easy chair.

The United States Government continued to tighten the laws in re plural marriage or polygamous cohabitation and intensified its activity towards enforcing them. The pluralists were forced to face disfranchisement and the church to face the escheatment of its property. It looked as if the church authorities must abandon their polygamous teaching and practice or see their Temples go the way of the Temples at Kirtland and Nauvoo.

The Salt Lake Temple, on which they had been working off and on for nearly forty years, was as yet unfinished, and such secret endowments as could be taken were taken in the Old Endowment House or in one of the out-of-town Temples.

President Woodruff, after counseling with the enemy, surrendered to the "nepushities" of the situation and got a revelation or put forth a manifesto in which he advised his people "to refrain from contracting marriages forbidden by the laws of the land." (September 24, 1890.) With the assistance of Judge C. C. Goodwin he then wrote his pathetic plea to the President of the United States for amnesty and the restoration of the escheated church property.

Before this plea was granted, President Woodruff, Joseph F. Smith, his first Counsellor, and other Mormon authorities, being brought into court, swore that the manifesto meant the cessation of all polygamous relations as well as the prohibition of new polygamous marriages. The prayer for amnesty was then granted.

Then came an era of seeming submission and peace, and the Mormon church, led by President Woodruff, who was an ardent Temple Mormon if not a sincere and willing renouncer of polygamy, bestirred itself to complete its forty years' work on its Temple in Salt Lake City. For, while it was quite usually supposed that plural marriage was the most essential and important peculiarity of Mormonism, this was not true. The strongholds of Mormonism were not its harems, but its Temples. As we read in their authorized Temple Manual, "Temple work lies at the very foundation of the restored Gospel of Jesus Christ."

In the recent commentary on the Doctrine and Covenants we read:

"The rearing of a Temple of God in the world is the construction of a citadel by the followers of Prince Emanuel in the territory claimed by Diabolus; hence his rage when the people of God build Temples. But for the Temples and the communion with God established through Temple services, the church might have been overwhelmed."

Commentary on Doctrine and Covenants, p. 893.

The Mormon leaders, having been defeated in their war in defense of plural marriage, turned the minds of their people to work in their unviolated Temples and work towards the completion of their great Temple in Salt Lake City. When this Temple was dedicated, in April, 1893, thousands of the Saints who had contributed money and labor towards its erection were unable to get into the large upper room of the building in which the dedicatory services were held. The services were, therefore, repeated, sometimes twice daily, for three weeks, and it is said that over 60,000 of the faithful were made glad in beholding the realization of their long cherished hopes and joined in shouting "the Hosanna" taught them by Lorenzo Snow. Since then not even Mormons of the common garden variety have been knowingly admitted to the Temple, only those Saints who have taken or desire to take their vows of obedience and secrecy are permitted to ascend the Temple stairs or participate in the Temple mysteries.

After the dedication of this central citadel of

Mormonism, there was a decade or more of rest from Temple building but a renewal of activity in Temple work. Such work had been more or less neglected during the disturbing eighties and after President Woodruff had ordered the pulling down of the Old Endowment House as a sedative to the suspicions attached to its use. The old endowments were now put into commission on a large scale, in the more comely and convenient working rooms of the new Temple. As a result, thousands who had contributed to its erection were eager to claim their reward in endowments for exaltation. Some were simply curious, now that the Temple works were in commission, to see the Temple working. They wished to assay the values of their "Dream Mine." Some of these gold seekers had the experience of the Englishman who crossed the ocean to take his endowments in the Old Endowment House. "I came," said he, "expecting everything. I got nothing."

Within a few years after the completion of their great Temple, the Mormon authorities, quietly at first but more boldly later, began to return to their old ways. Their misdoings had been pardoned; Utah had, in 1896, been endowed with statehood and could now manage its own domestic and political affairs.

Moses Thatcher, one of the twelve apostles, refused to accept orders from the First Presidency and his Quorum as regards his candidacy for a seat in the U. S. Senate. He was defeated, defrocked, and, according to his testimony, was thereafter refused admission to the ordinances and counsels of the Temple.

A year or so later B. H. Roberts, a Temple Mormon, who had married an additional plural since the Manifesto of 1890, was nominated and elected to Congress. Thanks to the pressure put upon Congress by the American people, he was refused the seat he sought.

The next move of the "Big Fifteen" who control the Mormon church led to the election of one of their number, Apostle Reed Smoot, to the U. S. Senate. It was thought that as Apostle Smoot was not himself a practicing pluralist the Senate would overlook his apostolic responsibility for the rejuvenation of polygamy, which was being encouraged by President Woodruff and exemplified by two or three of Mr. Smoot's fellow-apostles who had taken new plurals.

It emerged during the course of the Senate's investigation that scores if not hundreds of new plural marriages had been sanctioned or winked at by President Woodruff and his apostles after the promised cessation of the practice. Most of these marriages had been contracted outside of the United States, especially in Mexico. It is now acknowledged by President Heber J. Grant that President Woodruff had interpreted his advice that the Saints refrain from "marriages forbidden by the laws of the land" as applying only to the United States, and had authorized certain of the apostles, notably Apostles Taylor, Cowley and Brigham Young, Jr., to cele-

brate such marriages in Mexico or elsewhere beyond the reach of our Federal courts.

After months of investigation, the Senate's Committee, having assured itself of these facts, brought in a majority report, recommending Apostle Smoot's exclusion from the Senate. The report went over to the next session of Congress. Meanwhile, things had been happening in the Mormon church. President Woodruff had died and Lorenzo Snow had become the mouth-piece of his people. Seeing the storm raised by Woodruff's interpretation of the manifesto and the willingness of his apostolic counsellors to have it so, the new President repudiated Woodruff's policy and declared that he would sanction no more plural marriages anywhere on the face of the earth. Apostle Smoot came home from Washington and had his fellow apostles, John W. Taylor and M. W. Cowley, who had taken new plurals and celebrated new plural marriages for others since the manifesto, dropped from the Apostolic Quorum. He also saw that some other notorious violators of the anti-polygamy compact were disciplined. He then went back to Washington, reported his work as an Apostolic Hercules, and was given his seat in the Senate. Since then, this hard-working cardinal of the Mormon church has represented both his church and his state in the national councils and has done it well; but in order to do so he was obliged to give polygamy, one of the favorite inside peculiarities of Mormonism, the death stroke.

After the failure of the Mormon "die hards" to rehabilitate the practice of plural marriage, the Mormon leaders again turned the attention of the Mormon people to their Temples and Temple building. It was as if they had said, "Our Temples are intact, and in them we can foster and protect the more essential peculiarities of our organization. The world may break into and break up our connubial corporations but it will not and can not interfere with the secret ordinances, oaths and counsels given and taken in our Temples." The Mormon authorities had good reasons for their emphasis on Temple work, Temple teachings and Temple counsel. For it had become evident that political propaganda could be more safely transmitted through instructions given to an oathbound priesthood than through harangues in the Tabernacle or editorials in *The Deseret News*. It was also becoming more evident that certain peculiar doctrines of the church could be better conserved in a Temple ritual than by authorized public avowal. Moreover, the Saints of the Dispersion desired and deserved opportunity to do work essential to their exaltation without making long journeys to Utah, for the Saints had been scattering rather than gathering. So three new Temples have been built during the last ten years.

The first of these new Temples was dedicated at Laie on the Island of Oahu, November 27, 1919. The exterior of this Temple, as of the other two recent Temples, is of the Reformed Egyptian rather than of the Utah or grain-elevator type. The interiors, however, are provided with the usual series of rooms in which the endowment degrees are given

and received. The Hawaiian Temple gives the natives, of whom several thousand are Mormons, opportunity to secure the exaltation of priesthood in marked union suits and white robes. The authorized description of this Temple tells us that "One room contains a supply of certain articles of white clothing which are required to be worn with the ceremonies performed, and each person receives therefrom that which is needed."

The second of these new Temples was dedicated at Cardston, Alberta, August 26, 1923. This Temple is also for the Saints of the Dispersion, many of whom fled to Canada during the years when the season was open for the hunting of "cohabs" in Utah. Others less interested in international commerce have since joined this Canadian colony, which now numbers about 10,000 souls. Vachel Lindsay and Stephen Graham have given us an account of their visit to this Temple a few weeks before it was closed to profane eyes.

"The guide, a curious old fellow, strewed the Temple floor with his aitches. 'Ere,' said he to our company, 'Ere we seals. This 'ere room is for ordinances only. No, we don't worship in the Temple. It is not used for public worship. 'Ere in the Temple we 'as the ordinances and meditations.' Then, wishing to interest the women of our party, he turned our attention to the cooking and lighting and warming and washing conveniences of the Temple. 'You 'ave 'ere,' said he, 'the electric stoves to cook the meals. You couldn't keep running in and out of the Temple in yer sacred garments to get meals at resterongs, so we cooks 'ere.'" When Lindsay asked him about polygamy, the old guide's eyes flamed as he growled: "Polygamy 'as been done away with long ago when Utah was received into the Union." The party was then hurried through the rest of the Temple and when the poet offered his hand the old guide gave him a left-handed good-by, which Lindsay interpreted as a gesture of profane implication.

The third and last of these new Temples is located in Mesa, Arizona, and was opened for endowments and secret counsels in the Fall of 1927. Arizona had also in other days been a hiding place for pluralists and more recently a refuge for pluralists and other migrants from the Mormon colonies in Mexico. As is usual when Temples are put into commission, the services have been very popular. We quote from an interview with the Assistant President of this Temple as printed in a recent issue of the Mesa News:

"During the month of February just past (1829) 10,215 ordinances were performed, this number exceeding that of the Manti, St. George, Cardston (Canadian), and Hawaiian temples for the same month. In fact, the average for the whole of last year for the amount of work done was exceeded by only the Salt Lake and Logan, Utah, temples, which are situated in the center of the Mormon population.

"A great many from Mexico and coast points

have taken part in the work here. An excursion organized during the month of January for members of the church in Graham county resulted in an average group of 100 here from the county during each of the four weeks.

"A similar excursion for that county is planned for May. A special session for the Snowflake stake was held last November and another will be arranged for April. Next Saturday a group of young people from Prescott will be here to participate in the juvenile sessions held every Saturday."

At the Semi-Annual Conference held in Salt Lake City April 6, 1928, President Heber J. Grant made report concerning the dedication of the Temple at Mesa, saying:

"During the last year it has fallen to my lot to have the blessed privilege of going into Arizona and there dedicating one more temple to the Most High God. I rejoice exceedingly in the remarkable publicity that is given to us by the newspapers of Arizona. They devoted page after page to an account of the erection of the temple, and in publishing a sermon upon vicarious labor for the dead by Elder Joseph Fielding Smith.

"I rejoice in the temple work that is now being done. For years I felt I was too busy to find a day or an evening to go to the temple. A little over a year ago I made up my mind that, by planning my affairs, by staying away from lectures or concerts or theatres or operas, that I could go to the temple at least once every week and have ordinances performed in behalf of some of my loved ones who have passed away. By making up my mind that I could do this, I had no difficulty whatever in going through the temple once a week during the entire year. Starting this year I felt that by a little extra effort I could go twice a week, and I have had no difficulty in doing this. Up to the first of April I had endowments to my credit of more than two a week for this year. . . . I pray that the Lord will inspire all of us to greater diligence in performing to the full extent of our ability the duties and the labor that devolve upon us in doing vicarious work for our dead."

The Christmas number of The Deseret News, issued December 20, 1930, gives conspicuous place to an article headlined as "THE GREAT AWAKENING IN GENEALOGY AND TEMPLE WORK." In the course of this article we find President Grant's record as a Temple Mormon for the year 1930 and his own testimony concerning the way he does his Temple work and what it has cost him. We quote:

"The Priesthood has been restored; Israel is being gathered; Zion is being built up, and worthy saints of God are now privileged to enter the House of the Lord and receive therein

the blessings of the Priesthood, and by virtue of the authority bestowed to officiate as saviors upon Mount Zion.

"The labor of carrying the opportunity of salvation to the living and to the dead has gone steadfastly forward. It is not attended with a great blare of trumpets, but all conversant with the forward strides made in the preparation of records and in the performance of ordinances for our kindred dead must be convinced that in these activities we stand today on the threshold of a new era, we are on the eve of a great awakening.

* * *

"Probably the most powerful influence in bringing about the present awakening is the shining example of President Heber J. Grant. No one can fail to understand his teachings; no one can plead lack of time for this sacred work in face of the record he had made.

"From January 1, 1930, to November 24, 1930, President Grant and family have performed the following:

"Baptisms, 287 males, 626 females, total 913; endowments, 338 males, 648 females, total 986; couples sealed, 764; children sealed to parents, 1,767; grand total, 4,430.

"In word and action he has effectively shown that vicarious service is a labor devolving upon every individual in the Church. From the president down no members are exempted from this responsibility and this blessed privilege, no matter what rank or position they may hold. As individuals we are born with a heritage to perform this work, as officers we bear our personal duty and in addition the responsibility of setting a worthy example of leadership.

"At a genealogical convention held in Preston, Idaho, President Grant uttered this inspiring message:

"I am deeply interested in genealogical work. I had the pleasure on Friday night of going through the temple with a company of twenty-two relatives and friends. On an average, from twelve to more than twenty of us representing the Grant family go through the temple once a week. I have one person going through the temple all the time at my expense. I have in my employ a sister who devotes all her time to the preparation of genealogical records. Last year I expended in the neighborhood of \$200.00 per month during the entire year for genealogical research work pertaining to the families to which I belong in direct descent and through marriage."

As one by one the Mormon temples are completed, we can almost hear President Grant an-

nounce and join in his favorite dedication hymn (*Hymn No. 139*):

"Ho, ho, for the temple's completed,
"The Lord hath a place for his head;
"The Priesthood in power now lightens
"The way of the living and dead!
"See, see 'mid the world's gaudy splendor,
"Confusion and folly and sword,
"The 'Mormons,' the diligent 'Mormons,'
"Have rear'd up this house to the Lord.

"Seeking the wisdom of Joseph
"Whose blood stains the honor of state,
"And tithing and sacrifice daily,
"Teach Saints the true way to be great.
"Mark, mark (for the Gentiles are fearful)
"The work of the Lord has begun;
"Already, this monument finished,
"Is counted one miracle done."

The Temple in Salt Lake City is called "The Great Temple" by Brighamites or Utah Mormons, but, according to very specific revelations fathered by Joseph the Prophet, the Great Central Temple is to be built at Independence, Missouri. We give the revelation as accepted by all Latter-day Saints and printed in Section 57 of the Book of Doctrine and Covenants:

"Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandment, in the land of Missouri, which is the land which I have approved and consecrated for the gathering of the Saints. Wherefore this is the land of promise, and the place for the City of Zion and thus saith the Lord your God if you will receive wisdom, here is wisdom. Behold the place which is now called Independence is the center place and a spot for the Temple is lying westward upon a lot which is not far from the court house."

Doctrine and Covenants, 57, 1-3

The Brighamites or Utah Mormons do not at present seem eager to gather in Missouri, their land of promise, or by building the Temple as ordered by their Prophet to make of Independence the New Jerusalem.

The Josephites or Reorganized Church of Latter-day Saints are more consistent and persistent in their wish to fulfill Joseph's prophecy and obey his commandments. For they have recently transferred their headquarters from Lamoni, Iowa, to Independence, and have been re-emphasizing the teachings of Joseph regarding the gathering of the Saints.

The trouble with the two major sects of the Saints,—the Brighamites, who number 500,000, and the Josephites, who number about 100,000,—is that a minor sect of Mormons,—the Hedrickites, numbering perhaps 1,500,—have possession of the Temple lot and have broken ground for the long-promised Temple. As neither the Josephites nor the Hedrickites accept the secret ordinances and oaths required

of Temple Mormons by the Brighamites and as these two sects seem to have the inside track in Missouri, the Brighamites will not build their next citadel of secrecy and priestcraft at Independence.

We know of no better statement of the attitude of the Utah Mormons towards Missouri as the "land of promise" and Independence, Mo., as the final headquarters of the Mormon millennium than that made by Apostle A. W. Ivins at a recent semi-annual conference. We give it as reported in the Salt Lake Tribune October 6, 1929:

"The Latter-day Saints are now fulfilling the prophecy of Isaiah that the Lord's house shall be established in the top of the mountain and the time has not yet come to build a temple in Jackson county, Missouri, although the latter will be the eventual gathering place of the saints, declared A. W. Ivins, first counsellor in the first presidency of the L. D. S. church, in addressing the morning session of the 100th semi-annual conference Sunday in the tabernacle.

"President Ivins said that agents of the Church of Christ, a cult whose members are known as the 'Hedrickites,' had visited him in his office, soliciting the aid of the L. D. S. church in the building of a temple at Independence, Mo. 'You will see,' the speaker told the assemblage, 'that in spite of our good will toward the Church of Christ a coalition in such an undertaking is impossible, and, although a building may be erected, it will not be the house of God.'

ASKS WHAT WOULD THESE PEOPLE DO WITH TEMPLE

"The question was asked by President Ivins, 'What would these people do with a temple? They do not believe in work for the dead and these are the most important ordinances performed in the temple. We will not build a temple there until the Lord speaks through the servants of His church.'

* * *

"Isaiah said, President Ivins explained, that the mountain of the Lord's house will be established in the top of the mountain and all the world will flow unto it. He pointed out that 'the mountain of the Lord's house' means the headquarters of the true church of God.

" 'If this revelation,' the speaker said, 'is not being fulfilled by the Latter-day Saints, it will never be fulfilled.'

* * *

"President Ivins showed how the second part of Isaiah's prophecy is coming to pass by pointing out that thousands of visitors each year are coming to the bureau of information on the temple grounds in Salt Lake, seeking information on the Latter-day Saints and their church."

It is likely that as years go by Mormonism, its mysteries having become an open secret, will cease to be a mystery religion and its Temples become houses of prayer, their doors wide open to all who seek the light or worship God in Spirit and in truth.

The Temple Ritual

FOREWORD

The Temple ritual as it is here given, while true to the spirit, action and phrasing of the Endowment Service, is of course a condensation as the service is at least three hours long. The Redactor has simply taken the various endeavors which have been made to put the ritual or portions of it on paper and sought to cipher out the greatest common divisor of these reports. Some of the reporters have seen rather than heard; some have been more interested in the words of the ritual; others in its action; and still others have felt their way through the service. Those who have given fullest account of the action and wording of the service do not always agree as regards the *dramatis personae* and the points at which they appear. But the reporters who have been through the Temple oftenest are in closest agreement as regards the content of the ritual. Moreover, those who have been through the Temple more recently agree, in the main, with those whose knowledge of the ritual goes back to the old Endowment House. As the Redactor is not and never has been a member of the Masonic or other Fraternity, his acquaintance with forms of initiation has been derived from Mormons and ex-Mormon sources.

(Sgd.) REDACTOR.

The Mormon Temple Endowment Ceremonies

PREPARATORY WORK

The first step towards taking the endowment is to go to the Bishop of the Ward to which the candidate belongs. If the candidate pays a full tithing a "recommend" is given him at once. He then takes it to the President of the Stake, who countersigns it.

The candidate then procures his or her temple clothing. For a man this consists of the special under garment, a shirt and a pair of white pants, a robe and a girdle, a cloth cap and a pair of cloth moccasins and a green silk apron, upon which is embroidered nine fig leaves. For a woman the sacred under garment, a white skirt and blouse, the robe and girdle, a white cloth, cap or hood, a part of which may be used as a veil, the cloth moccasins and the fig leaf apron.

THE ANNEX

Armed with the "recommend" and endowment clothing, the candidate goes to the Temple and enters by the Annex, the door of which is nearly always open. Here he finds a small room which has the appearance of an office. In the center of this room is a table on which is some suggestive cash—the contribution of those who have gone before him. At this table he presents his "recommend," which is closely examined for future identification, as the "recommend" is good for six months, and makes his donation to the cash. The very poor, we are told, are not expected to contribute. They can, however, be made to feel very uncomfortable.

RECORDER'S OFFICE, CHAPEL AND SUBWAY

Having presented his credentials and paid his fee or honorarium, he goes to the recorder's desk, where there are three or four recorders. To one of these he gives his genealogy, which consists of the place where he was born, the names of his parents, etc. If he is taking endowment for the dead he gives his data concerning them. The data for sealing or marriage are given to another recorder.

THE CHAPEL AND ORDAINING OF ELDERS

He then proceeds to the chapel, which is located in the Annex, where he sits quietly until the others have settled their genealogy, etc. When all are ready a hymn is sung, there is a prayer, a short address, and another hymn.

Then the males who are taking endowments for the dead retire to an alcove behind curtains, where they are ordained elders on behalf of the dead, as no one can take these endowments excepting those holding the Melchizedek Priesthood. One of the

Temple workers officiates in this ordination, laying his hands upon the candidate and saying:

"Brother—In the name of the Lord Jesus Christ and by the authority of the holy Melchizedek Priesthood I ordain you an elder of the Church of Jesus Christ of Latter-day Saints for and in behalf of _____, who is dead."

The candidate is then allowed to pass through a door on the left to a subway connecting with the main building, where he is instructed to remove his shoes, as "the place whereon he stands is holy ground." Having done this, he is permitted to go up some steps into the Temple, the same order being observed by the women.

Entering the Temple, he finds himself in a long corridor which passes from north to south through the basement or lower floor of the Temple proper. The Creation Room and the Garden of Eden are on the left side of this corridor, the Washing Rooms and Baptismal Font are on the right or west side.

THE WASHING ROOMS

The baths and dressing rooms for the men are located along the northwest side of this half of the Temple. Similar rooms for the women are on the southwest side. Intervening and entirely separating these rooms is the great Baptismal Font. Each of these Washing Rooms contains its quota of bath tubs, which are well supplied with hot and cold water.

The candidate, being directed to these washing and dressing rooms and having divested himself of all his clothing, awaits his time in the bath with his special inner garments over his shoulder. A Temple worker goes with him into the bath to officiate in these Temple lustrations. As the candidate is washed, the officiant hurries through the lustration ritual.

THE LUSTRATION

"Brother, having authority, I wash you that you may be clean from the blood and sins of this generation. I wash your head that your brain may work clearly and be quick of discernment; your eyes that you may see clearly and discern the things of God; your ears that they may hear the word of the Lord; your mouth and lips that they speak no guile; your arms that they may be strong to wield the sword in defence of truth and virtue; your breast and vitals that their functions may be strengthened; your loins and reins that you may be fruitful in the propagating of a goodly seed;

your legs and feet that you may run and not be weary, walk and not faint."

THE ANOINTING

After being dried with a towel—not always fresh—the candidate is passed on to another attendant and is anointed with oil. The oil is very definitely applied to the various organs of his body. The pronouncements used in this ceremony are much the same as those used in the lustration ritual.

THE CONSECRATION OF THE GARMENTS

After the washing and anointing the candidate is then taken in hand by another officiant, who, having given him the right to put on his endowment garments, gives him his new name, saying:

"Brother, I now give you these garments, which are patterned after those given to our father Adam when he was found naked in the Garden of Eden. They are called the garments of the holy priesthood, and will prove a shield and protection to you till you have finished your work in righteousness upon the earth. They are never to be removed except for purposes of cleanliness, and then for no longer than necessary. With these garments I give you a new name which is never to be divulged to anyone. It is a key word and will be required of you at a certain part of these proceedings this day. The name I shall give you is ———."

The name is then whispered in the ear, usually one taken from the Bible or the Book of Mormon. The candidate then puts on the garment, over the oil.

DRESSING ROOM

The candidate then retires to the dressing room, where he puts on a shirt and a pair of white pants and white stockings. In early days a long white shirt or smock was the only covering worn over the endowment garment. The women wear a white skirt and blouse over "the garment."

THE DOOR OF CHAOS OR THE CREATION ROOM

The candidate now takes his bundle, containing robe, sandals, cap and apron, and falls in line to await the opening of the door to the Creation Room. He passes through this door and, when his turn comes, goes to a table where he is again identified and supplied with a ticket. On this ticket, if he is doing proxy work, is inscribed the name of the dead person whose endowment is to be taken. He is counted with the others by a man who stands beside the doorway and, being identified, takes a seat, and awaits the arrival of the rest of his class. The delay may be tedious as the washings and anointing take time if there are many candidates. The seats in this room are of the adjustable kind, the same as used in theatres and places of amusement, as are the seats in all the other rooms.

The room in which the candidate now finds himself is called "Chaos or The Lower Instruction

Room," and is supposed to represent the state of affairs before the world was organized. It is totally devoid of ornament of any kind except two hands clasped in the grip known as "Fides" over a doorway, which is concealed by a curtain. After all are seated the men on the right, the women on the left, which is the order all the way through the initiation service, they are again counted very carefully.

When all is quiet, a man dressed in white flannels, representing Elohim, comes from behind the curtain and, addressing the audience, says:

"Brethren, you have been washed and pronounced clean—that is, clean from the blood and sins of this generation. You have been anointed that you may become kings and priests to our God and His Christ: not that you have been anointed kings and priests, but that you may become such. This will depend upon your faithfulness.

"Sisters, you have been washed and anointed that you may become queens and priestesses unto your lords, that is, your husbands. You also have had garments given you and with those garments, a new name which you were told never to divulge to anyone; it is, however, a key word and will be required of you at a certain place in going through these endowments this day.

"And here I would ask if any of you desire to retire at this stage of the proceedings. If so, you have now an opportunity to do so by raising the right hand—No hands raised; very well.

"You will now hear three voices,—the voices of Elohim, Jehovah and Michael. Elohim will command. Now give your attention and hear what you shall hear."

THE CREATION

Elohim retires behind the curtain. After some minutes' pause, the silence is broken by voices apparently at a distance.

Elohim—"Jehovah! Michael! See, there is matter unorganized. Let us go down and form a world like unto other worlds which we have formed, where the spirits who are awaiting bodies may tabernacle."

Jehovah and Michael—"We will go down."

Elohim remains in the Celestial World while Jehovah and Michael do the work of creation. This is now carried on in accordance with the account found in the Book of Genesis. Jehovah and Michael say, at the end of each day, "We will now go and report this our labor of the first, second, third day," and so on. On receiving instructions concerning the work of the next day, they invariably answer, "We will go down." Elohim saying, "It is well." On the fourth day, when Elohim gives the order to place lights in the firmament, the word "lights" is spoken in a loud voice, and immediately the lights in the chandelier or electrolier are turned on. At the end

of the fifth day Michael and Jehovah, being well pleased with their work, feel to say:

Michael—"Jehovah, see the earth which we have formed and plentifully supplied with animal and vegetable life; it looks glorious and beautiful."

Jehovah—"It does, Michael. We will return and report this our labor of the fifth day."

THE CREATION OF ADAM AND EVE

Here there is again a pause for a few minutes, when Elohim, Jehovah and Michael enter. Michael seats himself in a chair facing the audience, Elohim and Jehovah standing on either side of him.

Jehovah—"See the earth which we have formed but there is not a man to till the ground."

Elohim—"We will make man in our own image."

Elohim and Jehovah now stand in front of Michael, make passes over him, breathe on him and he apparently goes to sleep.

Elohim—(*Turning to audience*)—"This man who is now being operated upon is Michael who helped form the world. When he awakes he will have forgotten everything, will have become as a little child, and will be known as Adam."

Then, turning to Michael, he calls in loud voice:

Elohim—"Adam, awake!"

Adam awakes and looks around as though startled.

Elohim—"It is not good for man to be alone."

Jehovah—"It is not, Elohim, for we are not alone."

Elohim—"We will cause a deep sleep to fall upon Adam and make for him a woman to be with him."

Sleep is again produced by the same means.

Elohim (*To the men*)—"The brethren will close their eyes as if they were asleep."

While Adam sleeps Eve enters and stands beside him.

Elohim (*In a loud voice*)—"Adam, see the woman we have formed for you. What will you call her?"

Adam wakes up and, looking her over with appreciation, answers, "Eve."

Elohim—"Why will you call her Eve?"

Adam—"Because she is the Mother of all living."

Elohim—"True, Adam, she is the Mother of all living."

Elohim (*To Jehovah*)—"We will plant a garden eastward in Eden, and there we will put the man whom we have formed."

(Man and woman are spoken of as the man.)

Elohim (*To audience*)—"The brethren will now follow Adam and the sisters will follow Eve into the room representing the Garden of Eden."

THE GARDEN OF EDEN

This is on the same floor and is reached by going through the curtain covered door, through which Eve and the gods have entered.

The walls of this room are decorated profusely, being entirely covered with trees, flowers and pleasant plants. All sorts of birds and animals are living together in perfect peace. The ceiling is arched and painted to represent a sky and is studded with silver stars. At the end of the room is an altar and behind it an elevator on which the gods ascend and descend. To the left of the altar, as the audience faces it, is "the tree of knowledge of good and evil." There is a small shelf fastened to the back of this tree, on which is placed the forbidden fruit. This may be an apple, or it may be strawberries or other fruit of the season, or it may be a bunch of raisins.

All being seated, Elohim and Jehovah lay down the laws and suggest the possible joys of the garden.

Elohim (*To Adam*)—"Adam, see this garden which we have planted for you. Of all the trees of the garden thou mayst freely eat, but of the fruit of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest of it thou shalt surely die. Now be fruitful and multiply; be happy and enjoy yourselves. We go away, but we will return and give you further instructions."

Elohim and Jehovah now ascend by the elevator, which is painted to represent clouds. As they disappear

Adam (*To the class*)—"Now, brethren, let your minds be calm and be not surprised at anything you may see or hear. We shall be visited soon."

(Enter Lucifer)

Then from the doorway by which we entered, the one with the curtain, a man enters who proceeds up the central aisle with arms akimbo and who surveys the place with expectant interest. He is usually dressed in a suit of black, wears a silk hat, carries a cane, and has on a sort of Masonic apron, sometimes decorated with crossed crow-quills and sometimes with pillars surmounted by balls. This is Lucifer.

Lucifer—"Adam, you have a nice new world here: it is patterned after the world where we used to live."

Adam—"I know nothing of any other world."

Lucifer—"Oh, I see, you haven't had your eyes opened yet."

He then goes to the tree and pretends to pluck some of the fruit, which he offers to Adam.

Lucifer—"Here, Adam, take some of the fruit of that tree." (*Pointing*). "It will make you wise."

Adam—"I shall not partake."

Lucifer—"Oh, you won't! Well, we shall see!"

(*As Adam turns away Lucifer pretends to discover Eve and makes his appeal to her.*)

Lucifer—"Here, Eve, is some of the fruit of that tree; it will make you wise."

Eve—"Who are you?"

Lucifer—"Your brother."

Eve—"You my brother, and come to tempt me to disobey Father!"

Lucifer—"Oh, I said nothing about Father."

(*Then shaking the fruit which he holds in his hand.*)

Lucifer—"Here, take some of this fruit; it will open your eyes; it will make you wise."

Eve—"But our Father said in the day we ate thereof we should surely die."

Lucifer—"Ye shall not surely die but ye shall be as the gods; ye shall know good from evil, virtue from vice, happiness from misery."

Eve—"Is there no other way?"

Lucifer—"There is no other way."

Eve—"Then I will partake."

(*She then takes some of the fruit and begins eating it.*)

Lucifer—"That's right. Now go and get Adam to have some."

Eve (*To Adam*)—"Adam, here is some of the fruit of that tree; (*pointing*) it is pleasant to the taste and will make you wise."

Adam—"I shall not partake. Don't you know our Father commanded us not to touch the fruit of that tree?"

Eve—"Do you intend to obey all Father's commands?"

Adam—"Yes, all of them."

Eve—"Well, you know our Father commanded us to be fruitful and multiply and replenish the earth. Now I have partaken of the forbidden fruit and shall be cast out, while you will remain a lone man in the Garden."

Adam—"Yes, I see how it is. I will partake that man may be."

Lucifer (*Nodding approval*)—"Yes, that is right."

Eve (*To Lucifer*)—"I know thee now. Thou art Lucifer who wast cast out of our Father's presence for his rebellion."

Lucifer—"Oh, I see you are beginning to get your eyes open already."

Adam (*To Lucifer*)—"What apron is that you're wearing?"

Lucifer—"That is an emblem of my power and priesthood."

Adam—"Priesthood?"

Lucifer—"Aye, priesthood."

Heavy footsteps are heard and Elohim and Jehovah step off the elevator.

Elohim — "Adam!" (*Louder*) "Adam!" (*Louder still*) "Adam, where art thou?"

(*Adam, who had concealed himself, comes out of his hiding place very much ashamed.*)

Adam—"I heard thy voice as I was walking in the garden and I was afraid because I knew that I was naked, and I hid myself."

Elohim—"Who told thee that thou wast naked? Hast thou eaten of the fruit whereof I commanded thee thou shouldst not eat?"

Adam—"The woman that thou gavest to be with me, she gave me of the fruit and I did eat."

Elohim—"Eve, what hast thou done?"

Eve—"The serpent beguiled me and I did eat."

Elohim (*To Lucifer*)—"Lucifer, what have you been doing here?"

Lucifer—"Oh, the same as we have been doing in other worlds—I gave them some of the fruit to open their eyes."

Elohim—"For this that thou hast done, thou art cursed above all cattle. Upon thy belly shalt thou go and dust shall be thy meat all the days of thy life on the earth."

Lucifer (*Defiantly*)—"And I will take of the treasures of that earth, silver and gold, and buy up armies and navies, popes and princes, and I will reign with blood and terror."

Elohim—"Begone."

Lucifer, retreating through the door by which he entered, halts in the doorway, shakes his fist, stamps his heel and, with a look of defiance retires.

Adam (*Turning to the audience*)—"In your bundles brethren and sisters, you will each find an apron, you will now put it on."

(*They do so*)

Elohim (*To Eve*)—"Because thou hast hearkened unto the voice of the Tempter and hast eaten of the fruit whereof I commanded thee thou shouldst not eat, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children. Nevertheless thou mayst be saved in child-bearing; thy seed shall bruise the serpent's head but he shall bruise thy heel."

Elohim (*To Adam*)—"Because thou hast hearkened unto the voice of thy wife and hast eaten of the fruit of the tree, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground from whence thou wast taken; for dust thou art, and unto dust shalt thou return."

Elohim (*To Jehovah*)—"Let Adam be cast:

out of the garden and cherubim with a flaming sword be placed to guard the way of the tree of life."

Jehovah—"Let cherubim and a flaming sword be placed to guard the way of the tree of life."

A sword is waved through the curtain. Eve, who has been standing on the left side of the elevator, looks up at the sword and crosses over to Adam and places herself on his left hand.

Elohim—"Adam, we will provide for you a Savior and send you messengers to instruct you how you may return to our presence."

Having laid down the law of obedience sealed by oath and made this promise, Elohim and Jehovah now ascend on the elevator and Adam turns to the audience.

Adam—"Brethren and Sisters, I would here ask if any of you have forgotten your new name that you hold up the right hand."

The robes, girdles, caps and sandals are then taken from the bundles by way of preparation for the first degree.

FIRST TOKEN OF AARONIC PRIESTHOOD

Adam—"You will now arise, push back the seats, place the robe on the right shoulder, put on your caps and moccasins, and receive the first token of the Aaronic priesthood. And you will not forget that the utmost secrecy is to be observed with respect to these proceedings. They are not to be even spoken of to each other."

The left arm is here placed at the square, palm to the front, the right hand and arm raised to the neck, holding the palm downwards and thumb under the right ear.

Adam—"We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our throats be cut from ear to ear and our tongues torn out by their roots."

Adam—"All bow your heads and say Yes."

As the last words are spoken the right hand is drawn swiftly across the throat and the hands dropped from the square to the sides.

The Name is the new name given with the garments.

The Grip—Hands clasped, pressing the knuckle of the index finger with the thumb.

Sign—In executing the sign of the penalty, the right hand, palm down, is drawn sharply across the throat, then dropped from the square to the side.

Adam—"The brethren will now follow Adam and the sisters will follow Eve into the room representing the Lone and Desolate World."

THE LONE AND DESOLATE WORLD

Going out of the Garden Room we go up a long flight of stairs from the south end of the corridor to the Lone and Desolate World, which has walls painted as in the Garden of Eden, save that peace has evidently fled. The vegetation appears to have run wild, and the birds and beasts are fighting. There is an altar at the end of the room behind which stand Adam and Eve. Eve is on the side of the room facing the women.

Adam—When Adam was cast out of the Garden of Eden, he built an altar and called on the Lord, saying:

"O Lord, hear the words of my mouth!

"O Lord, hear the words of my mouth!

"O Lord, hear the words of my mouth!"

As Adam speaks these words he raises his hands high above his head, then drops them to the square, and then to his side. The words used are: "Pale, Hale, Hale." In the pure Adamic language these words are said to mean, "O Lord, hear the words of my mouth." Adam, when asked why he gives this cry of distress replies that he does not know, save that he has been so instructed and is in need of help.

(Reenter Lucifer)

Lucifer—"I hear you. What is it you want?"

Adam—"Who are you?"

Lucifer—"The god of this world."

Adam—"Who made you the god of this world?"

Lucifer—"I made myself. What is it that you want?"

Adam—"I was calling on Father."

Lucifer—"Oh, I see, you want religion. I'll have some preachers along presently."

(Enter Preacher)

Preacher—"You have a very fine congregation here."

Lucifer—"Oh, are you a Preacher?"

Preacher—"Yes."

Lucifer—"Ever been to college and studied the dead languages?"

Preacher—"Why, certainly; no one can preach the gospel acceptably unless he has been to college and studied the dead languages."

Lucifer—"Well, if you'll preach your gospel to this congregation and convert them, mind you. I'll give you—let me see—four thousand a year."

Preacher—"That is very little, but I'll do the best I can."

Preacher *(To Adam)*—"Good morning, sir."

Adam—"Good morning."

Preacher—"I understand you are looking for religion?"

Adam—"I was calling upon Father."

Preacher (Producing a hymn-book)—"We'll sing two verses of the grand old hymn.

"Hail Father, Son and Holy Ghost,
One Lord, in persons three;
To Thee we make our joyful boast,
Our songs we raise to Thee.

"Fountain of every joy and grace,
Our God, we Thee adore;
Beyond the bounds of time and space
Thou dwellest evermore."

The preacher leads in singing the hymn, Lucifer keeping time with his feet and viewing the audience with smug complacency. After singing the hymn and making his appeal to the audience, he turns to Adam to test his faith.

Preacher (*To Adam*)—"Do you believe in that great Spirit, without body, parts or passions, who sits on the top of a topless throne, 'beyond the bounds of time and space', whose center is everywhere and circumference nowhere; who fills immensity with His presence and yet is so small He can dwell in your heart. Do you believe this?"

Adam—"No. I don't believe a word of it."

Preacher—"Then I am very sorry for you. But perhaps you believe in hell—that great and bottomless pit which is full of fire and brimstone, into which the wicked are cast and where they are ever burning and yet never burn."

Adam—"No, I do not, and I am sorry for you."

Lucifer—"We are very, very sorry for you. What is it you want?"

Adam—"I want nothing. I am awaiting messengers from Father."

Voices of the gods are now heard talking in another room.

Elohim (*To Jehovah*)—"Jehovah, the man Adam seems to be true and faithful. Let us send down to him Peter, James and John."

Jehovah—"That is good. They shall go down."

(*Enter Peter, James and John*)

Peter, James and John now descend a flight of stairs at the rear of the room and Lucifer advances to meet them.

Peter—"Hello, what's going on here?"

Lucifer—"We are making religion."

Peter—"Indeed! What are you making it out of?"

Lucifer—"Newspapers, novels, notions of men and women sugared over with Scripture."

Peter—"And how does it take with this congregation?"

Lucifer—"Oh, pretty well with all except this man Adam; he doesn't believe anything."

Peter (*To Adam*)—"Good morning, sir. How do you like the preaching of this gentleman?"

Adam—"Not at all. He tells of a God without a body, and a hell without a bottom into which the wicked are cast and where they are forever burning and yet never consumed. I cannot believe it."

Peter—"We do not blame you. We will visit you again shortly."

Peter, James and John now ascend by the stairway.

Peter is now heard above addressing Elohim.

Peter (*To Elohim*)—"We have been down to the man Adam. Lucifer is there with a preacher who is trying to teach him all manner of false doctrine; yet amid it all he still remains true and faithful."

Elohim (*Above*)—"Go down to the man Adam in your proper characters. Give him the second token of the Aaronic Priesthood, instruct him to place the robe on the left shoulder and come back and report."

(*Enter Peter, James and John by the stairway*)

Peter (*To Adam*)—"I am Peter."

James (*To Adam*)—"I am James."

John (*To Adam*)—"I am John."

Preacher—"Are you the Apostles of our Lord and Saviour, Jesus Christ?"

Peter—"We are."

Preacher (*Pointing to Lucifer*)—"Why, he said we should have no more Apostles and if any should come along professing to be such I was to ask them to cut off a leg or an arm and put it on again, just to show they had come with power."

Peter—"He did that to deceive you. A wicked and an adulterous generation seeketh after a sign. We do not satisfy people's idle curiosity. Do you know who that man is?"

Preacher—"Why, certainly! He's a great gentleman and is at the head of all the religious denominations of the day."

Peter—"I can fully believe that. Why, that's Lucifer!"

Preacher—"What! *the Devil*?"

Peter—"Yes, I believe that is one of his names. I would advise you to have a settlement with him and get out of his employ."

Preacher—"But if I get out of his employ, what's to become of me?"

Peter—"Why, we will teach you the everlasting gospel in connection with the rest of the sons of Adam."

Preacher—"Well, that's very good."

Preacher (*going to Lucifer and tapping him on the shoulder*)—"I say, sir, is it not time we had a settlement?"

Lucifer—"Oh, I'll keep my word. I offered

you four thousand a year to convert this people, and by what I can see, they have nearly converted you. Get out of my kingdom. I don't want such men in it."

Peter (*To Adam*)—"Have you your tokens?"

Lucifer—"Have you got money?"

Peter—"Enough for our wants."

Lucifer—"You can get anything in this world for money."

Peter (*To Adam*)—"Do you sell your tokens for money? You have them, I believe."

Adam—"I have them, but I value them too highly to part with them for money."

Lucifer (*Turning to Peter*)—"I thought I knew you."

Peter—"Begone."

Lucifer—"By whose authority?"

Peter (*Left arm to the square*)—"In the name of Jesus Christ, my Master."

(*Lucifer departs through a side door by which the preacher has already disappeared. Peter now takes Adam by the right hand and asks:*)

Peter—"What is that?"

Adam—"The first token of the Aaronic Priesthood."

Peter—"Has it a name?"

Adam—"It has."

Peter—"Will you give it to me?"

Adam—"I can not, for it is connected with my new name, but this is the sign."

(*Left arm elevated to the square*)

Adam (*To audience*)—"Brethren and Sisters, these are true messengers from Father. Give heed to their instructions and they will lead you in the ways of life and salvation."

Peter—"We will now go and report."

(*They do so*)

Elohim—"Peter, James and John, go down again in your own proper characters and reveal to Adam the second token of the Aaronic Priesthood and place the robe upon his left shoulder."

SECOND TOKEN OF THE AARONIC PRIESTHOOD

Peter—"The brethren and sisters will now stand, push back the seats, place the robe on the left shoulder, and receive the Second Token of the Aaronic Priesthood."

"We and each of us do covenant and promise that we will not reveal the secrets of this, the Second Token of the Aaronic Priesthood, with its accompanying name, sign, grip or penalty. Should we do so, we agree to have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field."

"All bow your heads and say yes."

The Sign is made by placing the left arm on the square at the level of the shoulder, placing the right hand across the chest with the thumb extended and then drawing it rapidly from left to right and dropping it to the side.

The Name is the given name of the candidate.

The Grip is given by clasping the hand and pressing the thumb in the hollow between the first and second knuckles of the hand.

The voice of Peter is now heard as he returns to report to the gods.

Peter—"We have been down to the man Adam, have given him the Second Token of the Aaronic Priesthood and instructed him to place the robe on the left shoulder."

Elohim—" 'Tis well. Go down again, instruct him to place the robe on the right shoulder, give him the First Token of the Melchizedek Priesthood, and come back and report."

Peter, James and John—"We will go down."

Peter—"The brethren will now follow Adam and the sisters follow Eve into the room representing the Terrestrial Kingdom."

TERRESTRIAL KINGDOM

This room is sometimes called the "Blue Room" and sometimes the "Upper Lecture Room." From it the candidate enters through the veil into Celestial Glory.

FIRST TOKEN MELCHIZEDEK PRIESTHOOD

Peter—"The brethren and Sisters will now stand, push back the seats, place the robe on the right shoulder, and receive the First Token of the Melchizedek Priesthood."

The Sign is made by bringing both hands to the square, palms to the front.

Peter—"We and each of us do covenant and promise that we will not reveal any of the secrets of this, the First Token of the Melchizedek Priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our bodies be cut asunder in the midst and all our bowels gush out."

Peter—"All bow your heads and say yes."

As the last words are spoken the hands are dropped till the thumbs are in the centre of the stomach and drawn swiftly across the stomach to the hips, and then dropped to the sides.

The Name of this token is the Son, meaning the Son of God. Members of the Melchizedek Priesthood belong to the Order of the Son of God.

The Grip is given by placing the thumb on back of hand and the tip of forefinger in the centre of palm, representing the piercing of the hand by a nail. It is called "The Sign of the Nail."

Peter, James and John—"We will now go and report."

(They again ascend by the stairway, and their voices are heard again.)

Peter—"Elohim, we have been down to the man Adam, have given him the First Token of the Melchizedek Priesthood and have instructed him to place the robe on the right shoulder."

Elohim—"It is well. Go down again, instruct him to place the robe on the left shoulder, give him the Second Token of the Melchizedek Priesthood, and teach him the true order of prayer."

Peter, James and John—"We will go down."

SECOND TOKEN MELCHIZEDEK PRIESTHOOD

Peter—"The brethren and sisters will now stand, push back the seats, place the robe upon the left shoulder, and receive the Second Token of the Melchizedek Priesthood."

There is no penalty attached to this, but we are told the obligation of secrecy is the same, for God will not be mocked.

The Sign is made by elevating both arms above the head to represent the crucifixion. The word "Pale" is spoken, the arms dropped to the square, "Hale," and then to the sides, "Hale"—thus—"Pale, Hale, Hale."

The Grip is made by grasping the hand, the forefinger on centre of wrist and little fingers locked. There is a tradition that when our Saviour was crucified, the nail drew out between the fingers with the weight of His body, and the executioner then drove the nail through the wrist for better security. This Grip is called the "Patriarchal Grip" or "Sure Sign of the Nail."

The following obligations are now taken with the right arm at the square:

LAW OF SACRIFICE

"You and each of you do covenant and promise that you will sacrifice your time, talents and all you may now or hereafter become possessed of to the upbuilding of the Church of Jesus Christ of Latter-day Saints."

"All bow your heads and say yes."

LAW OF CHASTITY FOR MEN

"You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex except your lawful wife or wives who are given you by the holy priesthood."

"All bow your heads and say yes."

LAW FOR WOMEN

"You and each of you do covenant and promise that you will not have sexual intercourse with any of the opposite sex save your lawful husband, given you by the holy priesthood."

"All bow your heads and say yes."

LAW OF VENGEANCE

"You and each of you do solemnly promise and vow that you will pray, and never cease to

pray, and never cease to importune high heaven to avenge the blood of the prophets on this nation, and that you will teach this to your children and your children's children unto the third and fourth generation."

"All bow your heads and say yes."

PRAYER CIRCLE

The true order of prayer is now taught in what is known as the Prayer Circle. As many candidates as can conveniently do so now surround the altar, when all the Tokens of the Aaronic and Melchizedek Priesthood are gone over.

Peter—"The Sisters will now veil their faces."

The veil attached to the hood is here lowered.

The men who are kneeling now take each other by the right hand in the Patriarchal Grip and place the elbow of the left arm on the shoulder of the person next to them, arm at the square, palm of the hand to the front.

An elder kneels at the altar, with right arm at the square and the left extended, the hand cupped as though about to receive a blessing. He then offers a prayer, which is repeated by all who compose the circle. A prayer of this type is used in the Prayer Circles of the priesthood.

THE ENDOWMENT LECTURE

Elohim, or one in authority, now mounts the platform in front of the veil and gives a lecture, reviewing the whole Endowment service. This lecture is often very long and tedious. The speaker goes over the Temple work of the day and explains its signs and meaning. The marks in the veil are also explained, with their significance and uses. In speaking of the creation, he is sure to say that Adam was not made out of the dust of the earth but begotten the same as other men; that the creation of Adam was done by a figure just to show you how man was made; and that when he came here he brought one of his wives with him. On days when there are few who are going through the Temple for the first time, this lecture before the veil is very much shortened, only the essential part which refers to the creation of Adam being recited or read.

THE PLATFORM BEFORE THE VEIL

The platform from which this lecture is delivered is reached by three steps on either side of an altar. Up these steps the candidates must ascend for final testing before admission to the inner sanctuary or Celestial Glory. The veil itself covers a large archway at the east end of the Lecture Room. The archway is supported by five pillars and covered with a curtain heavy with gold lace trimmings. Between these pillars candidates give their grips, signs and tokens before being admitted to the holy of holies. Benches are placed on this platform for the accommodation of those whose names have been called until there is room for them to do their work through one of the veiled openings.

Peter—"We will now uncover the veil."

This is done by two workers—one on each side pulling upon lines which take the covering of the veils to one side or the other. We now have the veil explained to us. We are told that it represents the veil of the temple. The marks are the same as those on the garments—the compass on the left and the square on the right side, the navel mark corresponding to that part of the body, and the knee mark, which is supposed to mean that at the name of Jesus every knee should bow. There are four other marks, called "Marks of Convenience." One, a hole through which the Lord puts forth his hand to test the knowledge of the candidate; two others through which the hands of the Lord and the candidate are thrust to be placed upon each other's backs; and one through which the candidate whispers in the Lord's ear. All now being in readiness, a man's name is called, who goes up on the platform with his woman or women following him. There, as has been said, they seat themselves till their turn comes. A man will sometimes take three or four, or even more, women with him, whom he has never seen before, but who must have a man to take them through and be lord to them.

The candidate is now taken to one of the openings between the pillars by one of the Temple workers, who gives three raps with a mallet on the pillar. The Lord parts the veil slightly and asks what is wanted.

Temple Worker—"The man Adam having been true and faithful in all things now desires to converse with the Lord through the veil."

Lord—"See that his garments are properly marked, present him at the veil, and his request shall be granted."

Attendants or Temple workers prompt the candidate in his answers and grips. The endowee is then taken up to the veil. The Lord puts forth his hand and, taking that of the candidate, asks:

Lord—"What is this?"

Endowee—"The first token of the Aaronic priesthood."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I will, through the veil." (The Temple name.)

Lord—"What is that?"

Endowee—"The second token of the Aaronic priesthood."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I will, through the veil." (The given name.)

Lord—"What is that?"

Endowee—"The first token of the Melchizedek Priesthood."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I will, through the veil—the Son"—(meaning the Son of God).

Lord—"What is that?"

Endowee—"The second token of the Melchizedek Priesthood—The Patriarchal Grip or Sure Sign of the Nail."

Lord—"Has it a name?"

Endowee—"It has."

Lord—"Will you give it to me?"

Endowee—"I can not for I have not yet received it. For this purpose I have come to converse with the Lord behind the veil."

Lord—"You shall receive it upon the five points of fellowship through the veil. These are, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear."

The five points of fellowship are given by putting the inside of the right foot to the inside of the Lord's, the inside of your knee to his, laying your breast close to his, your left hands on each other's backs, and each one putting his mouth to the other's ear, in which position the Lord whispers:

Lord—"This is the sign of the token:

"Health to the navel, marrow in the bones, strength in the loins and sinews, and power in the priesthood be upon me and my posterity through all generations of time and throughout all eternity."

Lord (Without changing position)—"What is that?"

Endowee (Answering as before)—"The second token of the Melchizedek Priesthood."

Whereupon the candidate, taught by the Lord, repeats the formula which has been whispered in his ear.

Lord—"That is correct."

The Endowee is then taken to the opening by the attendant, who gives three more raps with the mallet.

Lord—"What is wanted?"

Attendant—"Adam, having conversed with the Lord through the veil, now desires to enter his presence."

Lord—"Admit him."

As he says this he extends his hand and welcomes the candidate into the Glory Room. He is now the lord over his women and the three raps being again sounded, the man having assumed the part and place of the Lord, asks the female attendant what is wanted.

Attendant—"Eve having been true and faithful in all things desires to converse with the Lord through the veil."

Lord or man—"See that her garments are properly marked, present her at the veil and her request shall be granted."

And so on over the same ground again, save that it is Eve in place of Adam who must be tested for admission.

THE CELESTIAL ROOM

This is the "Glory Room" of the Temple. One of the Mormon thrill masters calls it "an ecstasy of delicate and luxurious color." The endowees fill their eyes with its splendor, preen their feathers before its great mirrors, or rest from the excitement of their hours of initiation on its richly furnished chairs and lounges. Some, however, who are to be married for time or eternity, or both, are busy with the recorder of credentials. If they are to be married for time as well as eternity, the licenses required by the state must be presented. The licenses for eternity must have the okeh of the Temple president. Others who are to be sealed or married for the dead also present their credentials.

Then the candidates for connubial felicity enter one or other of two small, but richly furnished, rooms, which open from the Glory Room. Each of these rooms is provided with an altar. In one of these the sealings or marriages are vicarious and in the other the marriages are more personal. Between these two small apartments is a small circular room "used only for the highest of the Temple ordinances."

While the candidates and those who have personal or vicarious work to attend to remain, members of the class who have been in the Glory Room before and who have no sealing work to detain them put their super-imposed robes, girdles and aprons into their bundles, hasten downstairs to the dressing-room and get into their everyday clothes. Meanwhile, the Temple workers have gone to the Temple refectory to get something to eat.

THE MARRIAGE CEREMONY

The altars in the sealing rooms have on them white velvet cushions, and on each side are kneeling stools. The ceremony is usually performed by the president or acting president of the Temple. The candidates kneel, one on each side of the altar, and clasp their hands in the patriarchal grip. If there are many candidates waiting, the officiant may make the service very brief. Sometimes saying little more than "Do you M — do you N — Amen. Kiss your

wife." A more formal ceremony is more usual and more in accord with the spirit of the endowment service.

"Do you Brother take Sister by the right hand to receive her unto yourself to be your lawful wedded wife and you to be her lawful wedded husband, for time and all eternity, with a covenant and promise on your part that you will fulfill all the rites, laws and ordinances pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God and angels and these witnesses, of your own free will and choice."

Answer: "Yes, I do."

"Do you Sister take Brother by the right hand and give yourself to him to be his lawful and wedded wife, for time and all eternity, with a covenant and promise on your part that you will fulfill all the laws, rites and ordinances pertaining to this holy matrimony in the new and everlasting covenant—this in the presence of God, angels and these witnesses."

Answer: "Yes, I do."

"In the name of the Lord Jesus Christ and in authority of the holy priesthood, I pronounce you *legally and lawfully* husband and wife for time and all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed upon with glory, immortality and eternal lives; and I seal upon you the blessings of thrones and dominions and principalities and powers and exaltations, together with the blessings of Abraham, Isaac and Jacob. And I say unto you, be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all the other blessings pertaining to the new and everlasting covenant, I seal upon your heads through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father and of the Son and of the Holy Ghost.

Amen."

Notes on Endowment Ritual

BAPTISM FOR THE DEAD

IT should be noted that baptism for the dead, though required of those who take their vicarious endowments, is not a part of the endowment service. It is administered on a different day and this special type of vicarious or proxy work can be done by members of the church who have not taken their endowments and by boys and girls who are not yet old enough to be fully initiated into the mysteries or the ordinances of the Temple.

As we read in the Temple Manual, "Males over 21 or females over 18 are not permitted to witness or take any part in the Temple ordinances *except baptism for the dead*, unless they have received their own endowments." In other words, members of the church can be baptized for their dead without being endowed for them, though if they wish to be endowed with the priesthood, etc., for them they must first be baptized for them.

Boys and girls of high school age can be baptized for their deceased relatives and are encouraged to accept this privilege. Excursions of these juniors are organized in various stakes or wards, and some of the youngsters take to the work like water spaniels. A business man of Salt Lake City reports that he has been baptized for as many as fifty deceased relatives in one day. The stories some of the boys tell of their substitutionary stunts are more extravagant and possibly somewhat apocryphal. This introduction of high school boys and girls into the basement or font room of the Temples awakens their curiosity and kindles their desire to see and swear their way through the Temple from bottom to top, from the rooms for washing and anointing to the celestial glory. These junior semi-initiates are the DeMolays of Temple Mormonism.

THE WASHING AND ANOINTING

There are exaggerated accounts of this introduction to the real endowment service, which suggest that this portion of the service is, if not indelicate, rather humiliating. This criticism is largely based on the rawness with which the rites of washing and anointing were administered in the attic of the Temple at Nauvoo and the old Endowment House of Salt Lake City. That these rites have been refined is certain. Manly men and modest women, whom we have reason to know as Temple Mormons, would not submit to such handling and organ recitals by the Temple workers who officiate in the Temple washing rooms. Nevertheless, the old forms endure, whatever modifications have been made in the intimacies of speech and touch suggested by the ritual. Such modifications are quite natural as the normal adult resiles from taking his lustrations under official supervision and with official aid.

The favorite hymn of the Mormons: "The Spirit

of God like a fire is burning," has been revised and no longer contains the old-time stanza to be used in or by way of preparation for Temple lustrations:

"I will wash and be washed and with oil be anointed,

Withal not omitting the washing of feet,

For he that receiveth his penny appointed

Must surely be clean at the harvest of wheat."

This stanza reminds one that the primitive Mormons, like the Dunkards, practiced "foot washing" at certain of their services and that they were anointed with oil when ordained to the priesthood, and used "tokens" as vouchers of good standing in the church. As the Temple ritual was developed, the terminal washings and anointings were so extended as to require "alovers," and the "appointed penny"—whatever that meant—now means a certificate that the candidate has paid his tithes and such contribution as he may choose to make towards the support of the Temple ordinances.

THE TEMPLE GARMENTS

The inner or permanent garment was originally a muslin or linen undersuit, without buttons, high in the neck and long at the extremities. This endowment garment was and is Mormonized by certain marks which are described in our version of the endowment service.

The cut of this garment, though supposed to be a matter of revelation, has for many years been resented by many of the Mormon women. President Grant has, therefore, recently given these objectors official permission to curtail this inner garment at its various termini, though it is reported that un-mutilated garments are used in the Temple service. For general use, however, the Mormon merchants now advertise a full stock of "the garment," either full length or abbreviated, and in all varieties of material, including silk and rayon.

As has been suggested in our introduction to the endowment ritual, the immediate covering of this garment is, for the woman, a white skirt and blouse, and for the man a white shirt and white trousers. Thus arrayed in white the candidates come together at the door of the Creation Room in their stocking feet or in white cotton moccasins. In earlier days this meeting of the candidates was hardly a full dress affair, as the only outer garment worn was then a white smock.

Even today the candidates do not get into full Temple array until "their eyes are opened in the Garden of Eden" and they "make a dive for their bundles" in which they carry their complete Temple outfit. They then put on their fig-leaf aprons and Temple robes. Their robes are simply the few yards of white material needed to cover the candidate.

back and front, when thrown over right or left shoulder. The "robe" is gathered or shirred where it crosses the shoulder and is held together by girdle of the same material. Good Temple Mormons are buried in their Temple regalia.

THE TEMPLE GODS

The Temple Gods are Elohim, Jehovah and Michael; the latter is by turns an archangel, a Creator and the Adam-God of Brigham Young.

The Mormons hold on to their belief in a plurality of gods even more stubbornly than their belief in the righteousness of plural marriage. While some of the more progressive "Saints," whose authority is personal rather than official, care little for Joseph's pluralities, i.e., plurality of gods, plurality of wives, and plurality of Bibles the authoritative spokesmen of the church are true to the faith delivered to them as Latter-day Saints.

To them, as in the endowment ritual, Elohim represents "the Supreme God or Council of the Gods of the congregation of the Mighty. He is the primal source of the power of the priesthood." As one of the present-day apostles declares: "Elohim is the Hebrew plural for God. To the modern Jew it means the plural of majesty, not number, but to the Latter-day Saint it means both." *Elias* p. 118.

In former days, Brigham Young, Heber Kimball, or others who sat in the seats of the mighty enacted the parts of Elohim and Jehovah, etc., but in more recent times, owing to the fact that the President of the church and his chief counsellors can not be in seven widely separated temples at once, Temple Presidents have been appointed under whose supervision corps of Temple workers impersonate the various characters who from time to time take parts in the Temple drama. Many proxy baptisms and sometimes other proxy ordinances are given into the hands of good Mormons who need work, and a man who has taken the part of St. Peter or St. John may be seen loafing on a seat in front of the town hall when off duty. An irreverent judge of character, when told of President Grant's addiction to taking Temple endowments, says: "It must be quite an act of self-suppression for 'Heber J.' to go through this long service with some one else acting the part of Elohim."

MICHAEL OR ADAM

A note is perhaps needed as regards Michael who becomes Adam. According to Apostles Whitney, a representative spokesman of the First Presidency and Apostolic Quorum:

"Michael was the archangelic leader of the hosts of heaven against Lucifer and his rebellious legion. Michael becomes Adam and falls from an immortal to a mortal state that he might become the progenitor of the human family." *Elias* 118.

In this the apostle follows the teachings of Joseph as found in the Doctrine and Covenants:

"Michael or Adam is the Father of all, the

Prince of all, and holds the keys of Salvation, under the council and direction of Him who is without beginning of days or end of life." *Doctrine & Covenants*, p. 82.

Brigham Young did not hesitate to say, "Adam is the God of the human race and the only God with whom we have to do."

The church authorities do not emphasize this doctrine today but it remains in their Temple ritual and even in the recently revised edition of Latter-day hymns. We quote two stanzas from this hymn in adoration of Adam and Eve:

"Sons of Michael, He approaches,
Rise! the ancient Father greet.
Bow ye thousands low before Him
Minister before His feet.

"Mother of our generation
Glorious by Great Michael's side
Take thy children's adoration
Endless with thy Lord preside."

Hymn 334.

THE GODS ARE MARRIED

At the close of the creation of the earth and man Elohim quotes from Genesis, saying: "It is not good for man to be alone," whereupon Jehovah promptly responds: "It is not, Elohim, for we are not alone." So they make a woman for Adam.

This teaching that each of the gods has a wife or wives is not confined to the Temple ritual or lectures. At the semi-annual conference of the Mormon Church, held in October, 1928, one of the apostles declared:

"Joseph knew God for he had seen Him, had conversed with Him, and received from Him instruction. He declared God to be in human form, an exalted, glorified man, and that was His first great service to humanity. And how reasonable and logical it is! What simple, plain common-sense! For if God made man in His own image, then God must be in the image of man, and if men and women are God's own children, his sons and daughters, what more reasonable than that we have a Mother as well as a Father in heaven, in whose likeness we are male and female." *Conf. Rep. Oct. 1928*, p. 62.

This is in accord with Eliza R. Snow's hymn to the Eternal Father and the Eternal Mother:

"In the heavens are parents single?
No, the thought makes reason sore.
Truth is reason, ~~truth~~ eternal
Tells us we've a Mother there."

Revised Hymnal No. 34.

ADAM FELL THAT MAN MIGHT BE

When Lucifer appears in the endowment drama he persuades Adam and Eve that they must partake of the forbidden fruit that "man may be and that they may have joy." They must break this special

the prophets on the powers that be other than Mormon. There is no more doubt about this than there is about the Mormon uprising against the Federal troops in 1856-7 or the Mormon resistance of the federal laws against polygamy in the '70s and '80s.

Hot expressions of the spirit of this covenant may be found in the Journal of Discourses as delivered in the Salt Lake Tabernacle. Moreover, as late as 1877 Wilford Woodruff, afterwards President of the Mormon church, was true to the oath he had taken when in his prayer at the dedication of one of the rooms in the St. George Temple he prayed:

"Therefore, O Lord our God, we pray that thou wilt give thy people faith that we may claim this blessing of thee, the Lord of Hosts; thou wilt lay thy hand upon thy servant Brigham unto the renewal of his body, and the healing of all his infirmities, and the lengthening out of his days and years. Yea, O Lord, may he live to behold the inhabitants of Zion united and enter into the holy order of God, and keep the celestial law, that they may be justified before thee. May he live to behold Zion redeemed and successfully fight thy devils, visible and invisible, that make war upon thy saints. May he live to behold other temples built and dedicated unto thy name and accepted of thee, O Lord, our God. And we pray thee, our Father in Heaven, in the name of Jesus Christ if it can be consistent with thy will that thy servant Brigham may stand in the flesh to behold the nation which now occupies the land upon which thou, Lord, has said the Zion of God should stand in the latter days; that nation which shed the blood of prophets and saints, which cry unto God day and night for vengeance; that nation which is making war against God and his Christ; that nation whose sins and wickedness and abominations are ascending up before God and the heavenly hosts, which causeth all eternity to be pained and the heavens to weep like the falling rain:—Yea, O Lord, that he may live to see that nation, if it will not repent, broken in pieces like a potter's vessel and swept from off the face of the earth, as with the besom of destruction, as were the Jeredites and Nephites; that the land of Zion may cease to groan under the wickedness and abominations of men."

We find the same spirit expressed by George Q. Cannon, afterwards President Woodruff's First Counsellor:

"Eventful and never to be forgotten days; when the wailings and lamentations of a whole people rent the heavens for the loss of their beloved prophet and patriarch, and when the prayers of thousands ascended to the throne of Jehovah for vengeance on their guilty murderers.

"On the 27th of June, 1844, Joseph and Hyrum Smith fell victims to the hellish and

unappeasable bloodthirstiness of their enemies. . . . The blood of Joseph and Hyrum Smith, the blood of innocence is yet unatoned and unavenged! It cries from the earth to the heavens for vengeance; and their spirits, with the spirits of others who have been slain for the word of God and for the testimony which they held, are crying with a loud voice, 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.' Will their prayers be unheeded and unanswered? . . . The blood of the innocent will yet be atoned for. It is a fearful thing to fall into the hands of the living God; for He says that 'He will avenge the blood of His servants and will render vengeance to His adversaries.' It is a fearful thing, also, for a people or nation to be guilty of shedding the blood of a prophet—one of the Lord's anointed. Yet this is the crime which this nation has permitted to be done within its borders. . . . But the nation through its rulers looked on approvingly, and extended no arm to visit punishment on the guilty parties, or to shield the innocent and suffering brethren of the murdered ones from the recurrence of similar scenes."

Western Standard.

THE OATH OR PRAYER OF TODAY

(1) The spirit of this covenant is conserved and fostered in the latest edition of Latter-day Saint hymns, 1927. It is found in the hymn which is sung at the great annual and semi-annual conferences. "Praise to the Man who communed with Jehovah" (Hymn 167) and in a half dozen other hymns of this new hymnal. Among these we find "Up awake ye Defenders of Zion," a hymn which glorifies the spirit of the Mormon Rebellion of '56 and '57:

"Up awake ye defenders of Zion
The foe's at the door of your homes;
Let each heart be the heart of a lion
Unyielding and proud as he roams;
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo;
When the God-hating foe is before you
Stand firm and be faithful and true.

* * *

"Tho assailed by legions infernal
The plundering wretches advance
With a host from the regions eternal
We'll scatter their hosts at a glance.
Soon 'the Kingdom' will be independent:
In wonder the nations will view
The despised ones in glory resplendent
Then let us be faithful and true."

Hymn 82.

While such hymns have place in their manual for use in public worship, need we wonder if the old oath of vengeance retains its place in the ritual

commandment in order to keep the more important command to multiply and replenish the earth.

This interpretation of the entrance of sin into the world has had much to do with Mormon readiness to make choice of laws, even Divine laws, as the means to a desired end. It is found in the Book of Mormon and Pearl of Great Price:

"And now behold if Adam had not transgressed, he would not have fallen but he would have remained in the Garden of Eden; and all things which were created must have remained in the same state in which they were after they were created, and they must have remained forever and had no end, and they would have had no children. Wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell that man might be, and men are that they might have joy."

Book of Mormon, 2nd Nephi, Chap. 1.

"And in that day Adam blessed God saying: 'Blessed be the name of God because of my transgression. My eyes are opened, and in this life I shall have joy and again in the flesh I shall see God.' And Eve, his wife, heard all these things and was glad, saying: 'Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption and the eternal life which God giveth to all the obedient.' And Adam and Eve blessed God and made all these things known to their sons and daughters."

Pearl of Great Price, Moses 5, 10-12.

In the new Mormon commentary on the Doctrine and Covenants, we read:

"Adam partook of the forbidden fruit in order not to be separated from his wife, fully understanding the consequences. 'Adam fell that man might be.'"

Doctrine and Covenants, 205.

LUCIFER AND THE HIRELING PREACHER

Lucifer is the Master Mason of the Pearl of Great Price, the representative of an apostate priesthood. Joseph and his counsellors later thought that they might profit by alliance with the Masons and went so far as to secure certain Masonic privileges. These they proceeded to abuse and so lost their Masonic standing. They then returned to their first attitude towards such "secret combinations" and organized one of their own.

The attitude of the Mormon church toward the Christian church and its ordained ministers has been more consistent. In the very beginning Joseph had declared that all "the churches were corrupt and their creeds an abomination," and had forthwith de-

termined to set up a church of his own. In the original endowment drama there were several preachers or priests,—a Catholic, a Quaker, a Methodist, a Baptist, and a Presbyterian,—whose heated arguments in defense of the peculiar doctrines of their faith made sport for the white-robed Mormons. To-day one preacher represents all the non-Mormon churches.

As may be seen in the ritual the statements of Protestant belief are exaggerated and held up to ridicule, and yet the Mormon leaders sometimes accuse non-Mormons of irreverence if they smile at crassness of Mormon theology and the persistence of its credulities.

This portion of the ritual to this day relieves the conventional solemnity of the three hours' initiation, it gives the neophytes or repeaters opportunity to rest their faces. In the old version of the ritual the fun got fast and furious as Satan encouraged the various sectarian ministers in standing for their supposedly pet doctrines, which were, of course, caricatured to the limit, and in getting them "thru ither" as they brandished their ecclesiastical shillalahs. Such hilarity made it hard for the solemnizers of the ritual to get the candidates or endowees into the straight-faced relations with the oaths they must take to get into the Melchizedek Priesthood and to prepare them for votive prayers as they gathered in the prayer circle. Moreover, as some of the neophytes had been raised in the fellowship of one or other of these caricatured churches, it was soon noted that as some faces were rested by smiles or laughter, others were not rested, but restive and sometimes wrinkled with frowns. So the play has been simplified and soberized.

The lectures on the ritual, being often impromptu and differing in length and emphasis, inculcate such Mormon doctrines as that God or the gods have "body, parts and passions"; that acceptance of baptism by one who has received the authority of the Mormon priesthood is essential to salvation; that the proxy ordinances of the Temple may throw open the doors of one or other degree of glory to the dead; and that it is necessary for good Mormons to "go through the Temple" to assure them admittance to the highest glory and give them the privileges of Godhood and Goddesshood; and, of course, they never omit insistence on the necessity of silence and secrecy as regards the vows taken and the duty of obedience to the priesthood.

THE LAW OF VENGEANCE

This law of vengeance has occasioned the Mormons almost as much trouble as Joseph's revelation on plural marriage. No covenant or promise in the endowment ritual has been investigated more thoroughly.

There is no doubt but that the oath or covenant, as taken in the Temple at Nauvoo, and later in the old endowment house of Salt Lake and the Temple at St. George, was a covenant to pray and never cease to pray high heaven to avenge the blood of

used in the secret ordinances of the Mormon Temples?

(2) Of course it may be said that even if this oath is still in the ritual in its old form, it means no more than the fearsome penalties the Temple Mormons call down upon themselves in case they violate their secret vows. These penalties which were very real in other days may now be used by way of emotional emphasis. But the emotions kindled either by the hymn we have quoted or the old oath of vengeance are neither patriotic nor pious.

(3) It may also be said that this covenant, like the other vows of the ritual, is taken by classes of groups and not by individual covenanters. So taken they may mean little more than a show of hands, some of which are lifted mechanically as so many semaphores as the train goes by rather than by way of personal consecration or contract. For, as will be noted in the ritual, the vows are taken en masse, as per order of the train master, "All lift your hands and say yes."

(4) There is some evidence that the phrase, "on this nation" or its equivalent is left out of the present-day covenant. We, however, leave the oath, as near as may be, in its historic form. For the late President Joseph F. Smith and other Mormon authorities have insisted that endowment obligations have not been changed. It is worthy of notice, however, that while President Smith and other good Temple Mormons have sworn that the oath or law of vengeance does not contain the words "against this nation" they have utterly refused to give the courts the very words of the covenant or prayer required of those who take their endowments.

(5) The most that can be said by way of mitigating the treasonous character of this oath is that when the murder of Joseph and Hyrum Smith, and mobbings and "drivings" were uppermost in the minds of the Mormon people, the oath of vengeance was at once specific and general. The Mormon church was in those days an avowed theocracy, those not in it were "the enemies," and the state and federal authority was in the hands of the ungodly. The "Saints," therefore, did not hesitate to call on God "to make bare his arm and break the teeth of the wicked" nor did they hesitate to plead "their cause against an ungodly nation." As they did so they voiced their appeal in the words of the Apocalypse (*Rev. 6:16*): "How long O Lord * * dost thou not judge and avenge our blood on them that dwell on the earth." Whatever may be the exact wording of the oath, the late Apostle John Henry Smith and other prominent Mormons have testified that this is the spirit of it.

One sums up the evidence as he compares the old-time attitude of the Mormons towards the U. S. Government with that of today, saying: "If the old oath hasn't changed its body it has changed its treasonous spirit."

NOTES ADDITIONAL

The Redactor has evidently not been primarily interested in the attitudes of the Mormon church

towards "secret combinations," such as Masonry, etc., save as they may be evidences of Mormon predacity. It is worth noting, however, that according to the Manual the signs, grips and tokens given in the Temple Service will be required of those who seek exaltation in the life to come. As Brigham Young has put it:

"It is absolutely necessary that Saints should receive the further ordinances of the house of God before this short existence shall come to a close; that they may be able to pass all the sentinels leading into the Celestial Kingdom and into the presence of God."

In another sermon he said:

"Then go on and build temples of the Lord that you may receive your endowments and possess the keys of the priesthood that you may receive every word, sign and token and be made acquainted with the laws of the angels and the kingdom of our Father and our God and know how to pass from one degree to another and enter fully into the joy of your Lord."

After the inauguration of the Endowment services in the Temple at St. George, Brigham said:

"We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam; that is, we have a Temple completed wherein all the ordinances of the house of God can be bestowed upon his people. * * * It is true that Solomon built a temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few, if any, endowments. And one of the High Priests was murdered by wicked and corrupt men who had already begun to apostatize because he would not reveal those things appertaining to the priesthood that were forbidden him to reveal until he came to the proper place."

(See Brigham Young's *Discourses*, pp. 602-603.)

OTHER USES OF THE TEMPLES

Not only are endowments given in these Temples but portions of the buildings are used for secret meetings of those who have taken Temple covenants. In the great Temple of Salt Lake City, the plan of which we have used in the circumambulations of the Endowment Service, all the initiatory endowments are given in the two lower stories of the building. In the story above there are "apartments suitably furnished and decorated for the use, severally, of the First Presidency, the Twelve Apostles, the first seven presidents of The Seventies, the Stake President, etc." Above these council chambers, on the top floor of this Temple, there is a General Assembly room with a seating capacity of about 2,000 persons. Here the members of the Aaronic and Melchizedek priesthood, all of them Temple Mormons, are gathered from time to time to receive instruction as regards the will of the powers that be in the Mormon church.

THE
B O O K
OF
DOCTRINE AND COVENANTS,
OF THE
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BY JOSEPH SMITH, PRESIDENT.

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DOCTRINE AND COVENANTS.

LECTURES ON FAITH.

LECTURE FIRST.—SECTION I.

On the Doctrine of the Church of Jesus Christ of Latter-day Saints, originally delivered before a Class of the Elders, in Kirtland, Ohio.

1. Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2. In presenting the subject of faith, we shall observe the following order :—

3. First, Faith itself—what it is.

4. Secondly, the object on which it rests. And

5. Thirdly, the effects which flow from it.

6. Agreeably to this order we have first to show what faith is.

7. The author of the epistle to the Hebrews, in the eleventh chapter of that epistle and first verse, gives the following definition of the word faith.

8. Now faith is the substance (assurance) of things hoped for, the evidence of things not seen.

9. From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.

10. If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them ; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11. Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer ? Would it not be that it was the assurance which we had of the existence of things which we had not seen as yet ? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them ? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence ? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them ? Would you have ever sown, if you had not believed that you would reap ? Would you have ever planted, if you had not believed that you would gather ? Would you have ever asked, unless you had believed that you would receive ? Would you have ever sought, unless you had believed that you would have found ? Or, would you have ever knocked, unless you had believed that it would have been opened unto you ? In a word, is there any thing that you would have done, either physical or mental, if you had not previously believed ? Are not all your exertions of every kind, dependant on your faith ? Or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith ? Your food, your raiment, your lodgings, are they not all by reason of

your faith ? Reflect, and ask yourselves if these things are not so.—Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves ; and if the moving cause in you, is it not in all other intelligent beings ?

12. And as faith is the moving cause of all action in temporal concerns, so it is in spiritual ; for the Saviour has said, and that truly, that he that *believeth* and is baptized, shall be saved. Mark xvi. 16.

13. As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, xi. 3.

14. Through faith we understand that the worlds were framed by the word of God ; so that things which are seen were not made of things which do appear.

15. By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith ; and that it is by reason of this principle of power existing in the Deity, that all created things exist ; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in HIM.

16. Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things.—Take this principle or attribute—for it is an attribute—from the Deity, and he would cease to exist.

17. Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power ? and if the principle of power, it must be so in man as well as in the Deity ? This is the testimony of all the sacred writers, and the lesson which they have been endeavouring to teach to man.

18. The Saviour says, (Matthew xvii. 19, 20,) in explaining the reason why the disciples could not cast out

the devil, that it was because of their unbelief :—" For verily I say unto you (said he), if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.

19. Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, page 540, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent, as recorded on the 251st page ; it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen on the 403rd page ; and that it was by faith that the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also 541st page, Second European edition.

20. In addition to this we are told in Hebrews xi, 32, 33, 34, 35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword ; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again, &c., &c.

21. Also Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Joshua x. 12.

22. We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in HIM. So with man also ; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion ; and all this by reason of the faith which was in them.

23. Had it not been for the faith which was in man,

they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain !

24. Faith, then, is the first great governing principle which has power, dominion, and authority over all things ; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God. Without it there is no power, and without power there could be no creation nor existence !

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES.

What is theology ? It is that revealed science which treats of the being and attributes of God—his relations to us—the dispensations of his providence—his will with respect to our actions—and his purposes with respect to our end. Buck's Theological Dictionary, page 582.

What is the first principle in this revealed science ? Faith. Section i. 1.

Why is faith the first principle in this revealed science ? Because it is the foundation of all righteousness. Hebrews xi. 6. Without faith it is impossible to please God. 1 John iii. 7. Little children, let no man deceive you ; he that doeth righteousness, is righteous, even as he (God) is righteous. Section i. 1.

What arrangement should be followed in presenting the subject of faith ? First, it should be shown what faith is. Section i. 3. Secondly, the object upon which it rests. Section i. 4. And thirdly, the effects which flow from it. Section i. 5.

What is faith ? It is the assurance of things hoped for, the evidence of things not seen (Hebrews xi. 1.) ; that is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Hebrews xi. 3. Through faith we understand the worlds were framed by the word of God. Section i. 8, 9.

How do you prove that faith is the principle of action in all intelligent beings ? First, by duly considering the operations of my own mind : and secondly, by the direct declaration of scripture. Hebrews xi. 7. By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the

world, and became heir of the righteousness which is by faith. Hebrews xi. 8. By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went. Hebrews xi. 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Hebrews xi. 27. By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. Section i. 10, 11.

Is not faith the principle of action in spiritual things as well as in temporal? It is.

How do you prove it? Hebrews xi. 6. Without faith it is impossible to please God. Mark xvi. 16. He that believeth and is baptized shall be saved. Romans iv. 16. Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Section i. 12, 13.

Is faith any thing else beside the principle of action? It is.

What is it? It is the principle of power also. Section i. 13.

How do you prove it? First, it is the principle of power in the Deity as well as in man. Hebrews xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Section i. 14, 15, 16. Secondly, it is the principle of power in man also. Book of Mormon, page 251. Alma and Amulek are delivered from prison. Ibid. page 403. Nephi and Lehi, with the Lamanites, are immersed with the Spirit. Ibid. page 541. The mountain Zerin, by the faith of the brother of Jared is removed. Joshua x. 12. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. Joshua x. 13. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Mathew xvii. 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? Matthew xvii. 20. And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it

shall remove; and nothing shall be impossible unto you. Hebrews xi. 32. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets, (Hebrews xi. 33,) who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, (Hebrews xi. 34,) quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Hebrews xi. 35. Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. Section i. 16, 17, 18, 19, 20, 21, 22.

How would you define faith in its most unlimited sense? It is the first great governing principle which has power, dominion, and authority over all things. Section i. 24.

How do you convey to the understanding more clearly that faith is the first great governing principle which has power, dominion, and authority over all things? By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it there is no power, and without power there could be no creation nor existence! Section i. 24.

LECTURE SECOND.—SECTION II.

1. Having shewn in our previous lecture "faith itself—what it is," we shall proceed to shew, secondly, the object on which it rests.

2. We here observe that God is the only supreme governor and independent being in whom all fulness and perfection dwell ; who is omnipotent, omnipresent, and omniscient ; without beginning of days or end of life ; and that in him every good gift and every good principle dwells ; and that he is the father of lights ; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings centres for life and salvation.

3. In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4. We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; but we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5. We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has

given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation.

6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness ; and it was done.

7. And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8. So God created man in his own image, in the image of the Only Begotten created he him ; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9. And the Lord God said unto man, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

10. Again, Genesis ii. 15, 16, 17, 19, 20. And the Lord God took the man and put him into the garden of Eden, to dress it and keep it. And the Lord God commanded the man saying, Of every tree of the garden you may freely eat : but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it ; nevertheless you may choose for yourself, for it is given unto you ; but remember that I forbid it, for in the day that you eat thereof you shall surely die.

11. And out of the ground the Lord God formed every beast of the field and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them. * * * And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12. From the foregoing we learn man's situation at his first creation, the knowledge with which he was

endowed, and the high and exalted station in which he was placed—lord or governor of all things on earth; and at the same time enjoying communion and intercourse with his Maker, without a veil to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13. Moses proceeds:—And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14. And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die! And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15. And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

16. And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception. In sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17. And the Lord God said unto Adam, Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake; in sorrow you shall eat of it all the days of your life. Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken: for dust you were, and unto dust you shall return. This was imme-

diately followed by the fulfilment of what we previously said. Man was driven or sent out of Eden.

18. Two important items are shown from the former quotations. First, after man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness), as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face. In his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice—walked before him—and gazed upon his glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19. Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator ; for no sooner did he hear his voice than he sought to hide himself from his presence.

20. Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall. We shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21. We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy from the new translation :—

22. After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him ; and he called upon the name of the Lord, and so did Eve, his wife, also. And they heard the voice of the Lord, from the way toward the garden of Eden, speak-

ing unto them, and they saw him not, for they were shut out from his presence ; but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandment.

23. And after many days an angel of the Lord appeared unto Adam, saying, Why do you offer sacrifices unto the Lord ? And Adam said unto him, I know not ; but the Lord commanded me to offer sacrifices.

24. And the angel said unto him, This thing is a similitude of the sacrifice of the Only Begotten of the Father who is full of grace and truth. And you shall do all that you do in the name of the Son, and you shall repent and call upon God in his name for ever. In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25. This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26. Moses also gives us an account, in the fourth of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says, in process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering ; but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry ? Why is your countenance fallen ? If you do well, will you not be accepted ? And if you do not well, sin lies at the door, and Satan desires to have you ; and except you shall hearken unto my com-

mandments, I will deliver you up, and it shall be unto you according to his desire.

27. And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel and slew him. And Cain gloried in what he had done, saying, I am free; surely the flocks of my brother will now fall into my hands.

28. But the Lord said unto Cain, Where is Abel, your brother? And he said I know not. Am I my brother's keeper? And the Lord said, what have you done? the voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.

29. And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry; for his offering was accepted and mine was not. My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me because of my oath, for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

30. The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued after man's transgression, to manifest himself to him and to his posterity; and, notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31. Adam, thus being made acquainted with God, communicated the knowledge which he had unto his

posterity ; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32. Not only was there a manifestation made unto Adam of the existence of God ; but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him ; so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of God ; and, through this means, doubtless, his posterity became acquainted with the fact that such a being existed.

33. From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them ; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34. The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall ; and what it was that stirred up the faith of multitudes to feel after him—to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

35. Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man ; for previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

36. For instance, Abel, before he received the assurance from heaven that his offerings were acceptable

unto God, had received the important information of his father, that such a being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity ; and that the whole faith of the world, from that time down to the present, is in a certain degree dependant on the knowledge first communicated to them by their common progenitor ; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37. First, Adam was 130 years old when Seth was born. Genesis v. 3. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Genesis v. 4, 5. Seth was 105 when Enos was born (verse 6) ; Enos was 90 when Cainan was born (verse 9) ; Cainan was 70 when Mahalaleel was born (verse 12) ; Mahalaleel was 65 when Jared was born (verse 15) ; Jared was 162 when Enoch was born (verse 18) ; Enoch was 65 when Methuselah was born (verse 21) ; Methuselah was 187 when Lamech was born (verse 25) ; Lamech was 182 when Noah was born (verse 28.)

38. From this account it appears that Lamech, the 9th from Adam, and the Father of Noah, was 56 years old when Adam died ; Methuselah, 243 ; Enoch, 308 ; Jared, 470 ; Mahalaleel, 535 ; Cainan, 605 ; Enos, 695 ; and Seth, 800.

39. So that Lamech, the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and, beyond all controversy, were all preachers of righteousness.

40. Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. Genesis v. 7, 8. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (verses 10, 11.) And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death (verses 13, 14.) And Mahalaleel lived after he begat Jared, 830 years, making him 895 years old when

he died (verses 16, 17). And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death (verses 19, 20). And Enoch walked with God after he begat Methuselah 300 years, making him 365 years old when he was translated (verses 22, 23).^{*} And Methuselah lived after he begat Lamech, 782 years making him 969 years old when he died (verses 26, 27). Lamech lived after he begat Noah, 595 years, making him 777 years old when he died (verses 30, 31).

41. Agreeably to this account, Adam died in the 930th year of the world ; Enoch was translated in the 987th ; Seth died in the 1042nd ; Enos in the 1140th ; Cainan in the 1235th ; Mahalaleel in the 1290th ; Jared in the 1422nd ; Lamech in the 1651st ; and Methuselah in the 1656th, it being the same year in which the flood came.

42. So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

43. We can see from this that Enos, Cainan, Mahalaleel, Jared, Methusaleh, Lamech, and Noah, all lived on the earth at the same time ; and that Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44. From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved ; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world ; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God ; and not only of a God, but the true and living God.

45. Having traced the chronology of the world from Adam to Noah, we will now trace from Noah to Abraham. Noah was 502 years old when Shem was born ; 98 years afterwards the flood came, being the 600th year of Noah's age. And Moses informs us that Noah

^{*} According to the Old Testament. For Enoch's age, see Covenants and Commandments, section iii. 24.

lived after the flood 350 years, making him 950 years old when he died. Genesis ix. 28, 29.

46. Shem was 100 years old when Arphaxed was born. Genesis xi. 10. Arphaxed was 35 when Salah was born (xi. 12); Salah was 30 when Eber was born (xi. 14); Eber was 34 when Peleg was born, in whose days the earth was divided (xi. 16); Peleg was 30 when Reu was born (xi. 18); Reu was 32 when Serug was born (xi. 20); Serug was 30 when Nahor was born (xi. 22); Nahor was 29 when Terah was born (xi. 24); Terah was 70 when Haran and Abraham were born (xi. 26).

47. There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period, that is, when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham, was 352 years.

48. Moses informs us that Shem lived after he begat Arphaxed, 500 (Genesis xi. 11); this added to 100 years which was his age when Arphaxed was born, makes him 600 years old when he died. Arphaxed lived after he begat Salah, 403 years (xi. 13); this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber 403 years (xi. 15); this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (xi. 17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (xi. 19); this added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived after he begat Serug 207 years (xi. 21); this added to

32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor 200 years (xi. 23); this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (xi. 25); this added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 205 years old when he died.

49. Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah—the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

50. Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

51. Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52. It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived four years after Abraham's death. And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53. We have now traced the chronology of the world,

agreeably to the account given in our present bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture ; so that the students in this class need not have any doubt resting on their minds on this subject, for they can easily see, that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least ; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals, without their having made it known to their posterity.

54. We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a being as a God, who had created and did uphold all things : that it was by reason of the manifestation which he first made to our father, Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55. Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56. We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings ; and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God ; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. It was the credence they gave to the testimony

of their fathers, this testimony having aroused their minds to inquire after the knowledge of God; the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES.

Is there a being who has faith in himself, independently? There is.

Who is it? It is God.

How do you prove that God has faith in himself independently? Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells. Ephesians i. 23. Which is his body, the fulness of him that filleth all in all. Colossians i. 19. For it pleased the Father, that in him should all fulness dwell. Section ii. 2.

Is he the object in whom the faith of all other rational and accountable beings centres, for life and salvation? He is.

How do you prove it? Isaiah xlv. 22. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. Romans xi. 34, 35, 36. For who hath known the mind of the Lord; or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory for ever. Amen. Isaiah xl. from the 9th to the 18th. O Zion, that bringest good tidings; (or, O thou that tellest good tidings to Zion), get thee up into the high mountain; O Jerusalem, that bringest good tidings; (or, O thou that tellest good tidings to Jerusalem), lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand (or, against the strong); and his arm shall rule for him: behold, his reward is with him, and his work before him (or, recompense for his work). He shall feed his flock like a shepherd; he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his coun-

seller, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing, and they are counted to him less than nothing, and vanity. Jeremiah li. 15, 16. He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth : he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1 Corinthians viii. 6. But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him. Section ii. 2.

How did men first come to the knowledge of the existence of a God, so as to exercise faith in him ? In order to answer this question, it will be necessary to go back and examine man at his creation ; the circumstances in which he was placed, and the knowledge which he had of God. Section ii. 3, 4, 5, 6, 7, 8, 9, 10, 11.—First, when man was created he stood in the presence of God. Genesis i. 27, 28. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence.—Secondly, God conversed with him after his transgression. Genesis iii. from the 8th to the 22nd. Section ii. 13, 14, 15, 16, 17. From this we learn that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. Section ii. 19.—Thirdly. God conversed with man after he cast him out of the garden. Section ii. 22, 23, 24, 25.—Fourthly, God also conversed with Cain after he had slain Abel. Genesis iv. from the 4th to the 6th. Section ii. 26, 27, 28, 29.

What is the object of the foregoing quotation ? It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. Section ii. 30, 31, 32, 33.

What testimony had the immediate descendants of Adam, in proof of the existence of God ? The testimony of their father. And after they were made acquainted with his exist-

ence, by the testimony of their father, they were dependant upon the exercise of their own faith, for a knowledge of his character, perfections, and attributes. Section ii. 23, 24, 25, 26.

Had any other of the human family, besides Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony? They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father; and so from father to child the knowledge was communicated as extensively as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. Section ii. 35, 36.

How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world? By the chronology obtained through the revelations of God.

How would you divide that chronology in order to convey it to the understanding clearly? Into two parts—First, by embracing that period of the world from Adam to Noah; and secondly, from Noah to Abraham; from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

How many noted righteous men lived from Adam to Noah? Nine; which includes Abel, who was slain by his brother.

What are their names? Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh, and Lamech.

How old was Adam when Seth was born? One hundred and thirty years. Genesis v. 3.

How many years did Adam live after Seth was born? Eight hundred. Genesis v. 4.

How old was Adam when he died? Nine hundred and thirty years. Genesis v. 5.

How old was Seth when Enos was born? One hundred and five years. Genesis v. 6.

How old was Enos when Cainan was born? Ninety years. Genesis v. 9.

How old was Cainan when Mahalaleel was born? Seventy years. Genesis v. 12.

How old was Mahalaleel when Jared was born? Sixty-five years. Genesis v. 15.

How old was Jared when Enoch was born? One hundred and sixty-two years. Genesis v. 18.

How old was Enoch when Methusaleh was born? Sixty-five years. Genesis v. 21.

How old was Methusaleh when Lamech was born? One hundred and eighty-seven years. Genesis v. 25.

How old was Lamech when Noah was born? One hundred and eighty-two years. Genesis v. 28.—For this chronology, see section ii. 37.

How many years, according to this account, was it from Adam to Noah? One thousand and fifty-six years.

How old was Lamech when Adam died? Lamech, the ninth from Adam (including Abel), and father of Noah, was fifty-six years old when Adam died.

How old was Methusaleh? Two hundred and forty-three years.

How old was Enoch? Three hundred and eight years.

How old was Jared? Four hundred and seventy years.

How old was Mahalaleel? Five hundred and thirty-five years.

How old was Cainan? Six hundred and five years.

How old was Enos? Six hundred and ninety-five years.

How old was Seth? Eight hundred years.—For this item of the account, see section ii. 38.

How many of these noted men were cotemporary with Adam? Nine.

What are their names? Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh and Lamech. Section ii. 39.

How long did Seth live after Enos was born? Eight hundred and seven years. Genesis v. 7.

What was Seth's age when he died? Nine hundred and twelve years. Genesis v. 8.

How long did Enos live after Cainan was born? Eight hundred and fifteen years. Genesis v. 10.

What was Enos's age when he died? Nine hundred and five years. Genesis v. 11.

How long did Cainan live after Mahalaleel was born? Eight hundred and forty years. Genesis v. 13.

What was Cainan's age when he died? Nine hundred and ten years. Genesis v. 14.

How long did Mahalaleel live after Jared was born? Eight hundred and thirty years. Genesis v. 16.

What was Mahalaleel's age when he died? Eight hundred and ninety-five years. Genesis v. 17.

How long did Jared live after Enoch was born? Eight hundred years. Genesis v. 19.

What was Jared's age when he died? Nine hundred and sixty-two years. Genesis v. 20.

How long did Enoch walk with God after Methusaleh was born? Three hundred years. Genesis v. 22.

What was Enoch's age when he was translated? Three hundred and sixty-five years. Genesis v. 23.

How long did Methusaleh live after Lamech was born? Seven hundred and eighty-two years. Genesis v. 26.

What was Methusaleh's age when he died? Nine hundred and sixty-nine years. Genesis v. 27.

How long did Lamech live after Noah was born? Five hundred and ninety-five years. Genesis v. 30.

What was Lamech's age when he died? Seven hundred and seventy-seven years. Genesis v. 31.—For the account of the last item see section ii. 40.

In what year of the world did Adam die? In the nine hundred and thirtieth.

In what year was Enoch translated? In the nine hundred and eighty-seventh.

In what year did Seth die? In the one thousand and forty-second.

In what year did Enos die? In the eleven hundred and fortieth.

In what year did Cainan die? In the twelve hundred and thirty-fifth.

In what year did Mahalaleel die? In the twelve hundred and ninetieth.

In what year did Jared die? In the fourteen hundred and twenty-second.

In what year did Lamech die? In the sixteen hundred and fifty-first.

In what year did Methusaleh die? In the sixteen hundred and fifty-sixth.—For this account see section ii. 41.

How old was Noah when Enos died? Eighty-four years.

How old when Cainan died? One hundred and seventy-nine years.

How old when Mahalaleel died? Two hundred and thirty-four years.

How old when Jared died? Three hundred and sixty-six years.

How old when Lamech died? Five hundred and ninety-five years.

How old when Methusaleh died? Six hundred years.—See section ii. 42, for the last item.

How many of those men lived in the days of Noah? Six.

What are their names? Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. Section ii. 43.

How many of those men were cotemporary with Adam and Noah both? Six.

What are their names? Enos, Cainan, Mahalaleel, Jared, Methusaleh, and Lamech. Section ii. 43.

According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men? By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. Section ii. 44.

How was the knowledge of the existence of God disseminated among the inhabitants of the world? By tradition from father to son. Section ii. 44.

How old was Noah when Shem was born? Five hundred and two years. Genesis v. 32. xi. 10.

What was the term of years from the birth of Shem to the flood? Ninety-eight.

What was the term of years that Noah lived after the flood? Three hundred and fifty. Genesis ix. 28.

What was Noah's age when he died? Nine hundred and fifty years. Genesis ix. 29. Section ii. 45.

What was Shem's age when Arphaxed was born? One hundred years. Genesis xi. 10.

What was Arphaxed's age when Salah was born? Thirty-five years. Genesis xi. 12.

What was Salah's age when Eber was born? Thirty years. Genesis xi. 16.

What was Eber's age when Peleg was born? Thirty-four years. Genesis xi. 16.

What was Peleg's age when Reu was born? Thirty years. Genesis xi. 18.

What was Reu's age when Serug was born? Thirty-two years. Genesis xi. 20.

What was Serug's age when Nahor was born? Thirty years. Genesis xi. 22.

What was Nahor's age when Terah was born? Twenty-nine years. Genesis xi. 24.

What was Terah's age when Nahor (the father of Abraham) was born? Seventy years. Genesis xi. 26.

What was Terah's age when Abraham was born? Some suppose one hundred and thirty years, and others seventy. Genesis xii. 4. xi. 26. Section ii. 46.

What was the number of years from the flood to the birth of Abraham? Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years: but if he was born when Terah

was seventy years old, it was two hundred and ninety-two years. Section ii. 47.

How long did Shem live after Arphaxed was born? Five hundred years. Genesis xi. 11.

What was Shem's age when he died? Six hundred years. Genesis xi. 11.

What number of years did Arphaxed live after Salah was born? Four hundred and three years. Genesis xxi. 13.

What was Arphaxed's age when he died? Four hundred and thirty-eight years.

What number of years did Salah live after Eber was born? Four hundred and three years.

What was Salah's age when he died? Four hundred and thirty-three years.

What number of years did Eber live after Peleg was born? Four hundred and thirty years. Genesis xi. 17.

What was Eber's age when he died? Four hundred and sixty-four years.

What number of years did Peleg live after Reu was born? Two hundred and nine years. Genesis xi. 19.

What was Peleg's age when he died? Two hundred and thirty-nine years.

What number of years did Reu live after Serug was born? Two hundred and seven years. Genesis xi. 21.

What was Reu's age when he died? Two hundred and thirty-nine years.

What number of years did Serug live after Nahor was born? Two hundred years. Genesis xi. 23.

What was Serug's age when he died? Two hundred and thirty years.

What number of years did Nahor live after Terah was born? One hundred and nineteen years. Genesis xi. 25.

What was Nahor's age when he died? One hundred and forty-eight years.

What number of years did Terah live after Abraham was born? Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy-five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

What was Terah's age when he died? Two hundred and five years. Genesis xi. 32.—For this account from the birth of Arphaxed to the death of Terah, see section ii. 48.

In what year of the world did Peleg die? Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

In what year of the world did Nahor die? In the nineteen hundred and ninety-seventh.

In what year of the world did Noah die? In the two thousand and sixth.

In what year of the world did Reu die? In the two thousand and twenty-sixth.

In what year of the world did Serug die? In the two thousand and forty-ninth.

In what year of the world did Terah die? In the two thousand and eighty-third.

In what year of the world did Arphaxed die? In the two thousand and ninety-sixth.

In what year of the world did Salah die? In the twenty-one hundred and twenty-sixth.

In what year of the world did Abraham die? In the twenty-one hundred and eighty-third.

In what year of the world did Eber die? In the twenty-one hundred and eighty-seventh.—For this account of the year of the world in which those men died, see section ii. 49, 50.

How old was Nahor (Abraham's brother) when Noah died? Fifty-eight years.

How old was Terah? One hundred and twenty-eight.

How old was Serug? One hundred and eighty-seven.

How old was Reu? Two hundred and nineteen.

How old was Eber? Two hundred and eighty-three.

How old was Salah? Three hundred and thirteen,

How old was Arphaxed? Three hundred and forty-eight.

How old was Shem? Four hundred and forty-eight.—For the last account see section ii. 51.

How old was Abraham when Reu died? Eighteen years, if he was born when Terah was one hundred and thirty years old.

What was his age when Serug and Nahor (Abraham's brother) died? Forty-one years.

What was his age when Terah died? Seventy-five years.

What was his age when Arphaxed died? Eighty-eight.

What was his age when Salah died? One hundred and eighteen years.

What was his age when Shem died? One hundred and fifty years.—For this see section ii. 52.

How many noted characters lived from Noah to Abraham? Ten.

What are their names? Shem, Arphaxed, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor (Abraham's brother). Section ii. 52.

How many of these were cotemporary with Noah? The whole.

How many with Abraham? Eight.

What are their names? Nahor (Abraham's brother), Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem. Section ii. 52.

How many were cotemporary with both Noah and Abraham? Eight.

What are their names? Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor (Abraham's brother). Section ii. 52.

Did any of these men die before Noah? They did.

Who were they? Peleg, in whose days the earth was divided, and Nahor, (Abraham's grandfather). Section ii. 49.

Did any one of them live longer than Abraham? There was one. Section ii. 50.

Who was he? Eber, the fourth from Noah. Section ii. 50.

In whose days was the earth divided? In the days of Peleg.

Where have we the account given that the earth was divided in the days of Peleg? Genesis x. 25.

Can you repeat the sentence? Unto Eber were born two sons: the name of one was Peleg, for in his days the earth was divided.

What testimony have men, in the first instance, that there is a God? Human testimony, and human testimony only. Section ii. 56.

What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes? The credence they gave to the testimony of their fathers. Section ii. 56.

How do men obtain a knowledge of the glory of God, his perfections and attributes? By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. Section ii. 55.

Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves? It is.

How do you prove it? From the whole of the first lecture of the second section.

LECTURE THIRD.—SECTION III.

1. In the second lecture it was shewn, how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a being did actually exist ; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation ; for faith could not centre in a being of whose existence we have no idea, because the idea of his existence in the first instance, is essential to the exercise of faith in him. Romans x. 14. "How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher" (or one sent to tell them) ? So, then, faith comes by hearing the word of God. (New translation.)

2. Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3. First, the idea that he actually exists.

4. Secondly, a *correct* idea of his character, perfections, and attributes.

5. Thirdly, an actual knowledge that the course of life which he is pursuing, is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive ; but with this understanding, it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to

examine his character, perfections, and attribute, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7. As we have been indebted to a revelation which God made of himself to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes ; because, without the revelations which he has given to us, no man by searching could find out God. Job xi. 7, 8, 9. 1 Corinthians ii. 9, 10, 11. "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him ; but God has revealed them unto us by his Spirit, for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the spirit of man which is in him ? Even so, the things of God no man knows but by the Spirit of God."

8. Having said so much we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, xxxiv. 6. "And the Lord passed by before him, and proclaimed, the Lord God, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth." Psalm ciii. 6, 7, 8. "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy." Psalm ciii. 17, 18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc. 2. "Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Hebrews i. 10, 11, 12. And

you, Lord, in the beginning have laid the foundation of the earth ; and the heavens are the works of your hands : they shall perish, but you shall remain ; and they shall wax old as a garment ; and as a vesture shall you fold them up, and they shall be changed ; but you are the same and your years shall not fail." James i. 17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning." Malachi iii. 6. For I am the Lord, I change not ; therefore ye sons of Jacob are not consumed."

10. Book of Commandments, chap. ii., commencing in the third line of the first paragraph. "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round." Book of Commandments, chap. xxxvii. 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, to-day, and for ever.

11. Numbers xxiii. 19. "God is not a man that he should lie, neither the son of man that he should repent." 1 John iv. 8. "He that loves not, knows not God, for God is love." Acts x. 34. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12. From the foregoing testimonies we learn the following things respecting the character of God.

13. First, that he was God before the world was created, and the same God that he was after it was created.

14. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15. Thirdly, that he changes not, neither is there variableness with him ; but that he is the same from everlasting to everlasting, being the same yesterday,

to-day, and for ever; and that his course is one eternal round, without variation.

16. Fourthly, that he is a God of truth and cannot lie.

17. Fifthly, that he is no respecter of persons: but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, that he is love.

19. An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can centre in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not *centre* his faith in him for life and salvation, for fear there should be greater than he who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But secondly; unless he was merciful and gracious, slow to anger, long suffering and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea

that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day, and for ever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word, in order to the exercise of faith in him could not exist. But having the idea that he is not man, that he cannot lie, it gives power to the minds of men to exercise faith in him.

23. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorised to exercise faith in him, or whether they were authorised to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God so as to obtain eternal life.

25. From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26. Let us here observe that the foregoing is the character which is given of God in his revelations to the Former-day Saints, and it is also the character which is given of him in his revelations to the Latter-day Saints, so that the saints of former days, and those of latter days, are both alike in this respect; the Latter-day Saints having as good grounds to exercise faith in God, as the Former-day Saints had, because the same character is given of him to both.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES.

What was shewn in the second lecture? It was shewn how the knowledge of the existence of God came into the world. Section iii. 1.

What is the effect of the idea of his existence among men? It lays the foundation for the exercise of faith in him. Section iii. 1.

Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him? It is. Section iii. 1.

How do you prove it? By the tenth chapter of Romans and fourteenth verse. Section iii. 1.

How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation? Three. Section iii. 2.

What are they? First, that God does actually exist. Secondly, correct ideas of his character, his perfections and attributes; and Thirdly, that the course which we pursue is according to his mind and will. Section iii. 3, 4, 5.

Would the idea of any one or two of the above-mentioned things, enable a person to exercise faith in God? It would not, for without the idea of them all, faith would be imperfect and unproductive. Section iii. 5.

Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation? It would; for by the idea of these three things, faith could become perfect and fruitful, abounding in righteousness unto the praise and glory of God. Section iii. 5.

How are we to be made acquainted with the before-mentioned things respecting the Deity, and respecting ourselves? By revelation. Section iii. 6.

Could these things be found out by any other means than by revelation? They could not.

How do you prove it? By the scriptures. Job xi. 7, 8, 9. 1 Corinthians ii. 9, 10, 11. Section iii. 7.

What things do we learn in the revelations of God respecting his character? We learn the six following things. First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth, and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. Section iii. 12, 13, 14, 15, 16, 17, 18.

Where do you find the revelations which give us this idea of the character of the Deity? In the bible and book of commandments, and they are quoted in the third lecture. Section iii. 9, 10, 11.

What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things? It would prevent him from exercising faith in him unto life and salvation.

Why would it prevent him from exercising faith in God? Because he would be as the heathen, not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. Section iii. 19.

Does this idea prevent this doubt? It does; for persons having this idea are enabled thereby to exercise faith without this doubt. Section iii. 19.

Is it not also necessary to have the idea that God is merciful and gracious, long suffering and full of goodness? It is. Section iii. 20.

Why is it necessary? Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long suffering, and full of compassion, gracious and merciful and of a forgiving disposition, man would be cut off from before him, in consequence of which he would be in continual doubt and could not exercise faith; for where doubt is, there faith has no power; but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can

exercise faith in him and overcome doubt, so as to be exceedingly strong. Section iii. 20.

Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation? It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday he is to-day, and will be for ever. Section iii. 21.

Is it not necessary also, for men to have an idea that God is a being of truth, before they can have perfect faith in him? It is; for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him; but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. Section iii. 22.

Could man exercise faith in God so as to obtain eternal life unless he believe that God was no respecter of persons? He could not; because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. Section iii. 23.

Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love? He could not; because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. Section iii. 24.

What is the description which the sacred writers give of the character of the Deity calculated to do? It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds and nations, and that from age to age, and from generation to generation. Section iii. 25.

Is the character which God has given of himself, uniform? It is, in all his revelations, whether to the Former-day Saints, or to the Latter-day Saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. Section iii. 26.

LECTURE FOURTH.—SECTION IV.

1. Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation ; and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life ; and that correct ideas of his character lay a foundation, as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory ; we shall now proceed to show the connexion there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2. Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they, through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life ; for without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3. Having said so much, we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him ; for without these ideas being planted in the minds of men, it would be out of the power of any

person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4. We have, in the revelations which he has given to the human family, the following account of his attributes.

5. First—Knowledge. Acts xv. 18. “Known unto God are all his works from the beginning of the world.” Isaiah xlv. 9, 10. “Remember the former things of old ; for I am God, and there is none else ; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure.”

6. Secondly — Faith or power. Hebrews xi. 3. “Through faith we understand that the worlds were framed by the word of God.” Genesis i. 1. “In the beginning God created the heaven and the earth.” Isaiah xiv. 24, 27. “The Lord of hosts has sworn, saying, surely as I have thought, so shall it come to pass : and as I have purposed, so shall it stand. For the Lord of Hosts hath purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back ?”

7. Thirdly—Justice. Psalm lxxxix. 14. “Justice and judgment are the habitation of thy throne.” Isaiah xlv. 21. “Tell ye, and bring them near ; yea, let them take counsel together : who hath declared this from the ancient time ? have not I the Lord ? and there is no God else beside me ; a just God and a Saviour.” Zephaniah v. 5. “The just Lord is in the midst thereof.” Zechariah ix. 9. “Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold thy King comes unto thee : he is just and having salvation.”

8. Fourthly—Judgment. Psalm lxxxix. 14. “Justice and judgment are the habitation of thy throne.” Deuteronomy xxxii. 4. “He is the Rock, his work is perfect ; for all his ways are judgment : a God of

truth and without iniquity, just and right is he." Psalm ix. 7. "But the Lord shall endure for ever. He has prepared his throne for judgment." Psalm xi. 16. "The Lord is known by the judgment which he executes."

9. Fifthly—Mercy. Psalm lxxxix. 14. "Mercy and truth shall go before his face." Exodus xxxiv. 6. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious." Nehemiah ix. 17. "But thou art a God ready to pardon, gracious and merciful."

10. And sixthly—Truth. Psalm lxxxix. 14. "Mercy and truth shall go before thy face." Exodus xxxiv. 6. "Long suffering and abundant in goodness and truth." Deuteronomy xxxii. 4. "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Psalm xxxi. 5. "Into Thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth."

11. By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in him; for without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12. And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity; for unless God had power over all things, and was able by his power to control all things, and thereby deliver his creatures who put their trust in him from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men

could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear who put their trust in God, believing that he has power to save all who come to him to the very uttermost.

13. It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in him; for without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt lest the judge of all the earth would not do right, and thus fear or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But when the idea of the existence of the attribute justice in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with the most unshaken confidence, believing that the judge of all the earth will do right.

14. It is also of equal importance that men should have the idea of the existence of the attribute judgment in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are

enabled by faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ, believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors, and more than conquerors in all things.

15. And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in him for life and salvation ; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind, it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16. And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in him ; for without the idea of the existence of this attribute, the mind of man could have nothing upon which it could rest with certainty—all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in the mind, all the teachings, instructions, promises, and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time ; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous, will also be executed in the due time of the Lord : and by reason of the truth and

veracity of him, the mind beholds its deliverance and salvation as being certain.

17. Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that, as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation; and as he possesses the attribute power, he is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence that they will in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching

after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19. Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation ; and seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday, to-day, and for ever—which gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the Former-day Saints had ; so that all the saints in this respect, have been, are, and will be alike until the end of time ; for God never changes, therefore his attributes and character remain for ever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be the same ; so that all men have had, and will have, an equal privilege.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES.

What was shown in the third lecture ? It was shown that correct ideas of the character of God are necessary in order to exercise faith in him unto life and salvation ; and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his character, as far as his character was concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. Section iv. 1.

What object had the God of Heaven in revealing his attributes to men ? That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. Section iv. 2

Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life ? They could not. Section iv. 2, 3.

What account is given of the attributes of God in his revelations ? First, Knowledge ; secondly, Faith or Power ;

thirdly, Justice ; fourthly, Judgment ; fifthly, Mercy ; and sixthly, Truth. Section iv. 4, 5, 6, 7, 8, 9, and 10.

Where are the revelations to be found which give this relation of the attributes of God ? In the old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth, and tenth paragraphs.*

Is the idea of the existence of those attributes in the Deity, necessary in order to enable any rational being to exercise faith in him unto life and salvation ? It is.

How do you prove it ? By the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth paragraphs in this lecture.*

Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation ? It does.

How do you prove it ? By the seventeenth and eighteenth paragraphs.*

Have the Latter-day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former-day Saints had ? They have.

How do you prove it ? By the nineteenth paragraph of this lecture.*

* Let the student turn and commit these paragraphs to memory.

LECTURE FIFTH.—SECTION V.

1. In our former lectures we treated of the being, character, perfections, and attributes of God. What we mean by perfections is, the perfections which belong to all the attributes of his nature. We shall, in this lecture, speak of the Godhead—we mean the Father, Son, and Holy Spirit.

2. There are two personages who constitute the great, matchless, governing, and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible—whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fulness—the Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image ; he is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fullness with the Father ; being begotten of him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer ; or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin ; and also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God

may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one ; or, in other words, these three constitute the great, matchless, governing, and supreme power over all things ; by whom all things were created and made, that were created and made, and these three constitute the Godhead, and are one ; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fulness—filling all in all ; the Son being filled with the fulness of the mind, glory, and power ; or, in other words, the spirit, glory, and power of the Father—possessing all knowledge, and glory, and the same kingdom—sitting at the right hand of power, in the express image and likeness of the Father, a mediator for man—being filled with the fulness of the mind of the Father ; or, in other words, the spirit of the Father, which spirit is shed forth upon all who believe on his name and keep his commandments ; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ ; possessing the same mind, being transformed into the same image or likeness, even the express image of Him who fills all in all ; being filled with the fulness of his glory, and become one in him, even as the Father, Son, and Holy Spirit, are one.

3. From the foregoing account of the Godhead, which is given in his revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory ; for as the

Father and Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES.

Of what do the foregoing lectures treat? Of the being, perfections and attributes of the Deity. Section v. 1.

What are we to understand by the perfections of the Deity? The perfections which belong to his attributes.

How many personages are there in the Godhead? Two: the Father and Son. Section v. 1.

How do you prove that there are two personages in the Godhead? By the scriptures. Genesis i. 26. Also Section ii. 6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness—and it was done. Genesis iii. 22. And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. John xvii. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Section v. 2.

What is the Father? He is a personage of glory and of power. Section v. 2.

How do you prove that the Father is a personage of glory and of power? Isaiah lx. 19. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. 1 Chronicles xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory. Psalm xxix. 3. The voice of the Lord is upon the waters: the God of Glory thunders. Psalm lxxix. 9. Help us, O God of our salvation, for the glory of thy name. Romans i. 23. And changed the glory of the incorruptible God into an image made like to corruptible man. Secondly, of Power. 1 Chronicles xxix. 11. Thine, O Lord, is the greatness, and the power, and the glory. Jeremiah xxxii. 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Deuteronomy iv. 37. And because he

loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power. 2 Samuel xxii. 33. God is my strength and power. Job xxvi, commencing with the 7th verse to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways! but how little a portion is heard of him? But the thunder of his power who can understand?

What is the Son? First, he is a personage of tabernacle. Section v. 2.

How do you prove it? John xiv. 9, 10, 11. Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that hath seen me hath seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me. Secondly,—and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. Section v. 2. Philippians ii. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Hebrews ii. 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham. Thirdly,—he is also in the likeness of the personage of the Father. Section v. 2. Hebrews i. 1, 2, 3. God, who at sundry times and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the

express image of his person. Again, Philippians ii. 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Was it by the Father and the Son that all things were created and made that were created and made? It was. Colossians i. 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Genesis i. 1. In the beginning God created the heavens and the earth. Hebrews i. 2. (God) Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Does he possess the fulness of the Father? He does. Colossians i. 19., ii. 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily. Ephesians i. 23. Which is his (Christ's) body, the fulness of him that fills all in all.

Why was he called the Son? Because of the flesh. Luke i. 33. That holy thing which shall be born of thee, shall be called the Son of God. Matthew iii. 16, 17. And Jesus, when he was baptised, went up straightway out of the water: and lo, the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name? He was. 1 Peter, i. 18, 19, 20, Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Revelations xiii. 8. And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Corinthians, ii. 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world, unto our glory.

Do the Father and the Son possess the same mind? They

do. John v. 30. I (Christ) can of my own self do nothing : as I hear, I judge, and my judgment is just ; because I seek not my own will, but the will of the Father who sent me. John vi. 38. For I (Christ) came down from heaven, not to do my own will, but the will of him that sent me. John x. 30. I (Christ) and my Father are one.

What is this mind ? The Holy Spirit. John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me (Christ). Galatians iv. 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Do the Father Son, and, Holy Spirit constitute the Godhead ? They do. Section v. 2.*

Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one ? They do. John xvii. 20, 21. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation ? It does.

How do you prove it ? By the third paragraph of this lecture.*

* Let the student commit these paragraphs to memory.

LECTURE SIXTH.—SECTION VI.

1. Having treated in the preceding lectures of the ideas, of the character, perfections, and attributes of God ; we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2. This knowledge supplies an important place in revealed religion ; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Hebrews x. 34.

3. Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms ; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians v. 1.

4. Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God, they will grow weary in their minds, and faint : for such has been, and always will be, the

opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven (the only thing which ensures eternal life), that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremities, that nothing short of an actual knowledge of their being the favourites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5. For a man to lay down his all, his character and reputation, his honour, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also—counting all things but filth and dross for the excellency of the knowledge of Jesus Christ—requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

6. For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say, that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7. Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of

all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering. and that he has not, nor will not, seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8. It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favour with him, so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering, obtain the knowledge that they are accepted of him.

9. It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him, by sacrifice. Psalm l. 3, 4, 5, "Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me ; those that have made a covenant with me by sacrifice."

10. Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God ; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this

faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

11. All the saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight, through the sacrifice which they offered unto him; and, through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12. But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons, whose minds are under doubts and fears, cannot have unshaken confidence; and where unshaken confidence is not, there faith is weak; and where faith is weak, the persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

This Lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is, therefore, instructed to commit the whole to memory.

LECTURE SEVENTH.—SECTION VII.

1. In the preceding lectures we treated of what faith was, and of the object on which it rested. Agreeably to our plan, we now proceed to speak of its effects.

2. As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we shall, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith, neither has there been an intelligent being on any of God's creations, who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty, for it is by faith that the Deity works.

3. Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer—we understand that when a man works by faith, he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "let there be light, and there was light." Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded, and the heavens gave forth rain. All this was done by faith. And the

Saviour says, "if you have faith as a grain of mustard seed, say to this mountain, remove, and it will remove; or say to that sycamine tree, be ye plucked up and planted in the midst of the sea, and it shall obey you." Faith, then, works by words; and with these its mightiest works have been, and will be, performed.

4. It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

5. It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning, and carries it forward to the end; or in other words, from eternity to eternity.

6. As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God, as the principle upon which his creatures here below must act, in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7. Therefore it is said, and appropriately too, that without faith it is impossible to please God. If it should be asked—why is it impossible to please God without faith? The answer would be—because without faith it is impossible for men to be saved; and as God desires the salvation of man, he must, of course, desire that they should have faith; and he could not be pleased unless they had, or else he could be pleased with their destruction.

8. From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in him, were not mere common-place matters, but were for the best of all reasons, and that was—because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith, they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9. As all the visible creation is an effect of faith, so is salvation also—we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation must a person be in in order to be saved? or what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved is—the difference in the degree of their faith—one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask—where shall we find a prototype into whose likeness

we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, were shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved.—We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the bible, that it is Christ: all will agree in this, that he is the prototype or standard of salvation; or, in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved? the answer would be—because he is a just and holy being; and if he were any thing different from what he is, he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority, and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power, and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him. Thus says John, in his first epistle, third chapter, second and third verses, “Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.” Why purify himself as he is pure? Because if they do not, they cannot be like him.

10. The Lord said unto Moses, Leviticus xix. 2. “Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.” And Peter says, first epistle,

i. 15, 16. "But as he who has called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy." And the Saviour says, Matthew v. 48. "Be ye perfect, even as your Father who is in heaven is perfect."—If any should ask, why all these sayings ? the answer is to be found from what is before quoted from John's epistle, that when he (the Lord) shall appear, the saints will be like him ; and if they are not holy, as he is holy, and perfect, as he is perfect, they cannot be like him ; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11. This clearly sets forth the propriety of the Saviour's saying, recorded in John's testimony, xiv. 12. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto my Father."—This taken in connexion with some of the sayings in the Saviour's prayer, recorded in the seventeenth chapter, gives great clearness to his expressions. He says, in the 20, 21, 22, 23, and 24th verses, "Neither pray I for these alone, but for them also who shall believe on me through their words ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world."

12. All these sayings put together, give as clear an account of the state of the glorified saints as language could give—the works that Jesus had done they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do

these works in time ; but they should do greater works, because he went to the Father. He says in the 24th verse—"Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my glory." These sayings, taken in connexion, make it very plain, that the greater works which those that believed on his name were to do, were to be done in eternity, where he was going and where they should behold his glory. He had said in another part of his prayer, that he desired of his Father that those who believed on him should be one in him, as he and the Father were one in each other. Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one ; that is, they who believe on him through the apostles' words, as well as the apostles themselves, that they all may be one, as thou, Father, art in me and I in thee ; that they also may be one in us.

13. What language can be plainer than this ? The Saviour surely intended to be understood by his disciples, and he so spake that they might understand him ; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father, for as he and the Father were one, so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it. He says—"And the glory which thou gavest me, I have given them, that they may be one, even as we are one." As much as to say that unless they have the glory which the Father had given him, they could not be one with them ; for he says he had given them the glory that the Father had given him, that they might be one ; or, in other words, to make them one.

14. This fills up the measure of information on this subject, and shows most clearly, that the Saviour wished his disciples to understand, that they were to be partakers with him in all things, not even his glory excepted.

15. It is scarcely necessary here to observe what we

have previously noticed, that the glory which the Father and the Son have, is because they are just and holy beings ; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it ; and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father—by making them one with him, as he and the Father are one. In so doing he would give them the glory which the Father has given him ; and when his disciples are made one with the Father and Son, as the Father and the Son are one, who cannot see the propriety of the Saviour's saying—The works which I do, shall they do ; and greater works than these shall they do, because I go to my Father.

16. These teachings of the Saviour most clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them—that he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings ; and for any portion of the human family to be assimilated into their likeness is to be saved ; and to be unlike them is to be destroyed ; and on this hinge turns the door of salvation.

17. Who cannot see, then, that salvation is the effect of faith ? for, as we have previously observed, all the heavenly beings work by this principle ; and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that without faith it is impossible to please God ; and that salvation is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Romans iv. 16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore ? Because they sought it not by faith, but as it were by the works of the law ; for they stumbled at that stumbling stone. Romans ix. 32. And Jesus said unto

the man who brought his son to him, to get the devil who tormented him cast out, "If thou canst believe, all things are possible to him that believeth." Mark ix. 23. These, with a multitude of other scriptures which might be quoted, plainly set forth the light in which the Saviour, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained in relation to it, is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Saviour of the world excepted. "Blessed is she that believed," said Elizabeth to Mary, when she went to visit her, "for there shall be a performance of those things which were told her from the Lord." Luke i. 45. Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe, he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith—according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; woman could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, second epistle, first chapter, second, and third verses, says to the For-

mer-day Saints—"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." In the first epistle, first chapter, third, fourth, and fifth verses, he says, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

18. These sayings put together show the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Saviour Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him—knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given—through faith they were to obtain this knowledge; and, having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19. By these sayings of the apostle, we learn that it was by obtaining a knowledge of God, that men got the knowledge of all things which pertain to life and godliness—and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

20. From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else; all learning, wisdom, and prudence fail, and every

thing else as a means of salvation but faith.—This is the reason that the fishermen of Galilee could teach the world—because they sought by faith, and by faith obtained. And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss ; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians iii. 7, 8, 9, and 10. Because to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things ; this is the reason that the Former-day Saints knew more, and understood more of heaven and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and difficulties ; for the knowledge which tends to life disappears with faith, but returns when faith returns ; for when faith comes it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth ; for these are the effects of faith, and always have, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto — revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation ; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent—whom to know is eternal life. Amen.

COVENANTS AND COMMANDMENTS.

SECTION I.

The Covenants and Commandments of the Lord, to his servants of the Church of Jesus Christ of Latter-day Saints.

1. Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men ; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together ; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated : and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed ; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

2. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth : wherefore, fear and tremble, O ye people, for what I the Lord have decreed

in them shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious ; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure ; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

3. Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear : prepare ye, prepare ye for that which is to come, for the Lord is nigh ; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth ; and the arm of the Lord shall be revealed ; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people ; for they have strayed from mine ordinances, and have broken mine everlasting covenant ; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

4. Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments ; and also gave commandments to others, that they should proclaim these things unto the world ; and all this that it might be fulfilled, which was written by the prophets ; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Saviour of the world ; that faith also might increase in

the earth ; that mine everlasting covenant might be established ; that the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

5. Behold, I am God and have spoken it : these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred it might be made known : and inasmuch as they sought wisdom they might be instructed : and inasmuch as they sinned they might be chastened, that they might repent : and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time : and after having received the record of the Nephites; yea, even my servant Joseph Smith, jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon ; and also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually, for I the Lord cannot look upon sin with the least degree of allowance ; nevertheless, he that repents and does the commandments of the Lord shall be forgiven ; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.

6. And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh ; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion ; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

7. Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

8. What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth for ever and ever. Amen.

SECTION II.

1. The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organised and established agreeably to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ to be the second elder of this church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and for ever. Amen.

2. After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; and gave unto him commandments which in-

spired him ; and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever. Amen.

3. Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work ; and those who receive it in faith, and work righteousness, shall receive a crown of eternal life ; but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation, for the Lord God has spoken it ; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

4. By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them ; and that he created man, male and female, after his own image and in his own likeness, created he them, and gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

5. Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him. He suffered temptations but gave no heed unto them ; he was crucified, died, and rose again the third day ; and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his

holy name, and endure in faith to the end, should be saved : not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son ; which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

6. And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true ; and we know also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true to all those who love and serve God with all their mights, minds, and strength. But there is a possibility that man may fall from grace and depart from the living God ; therefore let the church take heed and pray always, lest they fall into temptations ; yea, and even let those who are sanctified take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God, which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels. And the Lord God has spoken it ; and honour, power, and glory, be rendered to his holy name, both now and ever. Amen.

7. *And again, by way of commandment to the church concerning the manner of baptism.*—All those who humble themselves before God, and desire to be baptised and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon

them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

8. *The duty of the elders, priests, teachers, deacons, and members of the church of Christ.*—An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers, and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures ; and to teach, expound, exhort, baptize, and watch over the church ; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

9. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

10. The priests' duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties ; and he may also ordain other priests, teachers, and deacons. And he is to take the lead of meetings when there is no elder present ; but when there is an elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

11. The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church—neither hardness with each other—neither lying, backbiting, nor evil speaking ; and see that the church meet together often, and also see that all the members do their duty ; and he is to take the lead of meetings in the absence of the elder or priest—and is to be assisted always, in all his duties in the church, by the deacons, if occasion re-

quires ; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands : they are, however, to warn, expound, exhort, and teach and invite all to come unto Christ.

12. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him ; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

13. The several elders, composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint ; and said conferences are to do whatever church business is necessary to be done at the time.

14. The elders are to receive their licenses from other elders, by vote of the church to which they belong, or from the conferences.

15. Each priest, teacher, or deacon, who is ordained by a priest may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license, which shall authorise him to perform the duties of his calling, or he may receive it from a conference.

16. No person is to be ordained to any office in this church, where there is a regularly organised branch of the same, without the vote of that church ; but the presiding elders, travelling bishops, high counsellors, high priests, and elders, may have the privilege of ordaining, where there is no branch of the church that a vote may be called.

17. Every president of the high priesthood (or presiding elder), bishop, high counsellor, and high priest, is to be ordained by the direction of a high council or general conference.

18. *The duty of the members after they are received by baptism.*—The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a

Godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures—walking in holiness before the Lord.

19. Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

20. No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

21. Baptism is to be administered in the following manner unto all those who repent :—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

22. It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus ; and the elder or priest shall administer it ; and after this manner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying—O God, the eternal Father, we ask thee in the name of thy son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

23. The manner of administering the wine. He shall take the cup also, and say—O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and santify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them ; that they

may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

24. Any member of the church of Christ transgressing, or being overtaken in a fault, shalt be dealt with as the scriptures direct.

25. It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book by one of the elders, whoever the other elders shall appoint from time to time ; and also if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

26. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

SECTION III.

1. There are, in the church, two priesthoods, namely, the Melchisedek, and Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest. Before his day it was called *the holy priesthood, after the order of the Son of God* ; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they,

the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek priesthood.

2. All other authorities or offices in the church are appendages to this priesthood; but there are two divisions or grand heads—one is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood.

3. The office of an elder comes under the priesthood of Melchisedek. The Melchisedek priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

4. The presidency of the high priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the church.

5. High priests after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things; and also in the office of an elder priest (of the Levitical order), teacher, deacon, and member.

6. An elder has a right to officiate in his stead when the high priest is not present.

7. The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

8. The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater or the Melchisedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron

can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood.

9. The power and authority of the higher or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

10. The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

11. Of necessity there are presidents, or presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve travelling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world ; thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling ; and they form a quorum equal in authority to that of the twelve special witnesses or apostles just named. And every decision made by either of these quorums, must be by the unanimous voice of the same ; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority

may form a quorum, when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

12. The twelve are a travelling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews.

13. The seventy are to act in the name of the Lord, under the direction of the twelve or the travelling high council, in building up the church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews.

14. The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the travelling high council.

15. The high council in Zion, forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

16. It is the duty of the travelling high council to

call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

17. It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

18. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner :—

19. From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

20. Enos was ordained at the age of 134 years and four months, by the hand of Adam.

21. God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was 87 years old when he received his ordination.

22. Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

23. Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

24. Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually ; and he walked with God 365 years, making him 430 years old when he was translated.

25. Methuselah was 100 years old when he was ordained under the hand of Adam.

26. Lamech was 32 years old when he was ordained under the hand of Seth.

27. Noah was 10 years old when he was ordained under the hand of Methuselah.

28. Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever.

29. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time.

30. It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says :

31. To the church of Christ in the land of Zion, in addition to the church laws respecting church business—Verily, I say unto you, says the Lord of hosts, there must needs be presiding elders to preside over those who are of the office of an elder ; and also priests to preside over those who are of the office of a priest, and also teachers to preside over those who are of the office of a teacher in like manner, and also the deacons ; wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. Then comes the high priesthood, which is the greatest of all ; wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood, and he shall be called president of the high priesthood of the church ; or, in other

words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

32. Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; nevertheless a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest that is after the order of Melchisedek, may be set apart unto the administering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony as it shall be laid before him according to the laws, by the assistance of his counsellors whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.

33 Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed they shall act in the same office.

34. But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchisedek, is tried, to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says,

35. Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon

the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters.

36. There is not any person belonging to the church who is exempt from this council of the church.

37. And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness.

38. And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

39. And also the duty of the president over the office of the teachers is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants.

40. Also the duty of the president over the priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

41. Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according

to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

42. And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom ; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

43. And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy ; and the seventh president of these presidents is to preside over the six ; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them ; and also other seventy, until seven times seventy, if the labour in the vineyard of necessity requires it. And these seventy are to be travelling ministers unto the Gentiles first, and also unto the Jews ; whereas other officers of the church, who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

44. Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

SECTION IV.

A Revelation, given the 22nd and 23rd of September, 1832.

1. A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem, which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased.

2. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the priesthood from Melchisedek, who received it through the lineage of his

fathers, even till Noah ; and from Noah till Enoch, through the lineage of their fathers ; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

3. And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations—which priesthood also continueth and abideth for ever with the priesthood, which is after the holiest order of God : and this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God ; therefore, in the ordinances thereof, the power of godliness is manifest ; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh ; for without this no man can see the face of God, even the Father, and live.

4. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God ; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them), swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore he took Moses out of their midst, and the holy priesthood also ; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb ; for he was baptised while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this

power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

5. And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

6. Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed : and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye ; and also many whom I have called and sent forth to build up my church ; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies ; they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God ; and also all they who receive this priesthood receiveth me, saith the Lord ; for he that receiveth my servants receiveth me ; and he that receiveth me receiveth my Father ; and he that receiveth my Father, receiveth my Father's kingdom ; therefore all that my father hath shall be given unto him, and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved ; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice

out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

7. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life ; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ ; and the Spirit giveth light to every man that cometh into the world ; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit ; and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father ; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world ; and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin ; and by this you may know they are under the bondage of sin, because they come not unto me ; for whoso cometh not unto me is under the bondage of sin ; and whoso receiveth not my voice is not acquainted with my voice, and is not of me ; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

8. And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all : and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion ; for shall the children of the kingdom pollute my holy land ? Verily, I say unto you, nay.

9. Verily, verily, I say unto you who now hear my words, which is my voice, blessed are ye inasmuch as you receive these things ; for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

10. Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests ; ye are they whom my Father hath given me—ye are my friends ; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost—and these signs shall follow them that believe.

11. In my name they shall do many wonderful works ; in my name they shall cast out devils ; in my name they shall heal the sick ; in my name they shall open the eyes of the blind, and unstop the ears of the deaf ; and the tongue of the dumb shall speak ; and if any man shall administer poison unto them it shall not hurt them ; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation.

12. Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But, verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil

works, for they are to be upbraided for their evil hearts of unbelief ; and your brethren in Zion for their rebellion against you at the time I sent you.

13. And again I say unto you, my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this gospel in my power, for I suffered them not to have purse or scrip, neither two coats ; behold I send you out to prove the world, and the labourer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things shall not be weary in mind, neither darkened ; neither in body, limb, or joint : and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

14. Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed ; for consider the lilies of the field, how they grow, they toil not, neither do they spin ; and the kingdoms of the world, in all their glory, are not arrayed like one of these ; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

15. Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also, for I will go before your face : I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up.

16. Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward : and he that doeth not these things is not my disciple ; by this you know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search dilligently and spare not ; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me ; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness : and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying.

17. The Lord hath brought again Zion :
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenants of their fathers.
The Lord hath redeemed his people,
And Satan is bound and time is no longer :
The Lord hath gathered all things in one :
The Lord hath brought down Zion from above :
The Lord hath brought up Zion from beneath :
The earth hath travailed and brought forth her
strength :
And truth is established in her bowels :
And the heavens have smiled upon her :
And she is clothed with the glory of her God :

For he stands in the midst of his people :
Glory, and honour, and power, and might,
Be ascribed to our God for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

18. And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive monies by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive monies, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

19. And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

20. Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

21. Therefore, let every man stand in his own office, and labour in his own calling ; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand ? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

22. And behold the high priests should travel, and also the elders, and also the lesser priests ; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

23. And the Bishop, Newel K. Whitney, also, should travel round about and among all the churches, search-

ing after the poor to administer to their wants by humbling the rich and the proud ; he should also employ an agent to take charge and to do his secular business as he shall direct ; nevertheless, let the bishop go into the city of New York, also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things ; for if they do reject these things the hour of their judgment is nigh, and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded ; and an hair of his head shall not fall to the ground unnoticed.

24. And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days ; for, with you saith the Lord Almighty, I will rend their kingdoms : I will not only shake the earth, but the starry heavens shall tremble ; for I, the Lord, have put forth my hand to exert the powers of heaven, ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.

SECTION V.

Minutes of the Organization of the High Council of the Church of Christ of Latter-day Saints. Kirtland, February 17, 1834.

1. This day a general council of twenty-four high priests assembled at the house of Joseph Smith, jun., by revelation, and proceeded to organize the High

Council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church or the bishops' council to the satisfaction of the parties.

2. Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the church, by the unanimous voice of the council. The above-named counsellors were then asked whether they accepted their appointments, and whether they would act in that office according to the law of heaven: to which they all answered that they accepted their appointments, and would fill their offices according to the grace of God bestowed upon them.

3. The number composing the council, who voted in the name and for the church, in appointing the above-named counsellors were forty-three, as follows:—Nine high priests, seventeen elders, four priests, and thirteen members.

4. Voted: that the high council cannot have power to act without seven of the above-named counsellors, or their regularly-appointed successors are present. These seven shall have power to appoint other high priests, whom they may consider worthy and capable to act in the place of absent counsellors.

5. Voted: that whenever any vacancy shall occur by the death, removal from office for transgression, or removal from the bounds of this church government, of any one of the above-named counsellors, it shall be filled by the nomination of the president or presidents, and sanctioned by the voice of a general council of high priests, convened for that purpose, to act in the name of the church.

6. The president of the church, who is also the presi-

dent of the council, is appointed by revelation, and acknowledged in his administration, by the voice of the church ; and it is according to the dignity of his office that he should preside over the council of the church ; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed ; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant : and in case that he himself is absent, the other presidents have power to preside in his stead, both, or either of them.

7. Whenever an high council of the church of Christ is regularly organized, according to the foregoing pattern, it shall be the duty of the twelve counsellors to cast lots by numbers, and thereby ascertain, who of the twelve shall speak first, commencing with number one, and so in succession to number twelve.

8. Whenever this council convenes to act upon any case, the twelve counsellors shall consider whether it is a difficult one or not ; if it is not, two only of the counsellors shall speak upon it, according to the form above written. But if it is thought to be difficult, four shall be appointed ; and if more difficult, six ; but in no case shall more than six be appointed to speak. The accused, in all cases, has a right to one half of the council, to prevent insult or injustice ; and the counsellors appointed to speak before the council, are to present the case after the evidence is examined, in its true light before the council, and every man is to speak according to equity and justice. Those counsellors who draw even numbers, that is, 2, 4, 6, 8, 10, and 12, are the individuals who are to stand up in behalf of the accused, and prevent insult or injustice.

9. In all cases the accuser and the accused shall have a privilege of speaking for themselves before the council after the evidences are heard, and the counsellors who are appointed to speak on the case, have finished their remarks. After the evidences are heard, the counsellors, accuser and accused have spoken, the president shall give a decision according to the understanding which he

shall have of the case, and call upon the twelve counsellors to sanction the same by their vote. But should the remaining counsellors, who have not spoken, or any one of them, after hearing the evidences and pleadings impartially, discover an error in the decision of the president, they can manifest it, and the case shall have a re-hearing; and if, after a careful re-hearing, any additional light is shown upon the case, the decision shall be altered accordingly; but in case no additional light is given, the first decision shall stand, the majority of the council having power to determine the same.

10. In cases of difficulty, respecting doctrine or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation.

11. The high priests, when abroad, have power to call and organize a council after the manner of the foregoing to settle difficulties when the parties, or either of them shall request it: and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church. Should the parties, or either of them be dissatisfied with the decision of said council, they may appeal to the high council of the seat of the first presidency of the church, and have a re-hearing, which case shall there be conducted, according to the former pattern written, as though no such decision had been made.

12. This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council.—The travelling or located high priests abroad, have power to say whether it is necessary to call such a council or not.

13. There is a distinction between the high council of travelling high priests abroad, and the travelling high council composed of the twelve apostles, in their decisions. From the decision of the former there can be an

appeal, but from the decision of the latter there cannot. The latter can only be called in question by the general authorities of the church in case of transgression.

14. Resolved, that the president or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a re-hearing, after examining the appeal and the evidences and statements accompanying it.

15. The twelve counsellors then proceeded to cast lots or ballot, to ascertain who should speak first, and the following was the result, namely :—

- 1 OLIVER COWDERY,
- 2 JOSEPH COE,
- 3 SAMUEL H. SMITH,
- 4 LUKE JOHNSON,
- 5 JOHN S. CARTER,
- 6 SYLVESTER SMITH,
- 7 JOHN JOHNSON,
- 8 ORSON HYDE,
- 9 JARED CARTER,
- 10 JOSEPH SMITH, Sen..
- 11 JOHN SMITH,
- 12 MARTIN HARRIS.

After prayer the conference adjourned.

OLIVER COWDERY, } Clerks.
ORSON HYDE, }

SECTION VI.

Revelation explaining the Parable of the Wheat and the Tares, December 6, 1832.

1. Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares. Behold, verily I say, that the field was the world, and the apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign. Behold he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness.

2. But behold, in the last days, even now while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender. Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields; but the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also. Therefore let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

3. Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

4. Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savour unto my people Israel. The Lord hath said it. Amen.

SECTION VII.

Revelation given December 27, 1832.

1. Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the book of the names of the sanctified: even them of the celestial world. Wherefore, I now send upon you another comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

2. This comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom: which glory is that of the church of the first born; even of God the holiest of all, through Jesus Christ his Son: he that ascended up on high, as also he descended below all things; in that he comprehended all things, that he might be in all and through all things, the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

3. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings ; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things ; which giveth life to all things : which is the law by which all things are governed : even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

4. Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul ; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory ; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father ; that bodies who are of the celestial kingdom may possess it for ever and ever ; for, for this intent was it made and created, and for this intent are they sanctified.

5. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory ; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory : he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory ; therefore he is not mete for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

6. And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore it shall be sanctified ; yea, notwithstanding

it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it : for notwithstanding they die, they also shall rise again a spiritual body : they who are of a celestial spirit shall receive the same body which was a natural body ; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness ; and they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness ; and also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness ; and they who remain shall also be quickened ; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

7. For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift ? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

8. And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still.

9. All kingdoms have a law given : and there are many kingdoms ; for there is no space in the which there is no kingdom ; and there is no kingdom in the which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law ; and unto every law there are certain bounds also and conditions.

10. All beings who abide not in those conditions are not justified ; for intelligence cleaveth unto intelligence ; wisdom receiveth wisdom ; truth embraceth truth ; virtue loveth virtue ; light cleaveth unto light ; mercy hath compassion on mercy, and claimeth her own ; justice continueth its course, and claimeth its

own ; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things ; he comprehendeth all things, and all things are before him, and all things are round about him : and he is above all things, and in all things, and is through all things, and is round about all things ; and all things are by him, and of him, even God, for ever and ever.

11. And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons ; and their courses are fixed ; even the courses of the heavens and the earth, which comprehend the earth and all the planets ; and they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years : all these are one year with God, but not with man.

12. The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand ? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him ; nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not ; nevertheless, the day shall come when you shall comprehend even God ; being quickened in him and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

13. Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field ; and he said unto the first, go ye and labour in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance ; and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance ; and also unto the

third saying, I will visit you ; and unto the fourth, and so on unto the twelfth.

14. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord ; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth ; and thus they all received the light of the countenance of their lord ; every man in his hour, and in his time, and in his season ; beginning at the first, and so on unto the last, and from the last unto the first, and from the first unto the last ; every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and he in him, that they all might be glorified.

15. Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof ; every kingdom in its hour, and in its time, and in its season ; even according to the decree which God hath made.

16. And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near ; draw near unto me and I will draw near unto you : seek me diligently and ye shall find me ; ask and ye shall receive ; knock and it shall be opened unto you ; whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you ; and if ye ask anything that is not expedient for you, it shall turn unto your condemnation.

17. Behold, that which you hear is as the voice of one crying in the wilderness—in the wilderness, because you cannot see him—my voice, because my voice is spirit ; my spirit is truth ; truth abideth and hath no end ; and if it be in you it shall abound.

18. And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore sanctify yourselves that your minds become single to God, and

the days will come that you shall see him ; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

19. Remember the great and last promise which I have made unto you ; cast away your idle thoughts and your excess of laughter far from you ; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers in this last kingdom ; and let those whom they have warned in their traveling, call on the Lord, and ponder the warning in their hearts which they have received for a little season. Behold, and lo ! I will take care of your flocks, and will raise up elders and send unto them.

20. Behold, I will hasten my work in its time ; and I give unto you, who are the first labourers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves ; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean ; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation : that I may fulfil this promise, this great and last promise, which I have made unto you, when I will.

21. Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom ; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand ; of things both in heaven and in the earth, and under the earth ; things which have been, things which are, things which must shortly come to pass ; things which are at home, things which are abroad ; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling where-

unto I have called you, and the mission with which I have commissioned you.

22. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

23. Therefore, tarry ye, and labour diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come ; that their souls may escape the wrath of God, the desolation of abomination which await the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come ; their garments are not clean from the blood of this generation.

24. Abide ye in the liberty wherewith ye are made free ; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble and reel to and fro as a drunken man ; and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree.

25. And after your testimony cometh wrath and indignation upon the people ; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion ; and surely, men's hearts shall fail them ; for fear shall come upon all people ; and angels shall fly

through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth ; for the judgment of our God is come : behold, and lo ! the Bridegroom cometh, go ye out to meet him.

26. And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood ; her who sitteth upon many waters, and upon the islands of the sea ; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them ; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

27. And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled ; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves shall come forth ; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven : they are Christ's, the first fruits : they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him : and all this by the voice of the sounding of the trump of the angel of God.

28. And after this another angel shall sound, which is the second trump ; and then cometh the redemption of those who are Christ's at his coming ; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

29. And again, another trump shall sound, which is the third trump : and then cometh the spirits of men who are to be judged, and are found under condemnation ; and these are the rest of the dead, and they live

not again until the thousand years are ended, neither again, until the end of the earth.

30. And another trump shall sound, which is the fourth trump, saying, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

31. And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting gospel,—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, fear God, and give glory to him who sitteth upon the throne, for ever and ever: for the hour of his judgment is come.

32. And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!

33. And again, another angel shall sound his trump, which is the seventh angel, saying, it is finished! it is finished! the Lamb of God hath overcome and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God; and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.

34. And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

35. And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump: and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, that old ser-

pent, who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies : and Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies ; even the hosts of hell, and shall come up to battle against Michael and his armies : and then cometh the battle of the great God ; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all ; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God, and the sanctified ; and they shall not any more see death.

36. Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you ; and as all have not faith, seek ye diligently and teach one another words of wisdom ; yea, seek ye out of the best books words of wisdom : seek learning even by study, and also by faith. Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God ; that your incomings may be in the name of the Lord ; that your outgoings may be in the name of the Lord ; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

37. Therefore, cease from all your light speeches ; from all laughter ; from all your lustful desires ; from all your pride and light-mindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once ; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

38. See that ye love one another ; cease to be covetous, learn to impart one to another as the gospel requires ; cease to be idle ; cease to be unclean ; cease to find fault one with another ; cease to sleep longer than

is needful ; retire to thy bed early, that ye may not be weary ; arise early, that your bodies and your minds may be invigorated : and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace ; pray always, that ye may not faint until I come : behold, and lo, I will come quickly, and receive you unto myself. Amen.

39. And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons : and this shall be the order of the house of the presidency of the school : He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. Therefore he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, (for he should be first in the house ; behold, this is beautiful, that he may be an example).

40. Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant, and when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven ; yea, even directly, salute his brother or brethren with these words :

41. Art thou a brother or brethren ? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immoveable, and unchangeable, to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

42. And he that is found unworthy of this salutation, shall not have place among you : for ye shall not suffer that mine house shall be polluted by them.

43. And he that cometh in and is faithful before me,

and is a brother, or if they be brethren, they shall salute the president or teacher with uplifted hands to heaven, with this same prayer or covenant, and by saying Amen, in token of the same.

44. Behold, verily, I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the prophets. And we are called to do this by prayer and thanksgiving as the spirit shall give utterance in all your doings in the house of the Lord, in the school of the prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

45. And ye shall not receive any among you into this school save he is clean from the blood of this generation : and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

46. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer, and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

SECTION VIII.

Revelation, given April, 1829, to Oliver Cowdery and Joseph Smith, jun.

1. A great and marvellous work is about to come forth unto the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow ; therefore give heed unto my words.

2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in

the kingdom of God : yea, whosoever will thrust in his sickle and reap, the same is called of God ; therefore, if you will ask of me you shall receive ; if you will knock it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion, seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

4. Verily, verily, I say unto you, even as you desire of me, so it shall be unto you ; and if you desire, you shall be the means of doing much good in this generation : Say nothing but repentance unto this generation : keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

5. Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above : and if thou wilt inquire, thou shalt know mysteries which are great and marvellous : therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth ; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God ; for there is no gift greater than the gift of salvation.

6. Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7. Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind ; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth ; yea, I tell thee, that thou mayest know that there is none else

save God, that knowest thy thoughts and the intents of thy heart : I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

8. Therefore be diligent, stand by my servant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient ; be sober ; be temperate ; have patience, faith, hope and charity.

9. Behold, thou art Oliver, and I have spoken unto thee because of thy desires ; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

10. Behold, I am Jesus Christ, the son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter ? What greater witness can you have than from God ? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness ? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

12. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people ; and now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

13. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry ; and in the mouth of two or three witnesses shall every word be established.

14. Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me ; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory ; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labours.

15. Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap ; therefore if ye sow good, ye shall also reap good for your reward.

16. Therefore, fear not, little flock, do good ; let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold, I do not condemn you, go your ways and sin no more, perform with soberness the work which I have commanded you ; look unto me in every thought ; doubt not, fear not ; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet ; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

SECTION IX.

Revelation given to Joseph Smith, jun., and Oliver Cowdery, July, 1830.

1. Behold, thou wast called and chosen to write the Book of Mormon, and to my ministry ; and I have lifted thee up out of thy afflictions, and have counselled thee, that thou hast been delivered from all thine enemies, and thou hast been delivered from the powers of Satan and from darkness ! Nevertheless thou art not excusable in thy transgressions ; nevertheless, go thy way and sin no more.

2. Magnify thine office ; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette and Manchester, and they shall support thee ; and I will bless them both spiritually and temporally ; but if they receive thee not, I will send upon them a cursing instead of a blessing.

3. And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church ; and it shall be given thee in the very moment what thou shalt speak and write, and they shall hear it, or I will send unto them a cursing instead of a blessing.

4. For thou shalt devote all thy service in Zion ; and in this thou shalt have strength. Be patient in afflictions, for thou shalt have many ; but endure them, for, lo, I am with thee, even unto the end of thy days. And in temporal labours thou shalt not have strength, for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures, and continue in laying on of the hands and confirming the churches.

5. And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause ; and lo, I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free, and at all times, and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

6. Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons ; and these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled ; for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your

feet against them as a testimony, and cleansing your feet by the way side.

7. And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name : and, behold; I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip ; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained and they shall do even according to this pattern. Amen.

SECTION X.

*Revelation given in the presence of six Elders in
Fayette, New York, September, 1830.*

1. Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins ; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily, I say unto you, that at this time your sins are forgiven you, therefore ye receive these things ; but remember to sin no more, lest perils shall come upon you.

2. Verily, I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet : lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father ; and it is his good will to give you the kingdom ; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according

to my command, ye shall receive ; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts ; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked ; for the hour is nigh, and the day soon at hand when the earth is ripe : and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth ; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled ; for as they spoke so shall it come to pass ; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

3. And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else ; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth : yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

4. But, behold, I say unto you, that before this great day shall come, the sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath ; and there shall be weeping and wailing among the hosts of men ; and there shall be a great hailstorm sent forth to destroy the crops of the earth ; and it shall come to pass, because of the wickedness of the world, that I will take

vengeance upon the wicked, for they will not repent ; for the cup of mine indignation is full ; for behold, my blood shall not cleanse them if they hear me not.

5. Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them ; and their tongues shall be stayed that they shall not utter against me ; and their flesh shall fall from off their bones, and their eyes from their sockets : and it shall come to pass that the beasts of the forest, and the fowls of the air shall devour them up ; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

6. And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season ; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth, for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea ; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

7. But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth ; yea, even all. And the righteous shall be gathered on my right hand unto eternal life ; and the wicked on my left hand will I be ashamed to own before the Father ; wherefore I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

8. And now, behold, I say unto you, never at any time, have I declared from mine own mouth that they

should return, for where I am they cannot come, for they have no power ; but remember that all my judgments are not given unto men : and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my spirit ; for by the power of my Spirit created I them ; yea, all things both spiritual and temporal : firstly, spiritual—secondly, temporal, which is the beginning of my work ; and again, firstly, temporal—and secondly, spiritual, which is the last of my work : speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning ; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

9. Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal ; neither any man, nor the children of men ; neither Adam, your father, whom I created. Behold, I gave unto him that he should be an agent unto himself ; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual ; they are not natural nor temporal, neither carnal nor sensual.

10. And it came to pass, that Adam being tempted of the devil (for, behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honour, which is my power) : and also a third part of the hosts of heaven turned he away from me because of their agency ; and they were thrust down, and thus came the devil and his angels. And, behold, there is a place prepared for them from the beginning, which place is hell : and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

11. Wherefore, it came to pass that the devil tempted Adam, and he partook the forbidden fruit and transgressed the commandment, wherein he became subject

to the will of the devil, because he yielded unto temptation. Wherefore I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed.

12. But, behold, I say unto you, that I the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation ; that by his natural death he might be raised in immortality unto eternal life, even as many as would believe ; and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not ; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

13. But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine only begotten : wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me ; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

14. And, again, I say unto you, that whoso having knowledge, have I not commanded to repent ? and he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.

SECTION XI.

*Revelation to Joseph Smith, jun., and Sidney Rigdon,
December, 1830.*

1. Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

2. Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost ; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

3. And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people ; for I am God, and mine arm is not shortened ; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils ; they shall heal the sick ; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk ; and the time speedily cometh that great things are to be shown forth unto the children of men ; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all

nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fulness of my gospel which I have sent forth unto this generation.

4. Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree, for even now already summer is nigh, and I have sent forth the fulness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

5. Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold, it shall be given unto him to prophesy: and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him.

6. Keep all the commandments and covenants by

which ye are bound ; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all. Lift up your hearts and be glad, your redemption draweth nigh. Fear not, little flock, the kingdom is yours until I come. Behold I come quickly. Even so. Amen.

SECTION XII.

Revelation given January, 1831.

1. Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made : the same which knoweth all things, for all things are present before mine eyes : I am the same which spake, and the world was made, and all things came by me : I am the same which have taken the Zion of Enoch into mine own bosom ; and verily, I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them ; but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth ; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom.

2. But behold, verily, verily, I say unto you, that mine eyes are upon you. I am in your midst and ye cannot see me ; but the day soon cometh that ye shall see me, and know that I am ; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day : wherefore gird up your loins and be

prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

3. Verily, I say unto you, ye are clean, but not all ; and there is none else with whom I am well pleased, for all flesh is corrupted before me ; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign ; and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned : and, behold, the enemy is combined.

4. And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not ; but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief ; for verily some of you are guilty before me, but I will be merciful unto your weakness. Therefore, be ye strong from henceforth ; fear not, for the kingdom is yours : and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it ; and I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh ; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts : and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

5. But, verily, I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your law-giver, and what can stay my hand ? But, verily, I say

unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

6. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

7. And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

8. And now I give unto the church in these parts, a commandment that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I

have commanded them ; and this shall be their work, to govern the affairs of the property of this church. And they that have farms that cannot be sold, let them be left or rented as seemeth them good. Sec that all things are preserved ; and when men are endowed with power from on high and sent forth, all these things shall be gathered unto the bosom of the church.

9. And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity ; and it must needs be that the riches of the earth is mine to give ; but beware of pride, lest ye become as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labour of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbour, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

SECTION XIII.

Revelation given February, 1831.

1. Hearken, O ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ the Son of the living God, the Saviour of the world : inasmuch as they believe on my name and keep my commandments, again, I say unto you, hearken and hear and obey the law which I shall give unto you ; for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

2. Behold, verily I say unto you, I give unto you this

first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with a voice of a trump, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying,—Repent ye, repent ye, for the kingdom of heaven is at hand.

3. And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God. And again, I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass, that if he transgress, another shall be appointed in his stead. Even so. Amen.

4. Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

5. And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures are given. And as ye shall lift

up your voices by the Comforter, ye shall speak and prophesy as seemeth me good ; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

6. And now, behold, I speak unto the church. Thou shalt not kill ; and he that kills shall not have forgiveness in this world, nor in the world to come.

7. And again, I say, thou shalt not kill ; but he that killeth shall die. Thou shalt not steal ; and he that steal-eth and will not repent, shall be cast out. Thou shalt not lie ; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else ; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out. Thou shalt not commit adultery ; and he that committeth adultery and repenteth not, shall be cast out ; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive ; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures ; he that sinneth and repenteth not, shall be cast out.

8. If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them with a covenant and a deed which cannot be broken ; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counsellors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

9. And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church agreeably to my commandments ; every man shall be made accountable unto me,

a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

10. And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

11. And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church ; or in other words, unto me ; for inasmuch as ye do it unto the least of these, ye do it unto me ; for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled ; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

12. And again, thou shalt not be proud in thy heart ; let all thy garments be plain, and their beauty the beauty of the work of thine own hands ; and let all things be done in cleanliness before me. Thou shalt not be idle ; for he that is idle shall not eat the bread nor wear the garments of the labourer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay

their hands upon them in my name ; and if they die they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me, shall not taste of death, for it shall be sweet unto them ; and they that die not in me, wo unto them, for their death is bitter.

13. And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed ; he who hath faith to see shall see ; he who hath faith to hear shall hear ; the lame who hath faith to leap shall leap ; and they who have not faith to do these things, but believe in me, have power to become my sons ; and inasmuch as they break not my laws, thou shalt bear their infirmities.

14. Thou shalt stand in the place of thy stewardship ; thou shalt not take thy brother's garment ; thou shalt pay for that which thou shalt receive of thy brother ; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store-house, that all things may be done according to that which I have said.

15. Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety ; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men ; for they shall be taught unto all nations, kindreds, tongues and people.

16. Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law to govern my church ; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues.

17. If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things

—that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shalt be built.

18. And behold, it shall come to pass that my servants shall be sent forth to the east and to the west, to the north and to the south ; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west, and this in consequence of that which is coming on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward ; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. Even so. Amen.

19. The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counsellors in all things, are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned ; or they are to receive a just remuneration for all their services, either a stewardship or otherwise, as may be thought best or decided by the counsellors and bishop. And the bishop, also, shall receive his support, or a just remuneration for all his services in the church.

20. Behold, verily I say unto you, that whatever persons among you, having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you ; but if ye shall find that any persons have left their companions for the sake of adultery, and they

themselves are the offenders, and their companions are living, they shall be cast out from among you. And again, I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married ; and if they are not married, they shall repent of all their sins, or ye shall not receive them.

21. And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land ; for remember that he hath no forgiveness, and it shall be proven according to the laws of the land.

22. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy ; but if there are more than two witnesses it is better. But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

23. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone ; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting,

and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

SECTION XIV.

Revelation given February, 1831.

1. O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you ; for behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

2. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead ; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments ; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

3. And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given ; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you ; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him ; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

4. Again I say, hearken ye elders of my church, whom I have appointed ; ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit ; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

5. Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven ; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, ye saints arise and live ; ye sinners stay and sleep until I shall call again ; wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord ; for if I, who am a man, do lift up my

voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, repent, and prepare for the great day of the Lord ; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, repent ye, for the great day of the Lord is come.

6. And again, the Lord shall utter his voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold the day has come, when the cup of the wrath of mine indignation is full.

7. Behold, verily I say unto you, that these are the words of the Lord your God ; wherefore labour ye, labour ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth, for the great Millennial of which I have spoken by the mouth of my servants, shall come ; for Satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth ; and he that liveth in righteousness shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire ; and the wicked

shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

8. Hearken ye to these words ; behold, I am Jesus Christ, the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Even so. Amen.

SECTION XV.

Revelation given March 7, 1831.

1. Hearken, O ye people of my church to whom the kingdom has been given—hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being. And again, I say, hearken unto my voice, lest death shall overtake you ; in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased ; behold the blood of thy Son which was shed—the blood of him whom thou gavest that thyself might be glorified ; wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

2. Hearken, O ye people of my church, and ye elders listen together, and hear my voice while it is called to-day, and harden not your hearts, for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world—a light that shineth in darkness and the darkness comprehendeth it not. I came unto my own, and my own received me not ; but unto as many as received me, gave I

power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek it, and to be a messenger before my face to prepare the way before me ; wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning, wherefore hearken ye together and let me show it unto you, even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations ; and confessed they were strangers and pilgrims on the earth ; but obtained a promise that they should find it and see it in their flesh. Wherefore, hearken and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old ; and I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying, as ye have asked of me concerning the signs of my coming in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers, for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

3. And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall

not pass away, until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh ; ye say also that ye know that the heavens and the earth shall pass away ; and in this ye say truly, for so it is ; but these things which I have told you shall not pass away until all shall be fulfilled, And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations ; but they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled.

4. And in that day shall be heard of wars and rumours of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound ; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel ; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men ; and in that generation shall the times of the Gentiles be fulfilled ; and there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge ; for a desolating sickness shall cover the land ; but my disciples shall stand in holy places, and shall not be moved ; but among the wicked, men shall lift up their voices, and curse God and die. And there shall be earthquakes also in divers places, and many desolations ; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another.

5. And, now, when I the Lord had spoken these words unto my disciples, they were troubled : and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled ; and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you : ye look and behold the fig-trees, and ye see them

with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand ; even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

6. And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man : and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath ; and they shall behold blood and fire, and vapours of smoke ; and before the day of the Lord shall come, the sun shall be darkened and the moon be turned into blood, and stars fall from heaven ; and the remnant shall be gathered unto this place, and then they shall look for me, and, behold, I will come ; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels ; and he that watches not for me shall be cut off.

7. But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud ; wherefore, if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

8. Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

9. And then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet ? Then shall they know that I am the Lord ; for I will

say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament, because they persecuted their King.

10. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver.

11. And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the new testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.

12. Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and

it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God ; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

13. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven ; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible ; wherefore we cannot stand.

14. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.

15. And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you ; that when they shall know it, that they may consider these things ; for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble ; and all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

SECTION XVI.

Revelation given March, 1831.

1. Hearken, O ye people of my church, for verily I say unto you, that these things were spoken unto you for your profit and learning ; but notwithstanding

those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit ; nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world ; ye are also commanded not to cast any one, who belongeth to the church, out of your sacrament meetings ; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

2. And again I say unto you, ye shall not cast any out of your sacrament meetings, who is earnestly seeking the kingdom : I speak this concerning those who are not of the church.

3. And, again, I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out ; but ye are commanded in all things to ask of God, who giveth liberally ; and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgivings, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

4. Wherefore, beware lest ye are deceived ; and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given ; for verily I say unto you, they are given for the benefit of those who love me and keep my commandments, and him that seeketh so to do, that all may be benefited that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

5. And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are that are given unto the church, for all have not every gift given unto them : for there are many gifts, and to every man is given a gift by the spirit of God : to some it is given one, and to some is given another, that all may be profited

thereby ; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world ; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

6. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And, again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

7. And again, verily I say unto you, to some it is given, by the spirit of God, the word of wisdom ; to another it is given the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues : and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

8. And it shall come to pass that he that asketh in spirit shall receive in spirit ; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby : he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

9. And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit ; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with ; and ye must practice virtue and holiness before me continually. Even so. Amen.

SECTION XVII.

A Revelation given May, 1831.

1. Hearken, O ye elders of my church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world ; and also Satan hath sought to deceive you, that he might overthrow you.

2. Behold, I the Lord have looked upon you, and have seen abominations in the church that profess my name ; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers and hypocrites, for, thus saith the Lord, I will bring them to judgment.

3. Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed ; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will ; and wo unto them who are cut off from my church, for the same are overcome of the world ; wherefore, let every man beware lest he do that which is not in truth and righteousness before me.

4. And now come, saith the Lord, by the Spirit, unto the elders of his church, and let us reason together, that ye may understand : let us reason even as a man reasoneth one with another face to face : now when a man reasoneth he is understood of man, because he reasoneth as a man, even so will I, the Lord, reason with you that you may understand ; wherefore I, the Lord, asketh you this question, unto what were ye ordained ? To preach my gospel by the Spirit, even the

Comforter which was sent forth to teach the truth ; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified ? Behold ye shall answer this question yourselves ; nevertheless I will be merciful unto you—he that is weak among you hereafter shall be made strong.

5. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth or some other way ? and if it be by some other way, it be not of God. And again, he that receiveth the word of truth, doth he receive it by the spirit of truth or some other way ? if it be some other way it be not of God : therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth ?

6. Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together ; and that which doth not edify is not of God, and is darkness : that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least and the servant of all : wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son ; but no man is possessor of all things, except he be purified and cleansed from all sin, and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done : but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

7. Wherefore it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God : and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice that it is not of God ; not with railing accusation, that ye be not overcome, neither with boasting, nor rejoicing, lest you be seized therewith. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive : and the kingdom is given you of the Father, and power to overcome all things which is not ordained of him. And behold, verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

8. Let my servant Joseph Wakefield, in whom I am well pleased, and my servant Parley P. Pratt, go forth among the churches and strengthen them by the word of exhortation ; and also my servant John Corrill, or as many of my servants as are ordained unto this office, and let them labour in the vineyard ; and let no man hinder them of doing that which I have appointed unto them : wherefore in this thing my servant Edward Partridge is not justified, nevertheless let him repent and he shall be forgiven. Behold, ye are little children and ye cannot bear all things now ; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me ; and none of them that my Father hath given me shall be lost : and the Father and I are one : I am in the Father and the Father in me : and inasmuch as ye have received me, ye are in me and I in you ; wherefore I am in your midst, and I am the good Shepherd, (and the stone of Israel. He that buildeth upon this rock shall never fall,) and the day cometh that you shall hear my voice and see me, and know that I am.

Watch, therefore, that ye may be ready. Even so. Amen.

SECTION XVIII.

Revelation given in Zion, August, 1831.

1. Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

2. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

3. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the

marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it.

4. And that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God : yea, for this cause I have sent you hither, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land ; but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him, and it shall not be given again. And whoso standeth in his mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counsellors, according to the laws of the kingdom which are given by the prophets of God ; for verily I say unto you, my law shall be kept on this land.

5. Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will ; or, in other words, him that counselleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land : wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

6. And now as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counsellors. And also the land of the residence of him whom I have appointed to keep my store-house ; wherefore let them bring their families to this land, as they shall counsel between themselves and me : for behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant ; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a

good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above.

7. And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his monies before the bishop of the church. And also, this is a law unto every man that cometh unto this land, to receive an inheritance; and he shall do with his monies according as the law directs. And it is wisdom also, that there should be lands purchased in Independence, for the place of the store-house, and also for the house of the printing.

8. And other directions concerning my servant Martin Harris shall be given him of the Spirit, that he may receive his inheritance as seemeth him good. And let him repent of his sins, for he seeketh the praise of the world.

9. And also let my servant William W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land; and also he hath need to repent, for I, the Lord, am not well pleased with him, for he seeketh to excel, and he is not sufficiently meek before me. Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more. By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them. And now, verily, I say, concerning the residue of the elders of my church, the time has not yet

come, for many years, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth ; wherefore, assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions round about, and after that let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high and the low, and the poor to repent ; and let them build up churches inasmuch as the inhabitants of the earth will repent.

10. And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive monies to purchase lands in Zion.

11. And I give unto my servant, Sidney Rigdon, a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him ; and an epistle and subscription, to be presented unto all the churches to obtain monies, to be put into the hands of the bishop to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good or as he shall direct. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood.

12. And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labour for the saints of God. Let all these things be done in order ; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church ; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

13. And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple unto the Lord. And let a conference meeting be called, and after that let my servants Sidney Rigdon and Joseph Smith, jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences.

14. And let no man return from this land, except he bear record by the way of that which he knows and most assuredly believes. Let that which has been bestowed upon Ziba Peterson be taken from him ; and let him stand as a member in the church, and labour with his own hands, with the brethren, until he is sufficiently chastened for all his sins, for he confesseth them not, and he thinketh to hide them.

15. Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land. And let my servant Edward Partridge direct the conference which shall be held by them. And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them ; for, verily, the sound must go forth from this place into all the world, and unto the uttermost parts of the earth—the gospel must be preached unto every creature, with signs following them that believe. And behold the Son of man cometh. Amen.

SECTION XIX.

Revelation given in Zion, August, 1831.

1. Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments ; for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions

of my Father, which I have prepared for them ; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth ; and it shall bring forth in its strength ; and they shall also be crowned with blessings from above, yea, and with commandments not a few ; and with revelations in their time : they that are faithful and diligent before me.

2. Wherefore I give unto them a commandment, saying thus : Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength ; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbour as thyself. Thou shalt not steal ; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day ; for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High ; nevertheless thy vows shall be offered up in righteousness on all days, and at all times ; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

3. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect ; or, in other words, that thy joy may be full. Verily, this is fasting and prayer ; or, in other words, rejoicing and prayer.

4. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances ; not with much laughter, for this is sin, but with a glad heart and a cheerful countenance. Verily I say, that inasmuch as ye do this, the fulness of the earth is yours : the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth ; yea, and the herb, and the good things which

cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards ; yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart ; yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

5. And it pleaseth God that he hath given all these things unto man ; for unto this end were they made to be used with judgment, not to excess, neither by extortion : and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. Behold, this is according to the law and the prophets : wherefore, trouble me no more concerning this matter, but learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the spirit beareth record. Amen.

SECTION XX.

Revelation given in Kirtland, August, 1831.

1. Hearken, O ye people, and open your hearts and give ear from afar ; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you : yea, verily, I say, hear the word of him whose anger is kindled against the wicked and rebellious ; who willeth to take even them whom he will take, and preserveth in life them whom he will preserve ; who buildeth up at his own will and pleasure ; and destroyeth when he pleases, and is able to cast the soul down to hell.

2. Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble ; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh

shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

3. Verily, I say unto you, there are those among you who seek signs, and there have been such even from the beginning ; but, behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God : and with whom God is angry he is not well pleased ; wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.

4. Wherefore, I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of men unto my glory ; nevertheless, I give commandments, and many have turned away from my commandments and have not kept them. There were among you adulterers and adulteresses ; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

5. And, verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear : wherefore I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

6. And now, behold, I, the Lord, say unto you, that ye are not justified because these things are among you ; nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come ; when the earth shall be transfigured,

even according to the pattern which was shown unto mine apostles upon the mount ; of which account the fulness ye have not yet received.

7. And now, verily, I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments ; but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

8. And now, behold, this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, holdeth it in mine own hands ; nevertheless, I the Lord, rendereth unto Cæsar the things which are Cæsar's : wherefore, I the Lord, willet that you should purchase the lands that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger ; for Satan putteth it into their hearts to anger against you, and to the shedding of blood ; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed ; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

9. I, the Lord, am angry with the wicked ; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape ; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by ; wherefore, seeing that I, the Lord, have decreed all

these things upon the face of the earth, I will that my Saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

10. Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the monies which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

11. Behold, I, the Lord, will give unto my servant Joseph Smith, jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

12. Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion. Behold, these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold, this is my will, obtaining monies even as I have directed.

13. He that is faithful and endureth shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come: yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become

new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he ; nevertheless it is appointed to him to die at the age of man ; wherefore children shall grow until they become old, old men shall die ; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye ; wherefore for this cause preached the apostles unto the world the resurrection of the dead ; these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand ; and in a time to come, even in the day of the coming of the Son of man, and until that hour there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked, and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

14. And now, behold, verily I say unto you, I the Lord, am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not counsel but grieved the Spirit ; wherefore his writing is not acceptable unto the Lord and he shall make another, and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

15. And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power ; for this is a day of warning, and not a day of many words. For I, the Lord, am not to be mocked in the last days. Behold, I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things, and the day cometh that all things shall be subject unto me. Behold, I am Alpha and Omega, even Jesus Christ. Wherefore let all men beware how they take my name in their lips ; for, behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. Wherefore, let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off.

16. Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation, and ye receive the Spirit through prayer ; wherefore, without this there remaineth condemnation. Let my servants Joseph Smith, jun., and Sidney Rigdon, seek them a home, as they are taught through prayer by the Spirit. These things remain to overcome through patience, that such may receive a more exceeding and eternal weight of glory, otherwise, a greater condemnation. Amen.

SECTION XXI.

Revelation given in Kirtland, September, 1831.

1. Behold, thus saith the Lord your God unto you, O ye elders of my church, hearken ye and hear, and receive my will concerning you ; for verily I say unto you, I will that ye should overcome the world ; wherefore I will have compassion upon you. There are those among you who have sinned ; but verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

2. I will be merciful unto you, for I have given unto you the kingdom : and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, jun., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances. There are those who have sought occasion against him without cause ; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened : wherefore I say unto you, that ye ought to forgive one ano-

ther, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men ; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the Scripture saith unto you, either by commandment or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

3. Verily I say, for this cause ye shall do these things. Behold, I, the Lord, was angry with him who was my servant Ezra Booth, and also my servant Isaac Morley, for they kept not the law, neither the commandment ; they sought evil in their hearts, and I, the Lord, withheld my Spirit. They condemned for evil that thing in which there was no evil ; nevertheless I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul ; but when these things are made known unto them, and they repent of the evil, they shall be forgiven.

4. And now, verily I say, that it is expedient in me that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion ; and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again, I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear, and counsel wrongfully to your hurt, I gave commandment that his farm should be sold. I will not that my servant Frederick G. Williams should sell his farm, for I, the Lord, will to retain a strong hold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some ; and after that day, I, the Lord, will not

hold any guilty that shall go with an open heart up to the land of Zion; for I the Lord, require the hearts of the children of men.

5. Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts: and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labour while it is called to-day. And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their store and their possessions here, for this is not wisdom, until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

6. Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: wherefore as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business, and he hath set you to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion: and behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

7. Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place,

to judge the nations ; for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion ; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

8. And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead ; for, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.

SECTION XXII.

Revelation, given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson, and William E. McLellin. The mind and will of the Lord, as made known by the voice of the Spirit, to a conference concerning certain elders, and also certain items as made known in addition to the Covenants and Commandments.

1. My servant, Orson Hyde, was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them. And, behold, and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth ; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the

Lord, shall be the voice of the Lord, and the power of God unto salvation : behold this is the promise of the Lord unto you, O ye my servants ; wherefore be of good cheer, and do not fear, for I the Lord am with you, and will stand by you ; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. This is the word of the Lord unto you my servant, Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. McLellan, and unto all the faithful elders of my church. Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the Name of the Father, and of the Son, and of the Holy Ghost ; and he that believeth and is baptized shall be saved, and he that believeth not shall be damned ; and he that believeth shall be blessed with signs following, even as it is written ; and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man ; and of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

2. And now concerning the items in addition to the covenants and commandments, they are these :—There remaineth hereafter, in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first ; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedek priesthood, except they be literal descendants of Aaron, and if they be literal descendants of Aaron, they have a legal right to the bishopric, if they are the first born among the sons of Aaron ; for the first born holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office to hold the keys of this priesthood, except he be a literal descendant and the first born of Aaron ; but as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of

bishop when no literal descendant of Aaron can be found, provided he is called, and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorised to officiate in their priesthood ; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

3. And again, no bishop or high priest who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church ; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned ; and if he repents he shall be forgiven, according to the covenants and commandments of the church.

4. And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents ; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized ; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord. And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness ; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them ; and their children are also grow-

ing up in wickedness ; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them : wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful ; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

SECTION XXIII.

Revelation given May, 1831.

1. Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions, for it must need be that he receive directions how to organize this people ; for it must needs be that they be organized according to my laws—if otherwise they will be cut off ; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church ; and if he shall transgress and is not accounted worthy to belong to the church, he shall not have power to claim that portion which he has

consecrated unto the bishop for the poor and needy of my church ; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure, according to the laws of the land.

2. And let that which belongs to this people be appointed unto this people ; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike, among this people, and receive alike, that ye may be one, even as I have commanded you.

3. And let that which belongeth to this people not be taken and given unto that of another church ; wherefore, if another church would receive money of this church, let them pay unto this church again according as they shall agree ; and this shall be done through the bishop or the agent, which shall be appointed by the voice of the church.

4. And again, let the bishop appoint a storehouse unto this church, and let all things both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop. And, let him also reserve unto himself for his own wants and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws ; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence ; and the hour and the day is not given unto them, wherefore let them act upon this land as for years, and this shall turn unto them for their good.

5. Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches. And whoso is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily, I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.

SECTION XXIV.

Revelation on Prayer, given October, 1831.

1. Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honour, power and glory, for ever and ever. Amen.

SECTION XXV.

Revelation given November, 1831.

1. Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine

eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavoured to believe that ye should receive the blessing which was offered unto you ; but behold, verily, I say unto you, there were fears in your hearts, and verily this is the reason that ye did not receive.

2. And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you ; your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known ; and you have sought in your hearts knowledge that you might express beyond his language, this you also know ; now seek ye out of the book of commandments, even the least that is among them, and appoint him that is the most wise among you ; or if there be any among you, that shall make one like unto it, then ye are justified in saying that ye do not know that they are true ; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true ; for ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights.

3. And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I AM ; not with the carnal, neither natural mind, but with the spiritual ; for no man has seen God at any time in the flesh, except quickened by the Spirit of God ; neither can any natural man abide in the presence of God ; neither after the carnal mind ; ye are not able to abide the presence of God now, neither the ministering of angels ; wherefore continue in patience until ye are perfected.

4. Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jun. Amen.

SECTION XXVI.

Revelation given November, 1831.

1. Behold, and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them ; for I give unto them a commandment ; wherefore hearken and hear, for thus saith the Lord unto them—I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them ; and an account of this stewardship will I require of them in the day of judgment : wherefore I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof ; yea, the benefits thereof.

2. Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world : nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

3. Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God ; yea, neither the bishop, neither the agent who keepeth the Lord's storehouse, neither he who is appointed in a stewardship over temporal things ; he who is appointed to administer spiritual things, the same is worthy of his hire,

even as those who are appointed to a stewardship, to administer in temporal things ; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit ; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestation of the Spirit shall be withheld.

4. Now this commandment I give unto my servants for their benefit while they remain, for a manifestation of my blessings upon their heads, and for a reward of their diligence and for their security ; for food and for raiment ; for an inheritance ; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them ; for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold, I, the Lord, am merciful and will bless them, and they shall enter into the joy of these things. Even so. Amen.

SECTION XXVII.

Revelation given in Zion, July, 1831.

1. Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints : wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the temple is lying westward, upon a lot which is not far from the court house ; wherefore it is wisdom that the land should be purchased by the Saints ; and also every tract lying westward, even unto the line running directly between Jew

and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

2. And let my servant Sidney Gilbert stand in the office which I have appointed him, to receive monies, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

3. And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

4. And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the Saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a licence—(behold here is wisdom, and whoso readeth let him understand)—that he may send goods also unto the people, even by whom he will, as clerks employed in his service, and thus provide for my Saints, that my gospel may be preached unto those who sit in darkness, and in the region and shadow of death.

5. And again, verily I say unto you, let my servant, William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings—(behold here is wisdom)—let him obtain whatsoever he can obtain in righteousness, for the good of the Saints. And let my servant, Oliver Cowdery, assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

6. And now concerning the gathering. Let the

bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so. Amen.

SECTION XXVIII.

Revelation given November, 1831.

1. Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry unto the land of Zion, except one go with him who will be true and faithful; wherefore, I the Lord will that my servant, John Whitmer, should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my church: and also that he receive counsel and assistance from my servant Oliver Cowdery and others.

2. And also my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant, John Whitmer, travel many times from place to place, and from church to church, that he may the more easily obtain knowledge; preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, for ever and ever. Amen.

SECTION XXIX.

Revelation to Joseph Smith, jun., and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the Elders of the Church of the living God, established in the last days, making known the will of the Lord unto the Elders, what they shall do until Conference.

1. For verily thus saith the Lord, it is expedient in me, that they should continue preaching the gospel, and in exhortation to the churches in the regions round about, until conference ; and then, behold, it shall be made known unto them, by the voice of the conference, their several missions.

2. Now, verily, I say unto you my servants, Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and, inasmuch as it is practicable, to preach in the regions round about until conference ; and after that it is expedient to continue the work of translation until it be finished. And let this be a pattern unto the elders until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

SECTION XXX.

Revelation to Joseph Smith, jun., given July, 1828, concerning certain Manuscripts on the First Part of the Book of Mormon, which had been taken from the possession of Martin Harris.

1. The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought, for God doth not walk in crooked paths, neither

doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

2. Remember, remember that it is not the work of God that is frustrated, but the work of men ; for although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

3. Behold, you have been intrusted with these things, but how strict were your commandments ; and remember, also the promises which were made to you, if you did not transgress them ; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men ; for, behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words ; yet you should have been faithful and he would have extended his arm and supported you against all the fiery darts of the adversary ; and he would have been with you in every time of trouble.

4. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall ; but remember God is merciful ; therefore, repent of that which thou hast done which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work : except thou do this, thou shalt be delivered up and become as other men, and have no more gift.

5. And when thou deliveredst up that which God had given thee sight and power to translate, thou deliveredst up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a

season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers—and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.

SECTION XXXI.

Revelation to Joseph Smith, sen., given February, 1829.

1. Now behold, a marvellous work is about to come forth among the children of men; therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope,

charity and love, with an eye single to the glory of God qualifies him for the work.

2. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

SECTION XXXII.

Revelation given March, 1829.

1. Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me ; and now, behold, this shall you say unto him, he who spake unto you said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, jun., and have commanded you that you should stand as a witness of these things, and I have caused you that you should enter into a covenant with me, that you should not show them except to those persons to whom I commanded you ; and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift, until my purpose is fulfilled in this ; for I will grant unto you no other gift until it is finished.

2. Verily, I say unto you, that wo shall come unto the inhabitants of the earth if they will not hearken unto my words ; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O ! this unbelieving and stiffnecked generation, mine anger is kindled against them.

3. Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations ; but this generation shall have my word through you ; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you ; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are ; and to none else will I grant this power, to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my church out of the wilderness ; clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word ; and behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained ; and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them ; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

4. And now I command you my servant Joseph to repent and walk more uprightly before me, and yield to the persuasions of men no more ; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

5. And now, again, I speak unto you, my servant

Joseph, concerning the man that desires the witness. Behold, I say unto him, he exalts himself and does not humble himself sufficiently before me ; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold, I have seen the things which the Lord has shown unto Joseph Smith, jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man. And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God, and these are the words which he shall say ; but if he deny this, he will break the covenant which he has before covenanted with me, and behold, he is condemned. And now, except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views, for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

6. And if this be the case, behold, I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again ; then thou mayest translate again. And except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humbleth not himself, and receive a witness from my hand, that he will fall into transgression, and there are many that lie in wait to destroy thee from off the face of the earth, and for this cause, that thy days may be prolonged, I have given unto thee

these commandments ; yea, for this cause I have said stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee ; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

SECTION XXXIII.

Revelation given to Joseph Smith, jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple tarried on earth. Translated from parchment, written and hid up by himself.

1. And the Lord said unto me, John, my beloved, what desirest thou ? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues, and people.

2. And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee ? for he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done ; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel : he shall minister for those who shall be heirs of salvation who dwell on the earth : and I will make thee to minister for him and for thy brother James ; and unto you three I will give this power and the keys of this ministry until I come.

3. Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

SECTION XXXIV.

Revelation given April, 1829.

1. Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken by the manifestation of my Spirit; yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

2. Now, behold, this is the spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

3. O! remember these words, and keep my commandments. Remember this is your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold, it has told you many things; behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you; therefore doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvellous works; and no power shall be able to take it away out of your hands, for it is the work of God. And, therefore, whatsoever you shall ask me to tell you, by that means that will I grant unto you, and you shall have knowledge

concerning it : remember that without faith you can do nothing, therefore ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it ; and I am the same that spake unto you from the beginning. Amen.

SECTION XXXV.

Revelation given to Oliver Cowdery, April, 1829.

1. Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant, Joseph Smith, jun., even so I would that ye should continue until you have finished this record, which I have intrusted unto him : and then, behold, other records have I, that I will give unto you power that you may assist to translate.

2. Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time. Behold, the work which you are called to do, is to write for my servant Joseph ; and, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

3. Behold, you have not understood ; you have supposed that I would give it unto you, when you took no thought, save it was to ask me ; but, behold, I say unto you, that you must study it out in your mind ; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you ; therefore, you

shall feel that it is right ; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong: therefore you cannot write that which is sacred, save it be given you from me.

4. Now if you had known this, you could have translated ; nevertheless, it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared and the time is past, and it is not expedient now: for, do ye not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up ; and neither of you have I condemned.

5. Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

SECTION XXXVI.

Revelation given to Joseph Smith, jun., May, 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

1. Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them ; and you also lost your gift at the same time, and your mind became darkened ; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun: do not run faster, or labour more than you have strength and means provided to enable you to translate ; but be diligent unto the end: pray always, that you may come off conqueror ; yea, that you may conquer

Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you ; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been intrusted ; and he has also sought to destroy your gift ; and because you have delivered the writings into his hands, behold wicked men have taken them from you : therefore, you have delivered them up ; yea, that which was sacred unto wickedness. And, behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands : and, behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written ; and, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work ; for he has put into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily, I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing, for, behold, he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again ; and then, behold, they say and think in their hearts, we will see if God has given him power to translate, if so, he will also give him power again ; and if God giveth him power again, or if he translates again, or in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them : therefore, they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power : therefore, we will destroy him, and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily, I say unto you, that Satan has great hold upon their hearts ; he stirreth them up to iniquity against that which is good, and their hearts

are corrupt, and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil : therefore, they will not ask of me. Satan stirreth them up, that he may lead their souls to destruction. And thus he has laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment ; yea, he stirreth up their hearts to anger against this work ; yea, he saith unto them, deceive and lie in wait to catch, that ye may destroy : behold, this is no harm, and thus he flattereth them, and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell ; and thus he causeth them to catch themselves in their own snare ; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily, I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

5. Now, behold, they have altered these words, because Satan saith unto them, He hath deceived you : and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

6. Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands ; for, behold, they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied ; that you have pretended to translate, but that you have contradicted yourself : and, behold, they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation : but behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things, what you shall do, show

it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said, show it not unto the world, that you may be preserved. Behold, I do not say that you shall not show it unto the righteous ; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi ; yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

9. And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which, in my wisdom, I would bring to the knowledge of the people in this account ; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained ; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work ; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

10. Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my gospel ; therefore, it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people. And I said unto them, that it should be granted unto them

according to their faith in their prayers ; yea, and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites, because of their dissensions.

11. Now, this is not all—their faith in their prayers was, that this gospel should be made known also, if it were possible that other nations should possess this land ; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land, might have eternal life ; yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people they may be.

12. And now, behold, according to their faith in their prayers will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church ; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven ; but it is they who do not fear me, neither keep my commandments, but build up churches unto themselves to get gain, yea, and all those that do wickedly and build up the kingdom of the devil ; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said, other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

15. And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob ; and I will bring to light their marvellous works, which they did in my name ; yea, and I will also bring to light my gospel, which was ministered

unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me ; and this I do that I may establish my gospel, that there may not be so much contention ; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine ; and in these things they do err, for they do wrest the scriptures and do not understand them ; therefore, I will unfold unto them this great mystery ; for, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts, yea, if they will come they may, and partake of the waters of life freely.

16. Behold, this is my doctrine : whosoever repenteth and cometh unto me, the same is my church, whosoever declareth more or less than this, the same is not of me, but is against me ; therefore he is not of my church.

17. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. Amen.

SECTION XXXVII.

Revelation given to Hyrum Smith, May, 1829.

1. A great and marvellous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow ; therefore give heed unto my word.

2. Behold, the field is white already to harvest,

therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God ; yea, whosoever will thrust in his sickle and reap, the same is called of God ; therefore, if you will ask of me, you shall receive, if you will knock, it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich : behold, he that hath eternal life is rich.

4. Verily, verily, I say unto you, even as you desire of me, so it shall be done unto you : and, if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

5. Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee ; for, behold, it is I that speak ; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

6. And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good : yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

7. Verily, verily, I say unto you, I will impart unto you of my Spirit ; which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

8. Behold, I command you, that you need not suppose that you are called to preach until you are called : wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know

of a surety my doctrine ; and then behold, according to your desires, yea, even according to your faith shall it be done unto you.

9. Keep my commandments, hold your peace, appeal unto my Spirit ; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken ; yea, the translation of my work ; be patient until you shall accomplish it.

10. Behold, this is your work, to keep my commandments, yea, with all your might, mind, and strength ; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed ; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men ; but now hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

11. Behold thou art Hyrum, my son, seek the kingdom of God, and all things shall be added according to that which is just. Build upon my rock, which is my gospel ; deny not the Spirit of revelation, nor the Spirit of prophecy, for wo unto him that denieth these things ; therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth. Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

12. Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the same who came unto my own and my own receiveth me not ; but verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen.

SECTION XXXVIII.

Revelation given to Joseph Knight, sen., May, 1829.

1. A great and marvellous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow ; therefore, give heed unto my word.

2. Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God ; yea, whosoever will thrust in his sickle and reap, the same is called of God ; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

4. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be intrusted to his care.

5. Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen.

SECTION XXXIX.

Revelation given to David Whitmer, June, 1829.

1. A great and marvellous work is about to come forth unto the children of men. Behold, I am God, and

give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow ; therefore give heed unto my word.

2. Behold, the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God ; yea, whosoever will thrust in his sickle and reap, the same is called of God ; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

3. Seek to bring forth and establish my Zion. Keep my commandments in all things ; and, if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

4. And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

5. Behold, I am Jesus Christ the Son of the living God, who created the heavens and the earth ; a light which cannot be hid in darkness ; wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist ; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

SECTION XL.

Revelation given to John Whitmer, June, 1829.

1. Harken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer,

for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone, for many times you have desired of me to know that which would be of the most worth unto you.

2. Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

3. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

SECTION XLI.

Revelation given to Peter Whitmer, jun., June, 1829.

1. Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone, for many times you have desired of me to know that which would be of the most worth unto you.

2. Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

3. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

SECTION XLII.

Revelation given to Oliver Cowdery, David Whitmer, and Martin Harris, June, 1829, given previous to their viewing the plates containing the Book of Mormon.

1. Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

2. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them, for it is by my power that he hath seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.

3. Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

SECTION XLIII.

Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days ; and, also, instructions relative to Building up the Church of Christ, according to the fulness of the gospel. Given in Fayette, New York, June, 1829.

1. Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words : behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true ; wherefore you know that they are true ; and if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written ; for in them are all things written concerning the foundation of my church, my gospel, and my rock ; wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

2. Behold, the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel : wherefore, as thou hast been baptized by the hands of my servant Joseph Smith, jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known in me ; wherefore, if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

3. And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment ; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling

with which he was called. Remember the worth of souls is great in the sight of God ; for, behold, the Lord your Redeemer suffered death in the flesh ; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance ; and how great is his joy in the soul that repenteth. Wherefore, you are called to cry repentance unto this people ; and if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father ?

4. And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me ? Behold, you have my gospel before you, and my rock, and my salvation. Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. And if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness ; and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved ; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day ; wherefore, if they know not the same by which they are called, they cannot have place in the kingdom of my Father.

5. And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew ; yea, even twelve, and the twelve shall be my disciples, and they shall take upon them my name ; and the twelve are they who shall desire to take upon them my name with full purpose of heart ; and if they de-

sire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature ; and they are they who are ordained of me to baptise in my name, according to that which is written ; and you have that which is written before you ; wherefore you must perform it according to the words which are written. And now I speak unto you the twelve—Behold, my grace is sufficient for you : you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men ; and I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me ; wherefore, you shall testify they are of me, and not of man ; for it is my voice which speaketh them unto you, for they are given by my Spirit unto you, and by my power you can read them one to another, and save it were by my power, you could not have them ; wherefore you can testify that you have heard my voice, and know my words.

6. And now, behold, I give unto you Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve, who shall have the desires of which I have spoken ; and by their desires and their works you shall know them ; and when you have found them you shall show these things unto them. And you shall fall down and worship the Father in my name ; and you must preach unto the world, saying, you must repent and be baptized, in the name of Jesus Christ ; for all men must repent and be baptized, and not only men, but women and children who have arrived to the years of accountability.

7. And now, after that you have received this, you must keep my commandments in all things ; and by your hands I will work a marvellous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father ;

wherefore, the blessings which I give unto you are above all things. And after that you have received this, if you keep not my commandments you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit have spoken it. Amen.

SECTION XLIV.

A Commandment of God, and not of Man, to Martin Harris, given (Manchester, New York, March, 1830) by Him who is eternal.

1. I am Alpha and Omega, Christ the Lord ; yea, even I am He, the beginning and the end, the Redeemer of the world. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I, God, am endless ; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand ; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

2. Again, it is written eternal damnation ; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory ; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest ; for, behold, the mystery of Godliness, how great is it ? for, behold, I am endless, and the punishment

which is given from my hand, is endless punishment, for endless is my name : wherefore—

Eternal punishment is God's punishment.
Endless punishment is God's punishment.

Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name ; and it is by my almighty power that you have received them ; therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not ! how exquisite you know not ! yea, how hard to bear you know not ! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit : and would that I might not drink the bitter cup and shrink—nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men ; wherefore, I command you again to repent, lest I humble you with my almighty power, and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you, that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive ; wherefore, they must not know these things lest they perish. Learn of me, and listen to my words ; walk in the meekness of my Spirit, and you shall have peace in me. I am Jesus Christ ; I came by the will of the Father, and I do his will.

3. And again, I command thee that thou shalt not covet thy neighbour's wife ; nor seek thy neighbour's life. And again, I command thee that thou shalt not covet thine own property, but impart it freely to the

printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come.

4. And again, I command thee that thou shalt pray vocally as well as in thy heart ; yea, before the world as well as in secret, in public as well as in private. And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire ; yea, even the Holy Ghost.

5. Behold, this is a great and the last commandment which I shall give unto you concerning this matter ; for this shall suffice for thy daily walk, even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels ; yea, even the destruction of thyself and property. Impart a portion of thy property ; yea, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family : and speak freely to all : yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna ! blessed be the name of the Lord God.

6. Pray always, and I will pour out my spirit upon you, and great shall be your blessing ; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness ; or canst thou run about longer as a blind guide ; or canst thou be humble and meek, and conduct thyself wisely before me ; yea, come unto me thy Saviour. Amen.

SECTION XLV.

Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, sen., and Joseph Knight, sen., given April, 1830.

1. Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and for ever. Amen.

2. Behold, I speak unto you, Hyrum, a few words : for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed ; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church for ever, and this because of thy family. Amen.

3. Behold, I speak a few words unto you, Samuel, for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church, and thou art not as yet called to preach before the world. Amen.

4. Behold, I speak a few words unto you, Joseph, for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church, and this is thy duty from henceforth and for ever. Amen.

5. Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world as well as in secret, and in your family, and among your friends, and in all places. And, behold, it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the reward of the labourer. Amen.

SECTION XLVI.

Revelation to Joseph Smith, jun., given April 6, 1830.

1. Behold there shall be a record kept among you, and in it thou shall be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith, which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

2. Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me ; for his word ye shall receive, as if from mine own mouth, in all patience and faith ; for by doing these things the gates of hell shall not prevail against you ; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

3. For, behold, I will bless all those who labour in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart. Wherefore, it behoveth me that he should be ordained

by you, Oliver Cowdery, mine apostle ; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name, and the first preacher of this church unto the church, and before the world, yea, before the Gentiles ; yea, and thus saith the Lord God, lo, lo ! to the Jews also. Amen.

SECTION XLVII.

Revelation to the Church of Christ, which was established in these last days, in the year of our Lord one thousand eight hundred and thirty, given April, 1830, in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptised.

1. Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works ; for it is because of your dead works, that I have caused this last covenant and this church to be built up unto me, even as in days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

SECTION XLVIII.

Revelation given July, 1830.

1. Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for

verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

2. And the office of thy calling shall be for a comfort unto my servant, Joseph Smith, jun., thy husband, in his afflictions with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant, Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my spirit: for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

3. And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

4. Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you

cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

SECTION XLIX.

Revelation to Joseph Smith, jun., Oliver Cowdery, and John Whitmer, given July, 1830.

1. Behold, I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville, and to performing your labours on the land, such as is required, until after you shall go to the west to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith. Amen.

SECTION L.

Revelation, given September, 1830.

1. Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down

for you, and my blood which was shed for the remission of your sins : wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies : wherefore, you shall partake of none, except it is made new among you ; yea, in this my Father's kingdom which shall be built up on the earth.

2. Behold, this is wisdom in me : wherefore, marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the stick of Ephraim ; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy prophets since the world began, concerning the last days : and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias ; which John I have sent unto you, my servants, Joseph Smith, jun., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron : and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse : and also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain ; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

3. And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them : unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times ; and for the fulness of times, in the which I will gather together

in one all things, both which are in heaven, and which are on earth : and also with all those whom my Father hath given me out of the world : wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of my spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

SECTION LI.

Revelation given to Oliver Cowdery, September, 1830.

1. Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandment which I have given.

2. But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses ; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any

time by the Comforter, to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom : and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.

3. And now, behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them ; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

4. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone, are not of me, and that Satan deceiveth him ; for, behold, these things have not been appointed unto him, neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order, and by common consent in the church, by the prayer of faith.

5. And thou shalt assist to settle all these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

SECTION LII.

Revelation to David Whitmer, Peter Whitmer, jun., and John Whitmer, given September, 1830.

1. Behold, I say unto you, David, that you have feared man and have not relied on me for strength as you ought: but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore, you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

2. Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come that it is expedient in me that you shall open your mouth to declare my gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him power to build up my church among the Lamanites: and none have I appointed to be his counsellor over him in the church, concerning church matters, except it is his brother, Joseph Smith, jun. Wherefore, give heed unto these things and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

3. Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labour shall be at your brother Philip Burrough's, and

in that region round about ; yea, wherever you can be heard, until I command you to go from hence. And your whole labour shall be in Zion, with all your soul, from henceforth ; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

SECTION LIII.

Revelation to Thomas B. Marsh, given September, 1830.

1. Thomas, my son, blessed are you because of your faith in my work. Behold, you have had many afflictions because of your family : nevertheless, I will bless you and your family ; yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in my church.

2. Lift up your heart and rejoice, for the hour of your mission is come : and your tongue shall be loosed ; and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant, Joseph Smith, jun. You shall begin to preach from this time forth ; yea, to reap in the field which is white already to be burned : therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the labourer is worthy of his hire. Wherefore, your family shall live.

3. Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them ; yea, I will open the hearts of the people, and they will receive you. And I will establish a church by your hand ; and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions,

revile not against those that revile. Govern your house in meekness, and be steadfast.

4. Behold, I say unto you, that you shall be a physician unto the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation, and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

SECTION LIV.

*Revelation to Parley P. Pratt and Ziba Peterson, given
October, 1830.*

1. And now concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him is, that he shall go with my servants Oliver Cowdery and Peter Whitmer, jun., into the wilderness among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen.

SECTION LV.

*Revelation to Ezra Thayre and Northrop Sweet,
given October, 1830.*

1. Behold, I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit ; and is a discerner of the thoughts and intents of the heart. For verily, verily, I say unto you, that ye are called to lift up your voices as with the sound of a trump, to declare my gospel unto a crooked and perverse generation : for, behold, the field is white already to harvest : and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard. And my vineyard has become corrupted every whit : and there is none which doeth good save it be a few ; and they err in many instances, because of priestcrafts, all having corrupt minds.

2. And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness : and even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and hearken unto my voice : yea, verily, verily, I say unto you, that the field is white already to harvest ; wherefore, thrust in your sickles, and reap with all your might, mind, and strength. Open your mouths and they shall be filled, and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness : yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo, I am with you : yea, open your mouths and they shall be filled, saying—Repent, repent, and prepare ye the way of the Lord, and make his paths straight ; for the kingdom of heaven is at hand ; yea,

repent and be baptized, every one of you, for a remission of your sins ; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

3. Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved ; and upon this rock I will build my church ; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you ; and ye shall remember the church articles and covenants to keep them ; and whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the holy scriptures, are given of me for your instruction ; and the power of my Spirit quickeneth all things : wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom : for behold, verily, verily, I say unto you, that I come quickly. Even so. Amen.

SECTION LVI.

Revelation to Orson Pratt, given November, 1830.

1. My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world ; a light which shineth in darkness and the darkness comprehendeth it not ; who so loved the world that he gave his own life, that as many as would believe might become the sons of God : wherefore you are my son, and blessed are you because you have believed ; and more blessed are you because you are called of me to preach my gospel, to lift up your voice as with the

sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily, I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble.

2. But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken. Therefore prophesy, and it shall be given by the power of the Holy Ghost; and if you are faithful, behold, I am with you until I come: and verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

SECTION LVII.

Revelation to Edward Partridge, given December, 1830.

1. Thus saith the Lord God, the mighty one of Israel, Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trump; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God.

2. And now this calling and commandment give I unto you concerning all men, that as many as shall

come before my servants Sidney Rigdon and Joseph Smith, jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

3. And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ the Son of God : wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.

SECTION LVIII.

Revelation given to Joseph Smith, jun., and Sidney Rigdon, given December, 1830.

1. Behold, I say unto you, that it is not expedient in me that ye should translate any more until ye shall go to the Ohio, and this because of the enemy and for your sakes. And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church whithersoever it is found, and more especially in Colesville ; for, behold, they pray unto me in much faith.

2. And again, a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

SECTION LIX.

Revelation to James Covill, given January, 1831.

1. Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world ; a light which shineth in darkness and the darkness comprehendeth it not : the same which came in the meridian of time unto my own, and my own received me not ; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

2. And verily, verily, I say unto you, he that receiveth my gospel, receiveth me ; and he that receiveth not my gospel, receiveth not me. And this is my gospel : repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

3. And now, behold, I say unto you, my servant James, I have looked upon thy works and I know thee : and verily I say unto thee, thine heart is now right before me at this time, and, behold, I have bestowed great blessings upon thy head : nevertheless thou hast seen great sorrow, for thou hast rejected me many times because of pride and the cares of the world : but, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee arise and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel which I have sent forth in these last days ; the covenant which I have sent forth to recover my people, which are of the house of Israel.

4. And it shall come to pass that power shall rest

upon thee ; thou shalt have great faith, and I will be with thee and go before thy face. Thou art called to labour in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily, I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

5. Behold, verily, verily, I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word : wherefore lay to with your might and call faithful labourers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fulness of my gospel, and become sanctified, I will stay mine hand in judgment : wherefore go forth, crying with a loud voice, saying, the kingdom of heaven is at hand ; crying Hosanna ! blessed be the name of the most high God. Go forth baptizing with water, preparing the way before my face, for the time of my coming ; for the time is at hand ; the day nor the hour no man knoweth ; but it surely shall come, and he that receiveth these things receiveth me ; and they shall be gathered unto me in time and in eternity.

6. And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so. Amen.

SECTION LX.

Revelation to Joseph Smith jun., and Sidney Rigdon, given January, 1831, explaining why James Covill obeyed not the revelation which was given unto him.

I. Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me that he would obey my word. And he received the word with gladness, but straightway Satan tempted him ; and the fear of persecution, and the cares of the world, caused him to reject the word ; wherefore he broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

SECTION LXI.

Revelation given, February, 1831.

1. Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me, and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called : behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

2. And I will be your Ruler when I come ; and behold, I come quickly, and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple ; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you : for it is not mete that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

3. And again, it is mete that my servant Joseph Smith jun., should have a house built, in which to live and translate. And again, it is mete that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labours of the church ; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me ; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

SECTION LXII.

*Revelation to Joseph Smith, jun., and Sidney Rigdon,
given February, 1831.*

1. Behold, thus saith the Lord unto you my servants, it is expedient in me that the elders of my church should be called together, from the east and from the west, and from the north and from the south, by letter or some other way.

2. And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people ; and many shall be converted, insomuch that ye shall obtain power to organize yourselves, according to the laws of man ; that your enemies may not have power over you, that you may be preserved in all things ; that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

3. Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

SECTION LXIII.

*Revelation to Joseph Smith, jun., and John Whitmer,
given March, 1831.*

1. Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

2. And again, I say unto you, that it shall be appointed unto him to keep the church record and history continually, for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

SECTION LXIV.

Revelation given March, 1831.

1. It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances ; and inasmuch as ye have lands, ye shall impart to the eastern brethren ; and inasmuch as ye have not lands, let them buy for the present time in those regions round about as seemeth them good, for it must needs be necessary that they have places to live for the present time.

2. It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase land for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed : and they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city ; and then shall ye begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.

SECTION LXV.

*Revelation to Sidney Rigdon, Parley P. Pratt, and
Lemon Copley, given March, 1831.*

1. Hearken unto my word, my servants Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment that you shall go and preach my gospel which ye have received, even as ye have received it, unto the Shakers. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me and must needs repent; wherefore I send you, my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you my servants, and by so doing I will bless him, otherwise he shall not prosper. Thus saith the Lord, for I am God, and have sent mine only begotten Son into the world for the redemption of the world, and have decreed that he that receiveth him shall be saved, and he that receiveth him not shall be damned.

2. And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet, which time is nigh at hand—I, the Lord God, have spoken it, but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to

it ; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power ; wherefore I give unto you a commandment that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter—Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end, repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins ; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

3. And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man ; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God ; for, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance : but it is not given that one man should possess that which is above another, wherefore the world lieth in sin ; and wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

4. And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth ; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the vallies to be exalted, and for the mountains to be made low, and for the rough places to become smooth ; and all this when the angel shall sound his trumpet.

5. But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the

hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you—repent of all your sins, ask and ye shall receive, knock and it shall be opened unto you : behold, I will go before you and be your rearward ; and I will be in your midst, and you shall not be confounded ; behold, I am Jesus Christ, and I come quickly. Even so. Amen.

SECTION LXVI.

Revelation given June, 1831.

1. Behold, thus saith the Lord unto the elders whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant.

2. Wherefore, verily I say unto you, let my servants Joseph Smith, jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do ; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

3. And again, verily I say unto you, let my servant Lyman Wight, and my servant John Corril take their journey speedily : and also my servant John Murdock, and my servant Hyrum Smith, take their journey unto the same place by the way of Detroit. And let them

journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side ; for thus saith the Lord, I will cut my work short in righteousness, for the days cometh that I will send forth judgment unto victory. And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff.

4. And behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived, for Satan is abroad in the land, and he goeth forth deceiving the nations ; wherefore he that prayeth whose spirit is contrite, the same is accepted of me if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

5. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me ; wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold, this commandment is given unto all the elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayre, take their journey also, preaching the word by the way unto this same land. And again, let my servant Isaac Morley, and my servant Ezra Booth take their journey, also preaching the word by the way unto the same land.

6. And again, let my servants Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, jun. Let my servants David Whitmer and Harvey Whitlock also take their journey and preach by the way unto this same

land. And let my servants Parley P. Pratt and Orson Pratt take their journey and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way. Let my servants Edson Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebedee Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

7. And let my servants Newel Knight and Selah J. Griffin, both be ordained, and also take their journey ; yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept and blessed with much fruit.

8. And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands : let them labour with their families, declaring none other things than the prophets and apostles, that which they have seen and heard, and most assuredly believe, that the prophecies may be fulfilled. In consequence of transgression, let that which was bestowed upon Heman Basset be taken from him, and placed upon the head of Simonds Rider.

9. And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest. Let the residue of the elders watch over the churches, and declare the word in the regions among them : and let them labour with their own hands that there be no idolatry nor wickedness practised. And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. And again, let my servants Joseph Smith, jun., and Sidney Rigdon, and Edward Partridge, take with them a recommend from the church. And let there be one obtained for my servant Oliver Cowdery also ; and thus, even as I have said, if ye are faithful, ye shall assemble your-

selves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But, behold, I the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ, the Son of God, and I will lift them up at the last day. Even so. Amen.

SECTION LXVII.

Revelation to Sidney Gilbert, given June, 1831.

1. Behold, I say unto you my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me that it should be made known unto you of the Lord your God, concerning your calling and election in this church, which I, the Lord, have raised up in these last days.

2. Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment that you shall forsake the world. Take upon you mine ordinances, even that of an elder, to preach faith and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit by the laying on of hands. And also to be an agent unto this church in the place which shall be appointed by the bishop, according to commandments which shall be given hereafter.

3. And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, jun., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive, and the residue shall be known in a time to come, according to your labour in my vineyard. And again, I would that ye should learn that it is he only who is saved that endureth unto the end. Even so. Amen.

SECTION LXVIII.

Revelation to Newel Knight, given June, 1831.

1. Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world. Behold, verily, verily I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you ; and if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me and contrite ; and as the covenant which they made unto me has been broken, even so it has become void and of none effect ; and wo to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea ; but blessed are they who have kept the covenant and observed the commandment, for they shall obtain mercy.

2. Wherefore, go to now and flee the land, lest your enemies come upon you ; and take your journey, and appoint whom you will to be your leader, and to pay monies for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.

3. And again, be patient in tribulation until I come ; and, behold, I come quickly, and my reward is with me, and they who have sought me early shall find rest to their souls. Even so. Amen.

SECTION LXIX.

Revelation to William W. Phelps, given June, 1831.

1. Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen, and after thou hast been baptized by water, which, if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit by the laying on of hands; and then thou shalt be ordained by the hand of my servant Joseph Smith, jun., to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

2. And again, you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting, and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

3. And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

SECTION LXX.

Revelation given June, 1831.

1. Hearken, O ye people who profess my name, saith the Lord your God, for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

2. Behold, I, the Lord, command, and he that will not obey shall be cut off in mine own due time, and after that I have commanded, and the commandment is broken; wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord; wherefore, I revoke the commandment which was given unto my servants Thos. B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri, and my servant Selah J. Griffin shall also go with him; for behold, I revoke the commandment which was given unto my servants Selah J. Griffin and Newel Knight, in consequence of the stiff-neckedness of my people which are in Thompson, and their rebellions; wherefore, let my servant Newel Knight remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

3. And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives; and if he will do this, as there shall be no divisions made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave

the place, and shall be cut off out of my church, saith the Lord God of hosts ; and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

4. And if my servant Joseph Smith, jun., must needs pay the money ; behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again, according to that which they do ; for according to that which they do, they shall receive, even in lands for their inheritance. Behold, thus saith the Lord unto my people, you have many things to do, and to repent of ; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

5. Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls ; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved ! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labour with their own hands !

6. But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance ; for the fatness of the earth shall be theirs. For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice ; and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.

SECTION LXXI.

Revelation, given August, 1831.

1. Behold, thus saith the Lord unto the elders of his church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither; but with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

2. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily, I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made, or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, take their journey for Cincinnati; and in this place let them lift up their voice and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

3. And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the churches from whence they came. And all this for the good of the churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders who are commanded to return; and

he that is able, let him return it by the way of the agent, and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

4. And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath nor with strife; and shake off the dust of thy feet against those who receive thee not; not in their presence, lest thou provoke them; but in secret, and wash thy feet, as a testimony against them in the day of judgment. Behold, this is sufficient for you, and the will of him who hath sent you. And by the mouth of my servant Joseph Smith, jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

SECTION LXXII.

Revelation given August, 1831.

1. Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you, O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I, the Lord, forgive sins, and am merciful unto those who confess their sins with humble hearts; but verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffered it that ye might bear record; behold, there

are many dangers upon the waters, and more especially hereafter, for I, the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you shall not perish by the waters.

2. Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission; nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one, that you might not perish in wickedness; but now, verily I say, it behoveth me that ye should part, wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful they shall be preserved, and I, the Lord, will be with them. And let the residue take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now, behold, for your good I gave unto you a commandment concerning these things; and I, the Lord, will reason with you as with men in days of old.

3. Behold, I, the Lord, in the beginning blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof. And now I give unto you a commandment that what I say unto one I say unto all, that you shall forwarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares; I, the Lord, have decreed, and the destroyer rideth upon the face thereof, and

I revoke not the decree; I, the Lord, was angry with you yesterday, but to-day mine anger is turned away. Wherefore, let those concerning whom I have spoken, that should take their journey in haste; again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them according to their judgments hereafter.

4. And now, concerning my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words they shall not come upon the waters to journey, save upon the canal. Behold, I, the Lord, have appointed a way for the journeying of my Saints, and behold, this is the way—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

5. And, behold, this commandment you shall give unto all your brethren; nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways; wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord, to journey. And again, verily I say unto you, my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people; yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction; and from thence let them journey for the congregations of their brethren, for their labours even now, are wanted more abundantly among them, than among the congregations of the wicked.

6. And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given ; and inasmuch as they do this, they shall rid their garments, and they shall be spotless before me ; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you ; and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen.

SECTION LXXIII.

Revelation given August, 1831.

1. Behold, and hearken O ye elders of my church, saith the Lord your God, even Jesus Christ, your advocate, who knoweth the weakness of man and how to succour them who are tempted ; and verily mine eyes are upon those who have not as yet gone up unto the land of Zion ; wherefore your mission is not yet full ; nevertheless ye are blessed, for the testimony which ye have borne, is recorded in heaven for the angels to look upon, and they rejoice over you, and your sins are forgiven you.

2. And now continue your journey. Assemble your-

selves upon the land of Zion, and hold a meeting and rejoice together, and offer a sacrament unto the Most High ; and then you may return to bear record, yea, even altogether, or two by two, as seemeth you good ; it mattereth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I, the Lord, have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I, the Lord, promised the faithful and cannot lie.

3. I, the Lord, am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold, the kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.

SECTION LXXIV.

*An Eplanation of the First Epistle to the Corinthians,
Chapter 7, verse 14.*

1. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

2. Now in the days of the apostles the law of circumcision was had among all the Jews who believed, not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving

husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

3. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers, and believed not the gospel of Christ, wherein they become unholy ; wherefore, for this cause the apostle wrote unto the church, giving unto them a commandment, not of the Lord, but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision ; and that the tradition might be done away, which saith that little children are unholy ; for it was had among the Jews, but little children are holy, being sanctified through the atonement of Jesus Christ ; and this is what the scriptures mean.

SECTION LXXV.

Revelation given October, 1831.

1. Behold, thus saith the Lord unto my servant William E. McLellin, Blessed are you, inasmuch as you have turned away from your iniquities, and have received my truths, saith the Lord your Redeemer, the Saviour of the world, even of as many as believe on my name. Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.

2. Verily I say unto you, my servant William, that you are clean, but not all ; repent, therefore of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you. And now, verily, I, the Lord, will show unto you what I will concerning you, or what is my will concerning you ; behold, verily I say unto you, that it is my will that you should proclaim my gospel from land to land, and from city to city ; yea, in those regions round about where it has not been proclaimed.

3. Tarry not many days in this place ; go not up unto the land of Zion as yet ; but inasmuch as you can send, send ; otherwise, think not of thy property. Go unto the eastern lands, bear testimony in every place, unto every people, and in their synagogues, reasoning with the people.

4. Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions ; and he that is faithful shall be made strong in every place, and I, the Lord, will go with you.

5. Lay your hands upon the sick, and they shall recover. Return not till I the Lord shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings, for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. Verily, thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

SECTION LXXVI.

Revelation given March, 1832. The order given of the Lord to Enoch, for the purpose of establishing the poor.

1. The Lord spake unto Enoch, saying, Hearken unto me, saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together; and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God; for verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

2. And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the Saints which are in Zion; otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are pre-

pared for them ; wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

3. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman ; who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

4. Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you ; and ye cannot bear all things now, nevertheless be of good cheer, for I will lead you along : the kingdom is yours and the blessings thereof are yours ; and the riches of eternity are yours ; and he who receiveth all things with thankfulness shall be made glorious ; and the things of this earth shall be added unto him, even an hundred fold, yea, more ; wherefore, do the things which I have commanded you, saith your Redeemer, even the son Ahman, who prepareth all things before he taketh you ; for ye are the church of the first born, and he will take you up in a cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things. Amen.

SECTION LXXVII.

Revelation given March, 1832.

1. Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting gospel ; and I will send upon him the Comforter, which shall teach him the truth and the way whither he shall go ; and inasmuch as he is faithful, I will crown him again with sheaves ; wherefore, let your heart be glad, my servant Jared Carter, and fear not, saith your Lord, even Jesus Christ. Amen.

SECTION LXXVIII.

Revelation given March, 1832.

1. Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye into the world and preach the gospel to every creature that cometh under the sound of your voice ; and inasmuch as you desire a companion, I will give unto you my servant Eden Smith ; wherefore go ye and preach my gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss ; therefore, declare the things which ye have heard and verily believe, and know to be true. Behold, this is the will

of him who hath called you, your Redeemer, even Jesus Christ. Amen.

SECTION LXXIX.

Revelation given August, 1832.

1. Behold, thus saith the Lord unto my servant John Murdock, thou art called to go into the eastern countries from house to house, from village to village, and from city to city, to proclaim mine everlasting gospel unto the inhabitants thereof, in the midst of persecution and wickedness ; and whoso receiveth you receiveth me, and you shall have power to declare my word in the demonstration of my Holy Spirit ; and whoso receiveth you as a little child, receiveth my kingdom, and blessed are they, for they shall obtain mercy ; and whoso rejecteth you shall be rejected of my Father and his house ; and you shall cleanse your feet in the secret places by the way for a testimony against them.

2. And behold, and lo, I come quickly to judgment, to convince all of their ungodly deeds which they have committed against me, as it is written of me in the volume of the book. And now, verily I say unto you, that it is not expedient that you should go until your children are provided for, and kindly sent up unto the bishop in Zion ; and after a few years, if thou desirest of me, thou mayest go up also unto the goodly land, to possess thine inheritance : otherwise thou shalt continue proclaiming my gospel until thou be taken. Amen.

SECTION LXXX.

Revelation given March, 1832.

1. Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant Joseph Smith, jun., unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood: therefore, verily, I acknowledge him and will bless him, and also thee, inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally and in thy heart, in public and in private, also in thy ministry in proclaiming the gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow-beings, and will promote the glory of him who is your Lord; wherefore, be faithful, stand in the office which I have appointed unto you, succour the weak, lift up the hands which hang down, and strengthen the feeble knees; and if thou art faithful unto the end, thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

SECTION LXXXI.

A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

1. Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

2. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for

the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth ; and these hath God made for the use of man only in times of famine and excess of hunger.

3. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. } And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures ; and shall run and not be weary, and shall walk and not faint ; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

SECTION LXXXII.

Revelation given August, 1833.

1. Verily I say unto you my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth. Verily, verily I say unto you, blessed are such, for they shall obtain, for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them into judgment.

2. Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion, and also with my servant Parley P. Pratt, for he abideth in me ; and inasmuch as he continueth to abide in me ; he shall continue to preside over the school in the land of Zion, until I shall give unto him other commandments ; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion ; and to the residue of the school, I, the Lord, am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known. The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire : I, the Lord, have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice ; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

3. Verily, I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you ; yea, let it be built speedily, by the tithing of my people : behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices, that they may be perfected in the understanding of their ministry—in theory, in principle, and in doctrine—in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

4. And inasmuch as my people build an house unto me in the name of the Lord, and do not suffer any un-

clean thing to come into it that it be not defiled, my glory shall rest upon it ; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God ; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

5. And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible, and the nations of the earth shall honour her, and shall say, Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might, to be her salvation and her high tower ; therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART ; therefore, let Zion rejoice, while all the wicked shall mourn ; for behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it ; the Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people ; yet it shall not be stayed until the Lord come ; for the indignation of the Lord is kindled against their abominations and all their wicked works ; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire ; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering, and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations for ever and ever, saith the Lord your God. Amen.

SECTION LXXXIII.

Revelation given May, 1833.

1. Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am, and that I am the true light that lighteth every man that cometh into the world ; and that I am in the Father, and the Father in me, and the Father and I are one : the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of him were plainly manifest ; and John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed : and he bore record, saying, I saw his glory that he was in the beginning before the world was ; therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world ; the spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. The worlds were made by him : men were made by him : all things were made by him, and through him, and of him. And I, John, bare record that I beheld his glory, as the glory of the only-begotten of the Father, full of grace and truth, even the spirit of truth, which came and dwelt in the flesh, and dwelt among us.

2. And I, John, saw that he received not of the fulness at the first, but received grace for grace : and he received not of the fulness at first, but continued from grace to grace, until he received a fulness ; and thus he was called the son of God, because he received not of the fulness at the first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost des-

cended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, this is my beloved Son. And I, John, bare record that he received a fulness of the glory of the Father ; and he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

3. And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John. I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness, for if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father ; therefore, I say unto you, you shall receive grace for grace.

4. And now, verily I say unto you, I was in the beginning with the Father, and am the first-born ; and all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born. Ye were also in the beginning with the Father ; that which is Spirit, even the Spirit of truth, and truth is knowledge of things as they are, and as they were, and as they are to come ; and whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning. The spirit of truth is of God. I am the spirit of truth, and John bore record of me, saying—he received a fulness of truth, yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

5. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit re-

ceiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy ; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God ; yea, man is the tabernacle of God, even temples ; and whatsoever temple is defiled, God shall destroy that temple.

6. The glory of God is intelligence, or, in other words, light and truth ; light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth ; but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation ; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your house.

7. Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children ; therefore, firstly set in order thy house.

8. Verily, I say unto my servant Joseph Smith, jun., or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake ; and now, verily, I say unto Joseph Smith, jun., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all ; pray always lest that wicked one have power in you, and remove you out of your place.

9. My servant Newel K. Whitney, also a bishop of my church, hath need to be chastened and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

10. Now, I say unto you, my friends, let my servant Sidney Rigdon go his journey, and make haste, and also proclaim the acceptable year of the Lord, and the gospel of salvation, as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

11. And let my servant Joseph Smith, jun., and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith, and inasmuch as you keep my sayings, you shall not be confounded in this world, nor in the world to come.

12. And verily, I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

SECTION LXXXIV.

Revelation given same date.

1. And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house ; and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations ; and for the work of the ministry of the

presidency, in all things pertaining to the church and kingdom.

2. Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court; and there shall be a lower court and a higher court, according to the pattern which shall be given unto you hereafter; and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the presidency. And ye shall not suffer any unclean thing to come in unto it; and my glory shall be there, and my presence shall be there; but if there shall come into it any unclean thing, my glory shall not be there; and my presence shall not come into it.

3. And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my scriptures, and all things whatsoever I shall command you; and it shall be fifty-five by sixty-five feet in the width thereof and the length thereof, in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, undefiled, according to the pattern in all things, as it shall be given unto you.

4. And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you. These two houses are not to be built until I give unto you a commandment concerning them.

5. And now I give unto you no more at this time. Amen.

SECTION LXXXV.

Revelation to Joseph Smith, jun., given March, 1833.

1. Thus saith the Lord, verily, verily I say unto you my son, thy sins are forgiven thee, according to thy petition, for thy prayers and the prayers of thy brethren, have come up into my ears; therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

2. Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

3. And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.

4. For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

5. And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from thenceforth preside over the affairs of the church and the school ; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this church and kingdom. Be not ashamed, neither confounded ; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls. Set in order your houses ; keep slothfulness and uncleanness far from you.

6. Now, verily I say unto you, let there be a place provided as soon as it is possible, for the family of thy counsellor and scribe, even Frederick G. Williams : and let mine aged servant Joseph Smith, sen., continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let my counsellor, even Sidney Rigdon, remain where he now resides, until the Lord shall name. And let the bishop search diligently to obtain an agent, and let it be a man who has got riches in store—a man of God, and of strong faith ; that thereby he may be enabled to discharge every debt ; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. Let your families be small,

especially mine aged servant Joseph Smith, sen., as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you.

7. And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is mete in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

8. And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore, let them cease wearying me concerning this matter. Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things, and I am not well pleased with my servant William E. M'Lellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me: for she shall not be removed out of her place. I the Lord, have spoken it. Amen.

SECTION LXXXVI.

Revelation given August, 1833.

1. Verily I say unto you my friends, fear not, let your hearts be comforted ; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament ; the Lord hath sworn and decreed that they shall be granted ; therefore he giveth this promise unto you, with an immutable covenant that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name's glory, saith the Lord.

2. And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them ; and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me ; therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land ; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, make you free, therefore ye are free indeed ; and the law also maketh you free ; nevertheless, when the wicked rule the people mourn ; wherefore, honest men, and wise men should be sought for diligently, and good men and wise men ye should observe to uphold ; otherwise whatsoever is less than these cometh of evil.

3. And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of

the mouth of God ; for he will give unto the faithful line upon line, precept upon precept ; and I will try you and prove you herewith ; and whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal : therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy ; for if ye will not abide in my covenant, ye are not worthy of me ; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children ; and again, the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are many mansions, and I have prepared a place for you, and where my Father and I am, there ye shall be also.

4. Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them, and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

5. Now I speak unto you concerning your families ; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded ; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward

shall be an hundred fold. And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold; and these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out. And now verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation; and then if he shall come upon you, or your children, or your children's children unto the third and fourth generation; I have delivered thine enemy into thine hands, and then if thou wilt spare him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation; nevertheless thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

6. Behold, this is the law I gave unto my servant Nephi, and thy fathers Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation. Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.

7. And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shall hold it no more as a testimony against thine enemy, and so on unto the second and third time ; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven : and if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him ; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him ; and if he trespass against thee the third time, and repent not, thou shalt also forgive him ; but if he trespass against thee the fourth time, thou shalt not forgive him, but shalt bring these testimonies before the Lord, and they shall not be blotted out until he repent and reward thee four fold in all things wherewith he has trespassed against thee ; and if he do this, thou shalt forgive him with all thine heart, and if he do not this, I, the Lord, will avenge thee of thine enemy an hundred fold ; and upon his children, and upon his children's children of all them that hate me, to the third and fourth generation ; but if the children shall repent, or the children's children, and turn to the Lord their God, with all their hearts, and with all their might, mind, and strength, and restore four fold for all their trespasses, wherewith they have trespassed, or wherewith their fathers have trespassed, or their fathers' fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

SECTION LXXXVII.

Revelation given April, 1832, showing the order given to Enoch, and the Church in his day.

1. Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you ; nevertheless there are those among you who have sinned exceedingly ; yea, even all of you have sinned, but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads ; for unto whom much is given much is required ; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you ; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors, and justice and judgment are the penalty which is affixed unto my law ; therefore, what I say unto one I say unto all, Watch, for the adversary spreadeth his dominions and darkness reigneth ; and the anger of God kindleth against the inhabitants of the earth ; and none doeth good, for all have gone out of the way.

2. And now, verily I say unto you, I, the Lord, will not lay any sin to your charge ; go your ways and sin no more ; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

3. And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you, or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

4. Therefore, verily I say unto you, that it is expedient for my servant Alam, and Ahashdah, Mahalaleel, and Pelagoram, and my servant Gazelam, and Horah,

and Olihah, and Shalemanasseh, and Mehemson, to be bound together by a bond and covenant that cannot be broken by transgression, except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion ; for Zion must increase in beauty, and in holiness ; her borders must be enlarged ; her stakes must be strengthened ; yea, verily I say unto you, Zion must arise and put on her beautiful garments : therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom also in me for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just ; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God.

5. This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not ; and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption.

6. And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you ; my blessings continue with you, for even yet the kingdom is yours, and shall

be for ever, if you fall not from your steadfastness. Even so. Amen.

SECTION LXXXVIII.

Revelation given January, 1832.

1. Verily, verily, I say unto you, I who speak even by the voice of my Spirit; even Alpha and Omega, your Lord and your God; hearken, O ye who have given your names to go forth to proclaim my gospel, and to prune my vineyard. Behold, I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labour with your mights, lifting up your voices as with the sound of a trumpet, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honour, and glory, and immortality, and eternal life.

2. Therefore, verily I say unto my servant William E. McLellin, I revoke the commission which I gave unto him to go unto the eastern countries, and I give unto him a new commission and a new commandment, in the which I, the Lord, chasten him for the murmurings of his heart; and he sinned, nevertheless I forgive him, and say unto him again, go ye into the south countries, and let my servant Luke Johnson go with him and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not, and inasmuch as they do this, I will be with them even unto the end. Behold, this is the will of the Lord your God concerning you. Even so. Amen.

3. And again, verily thus saith the Lord, let my ser-

vant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them ; and inasmuch as they are faithful, lo, I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt, they shall also take their journey into the eastern countries ; and behold, and lo, I am with them also, even unto the end. And again, I say unto my servant Asa Dodds, and unto my servant Calves Wilson, that they also shall take their journey unto the western countries, and proclaim my gospel, even as I have commanded them. And he who is faithful shall overcome all things, and shall be lifted up at the last day. And again, I say unto my servant Major N. Ashly, and my servant Burr Riggs, let them take their journey also into the south country ; yea, let all those take their journey as I have commanded them, going from house to house, and from village to village, and from city to city ; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house ; and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them ; and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house, and condemn them ; and it shall be more tolerable for the heathen in the day of judgment, than for that house ; therefore gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen.

4. And again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know his will concerning you ; behold, I say unto you, that it is the duty of the church to assist in supporting the families of those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world ; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families, inasmuch as your brethren are willing to open their

hearts ; and let all such as can obtain places for their families, and support of the church for them, not fail to go into the world, whether to the east or to the west, or to the north, or to the south ; let them ask and they shall receive, knock and it shall be opened unto them, and made known from on high, even by the Comforter, whither they shall go.

5. And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in no wise lose his crown ; and let him labour in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways. Wherefore, let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry ; and also my servant Ezra Thayre, and my servant Thomas B. Marsh ; also my servant Hyrum Smith, and my servant Reynolds Cahoon ; and also my servant Daniel Stanton, and my servant Seymour Brunson ; and also my servant Sylvester Smith, and my servant Gideon Carter ; and also my servant Ruggles Eames, and my servant Stephen Burnett ; and also my servant Micah B. Welton, and also my servant Eden Smith. Even so. Amen.

SECTION LXXXIX.

Revelation given April, 1832.

1. Verily, thus saith the Lord, in addition to the laws of the church concerning women and children, those who belong to the church, who have lost their husbands or fathers. Women have claim on their husbands for their maintenance until their husbands are taken, and if they are not found transgressors they shall have fellowship in the church ; and if they are

not faithful, they shall not have fellowship in the church ; yet they may remain upon their inheritances according to the laws of the land.

2. All children have claim upon their parents for their maintenance until they are of age ; and after that they have claim upon the church ; or in other words upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the church, and widows and orphans shall be provided for, as also the poor. Amen.

SECTION XC.

Revelation given December, 1831.

1. Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power have been given. For verily thus saith the Lord, it is expedient in me for a bishop to be appointed unto you, or of you, unto the church in this part of the Lord's vineyard ; and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the elders of the church in this part of my vineyard, shall render an account of their stewardship unto the Bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion ; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

2. And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

3. The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this :—to keep the Lord's store-house ; to receive the funds of the church in this part of the vineyard ; to take an account of the elders as before has been commanded ; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay ; that this also may be consecrated to the good of the church, to the poor and needy ; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands ; and the labours of the faithful who labour in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion ; thus it cometh out of the church, for according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion.

4. And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful labourer ; otherwise he shall not be accepted of the bishop of Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches, in which he labours, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church, have claim for assist-

ance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things; that they also may render themselves approved in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

5. A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion, let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample. Amen.

SECTION XCI.

Revelation given December, 1831.

1. Behold, thus saith the Lord unto you my servants, Joseph Smith, jun., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of spirit and power which shall be given unto you, even as I will.

2. Verily, I say unto you, proclaim unto the world in the regions round about, and in the church also, for the space of a season, even until it shall be made known

unto you. Verily this is a mission for a season, which I give unto you, wherefore, labour ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom ; whoso readeth, let him understand and receive also ; for unto him that receiveth it shall be given more abundantly, even power ; wherefore, confound your enemies ; call upon them to meet you both in public and in private ; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon that is formed against you shall prosper ; and if any man lift his voice against you, he shall be confounded in mine own due time ; wherefore, keep my commandments, they are true and faithful. Even so. Amen.

SECTION XCII.

A Vision.

1. Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour : great is his wisdom, marvellous are his ways, and the extent of his doings none can find out ; his purposes fail not, neither are there any who can stay his hand ; from eternity to eternity he is the same, and his years never fail.

2. For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end, great shall be their reward and eternal shall be their glory ; and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make

known unto them the good pleasure of my will concerning all things pertaining to my kingdom ; yea, even the wonders of eternity shall they know, and things to come will I shew them, even the things of many generations ; and their wisdom shall be great, and their understanding reach to heaven : and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought ; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will ; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

3. We, Joseph Smith, jun., and Sidney Rigdon, being in the spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision ; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth ; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit ; and while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about ; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness ; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and

the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the spirit, the Lord commanded us that we should write the vision, for we beheld Satan, that old serpent—even the devil—who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

4. Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brim-

stone, with the devil and his angels, and the only ones on whom the second death shall have any power ; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath ; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness ; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him ; wherefore, he saves all except them : they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment ; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof : nevertheless I, the Lord, shew it by vision unto many, but straightway shut it up again ; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice, saying, Write the vision, for lo ! this is the end of the vision of the sufferings of the ungodly !

5. And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just ; they are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the command-

ment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the first born. They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son ; wherefore, as it is written, they are Gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's ; and they shall overcome all things ; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—these shall dwell in the presence of God and his Christ for ever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first born. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

6. And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honourable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. These are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

7. And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the teles-

tial, which surpasses all understanding, and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne for ever and ever ; before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first born, and they see as they are seen, and know as they are known, having received of his fulness and of his grace ; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world ; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch ; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-

press alone, even the wine-press of the fierceness of the wrath of almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold, and lo, we saw the glory and the inhabitants of the telectual world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

8. But great and marvellous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honour, and dominion for ever and ever. Amen.

SECTION XCIII.

Revelation given March, 1833.

1. Verily, thus saith the Lord unto you concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly ; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it, let him understand, for the spirit manifesteth truth ; and whoso is enlightened by the Spirit, shall obtain benefit therefrom ; and whoso receiveth not by the Spirit, cannot be benefited, therefore it is not needful that it should be translated. Amen.

SECTION XCIV.

Revelation to Enoch, on the order of the church for the benefit of the poor. Given to the Saints in Kirtland, March, 1833.

1. Verily, thus saith the Lord, I give unto the united order, organized agreeably to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one, I say unto all.

2. And again, I say unto you, my servant Shederlaomach, you shall be a lively member in this order, and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen.

SECTION XCV.

Revelation given in Perrysburgh, N. Y., to Joseph Smith, jun., and Sidney Rigdon, October, 1833.

1. Verily, thus saith the Lord unto you, my friends Sidney, and Joseph, your families are well ; they are in mine hands, and I will do with them as seemeth me good ; for in me there is all power ; therefore, follow me, and listen to the counsel which I shall give unto you. Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land. Therefore, I, the Lord, have suffered you to come unto this place ; for thus it was expedient in me for the salvation of souls ; therefore, verily, I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and you shall not be confounded before men ; for it shall be given you in the very hour, yea, in the very moment, what ye shall say.

2. But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say.

3. And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people ; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph ; and I will give unto him power to be mighty in testimony ; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the

things of my kingdom on the earth. Therefore, continue your journey and let your hearts rejoice ; for behold, and lo, I am with you even unto the end.

4. And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants Orson Hyde, and John Gould, are in my hands, and inasmuch as they keep my commandments, they shall be saved. Therefore let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church ; for I will raise up unto myself a pure people, that will serve me in righteousness ; and all that call on the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.

SECTION XCVI.

Revelation given June, 1833.

1. Verily, thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you. Wherefore ye must needs be chastened and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen ; they who are not chosen have sinned a very grievous sin, in that they are walking in

darkness at noon-day ; and for this cause I gave unto you a commandment that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the Creator of the first day, the beginning and the end.

2. Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high ; for this is the promise of the Father unto you ; therefore I commanded you to tarry, even as mine apostles at Jerusalem ; nevertheless my servants sinned a very grievous sin, and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord ; therefore I sent them forth to be chastened.

3. Verily I say unto you, it is my will that you should build an house. If you keep my commandments, you shall have power to build it ; if you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness. Now here is wisdom, and the mind of the Lord ; let the house be built, not after the manner of the world, for I give not unto you that ye shall live after the manner of the world ; therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof ; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me, for the school of mine apostles, saith Son Ahman ; or, in other words, Alphus ; or, in other words, Omegus ; even Jesus Christ your Lord. Amen.

SECTION XCVII.

Revelation to Enoch, showing the order of the city or stake of Zion, Shinehah, given for a sample to the Saints in Kirtland, June, 1833.

1. Behold, I say unto you, Here is wisdom, whereby ye may know how to act concerning this matter, for it is expedient in me that this stake that I have set for the strength of Zion should be made strong; therefore let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house; and again, let it be divided in lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men; for behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men for your good. Even so. Amen.

2. And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard, unto whom I give a promise of eternal life inasmuch as he keepeth my commandments from henceforth, for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men; therefore ye shall ordain him unto this blessing, and he shall seek diligently to take away incumbrances that are upon the house named among you, that he may dwell therein. Even so. Amen.

SECTION XCVIII.

Revelation given December, 1833.

1. Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

2. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

3. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

4. Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day all who are found upon the watch tower, or in other words, all mine

Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands: be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

5. Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places, and prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies

he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things—things which have passed, and hidden things which no man knew—things of the earth, by which it was made, and the purposes and the end thereof—things most precious—things that are above, and things that are beneath—things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel and covenant, with an everlasting covenant, they are accounted as the salt of the earth, and the savour of men; they are called to be the savour of men. Therefore, if that salt of the earth lose its savour, behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

6. And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants, go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees, and set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto

themselves the fruit of my vineyard. Now, the servants of the nobleman went and did as their lord commanded them ; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower ? and consulted for a long time, saying among themselves, What need hath my lord of this tower, seeing this is a time of peace ? Might not this money be given to the exchangers ? for there is no need of these things ! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose and were affrighted, and fled ; and the enemy destroyed their works, and broke down the olive trees.

7. Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them—Why ! what is the cause of this great evil ? ought ye not to have done even as I commanded you ? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you ? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants—Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry ; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my

land ; break down the walls of mine enemies ; throw down their tower, and scatter their watchmen : and inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house, and possess the land.

8. And the servant said unto his lord—When shall these things be ? And he said unto his servant—When I will, go ye straightway, and do all things whatsoever I have commanded you ; and this shall be my seal and blessing upon you—a faithful and wise steward in the midst of mine house, a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.

9. Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my Saints may continue, that I may build them up unto my name upon holy places ; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed ; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight ; but let all things be prepared before you : and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the

gathering of my Saints; all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

10. Now, verily I say unto you, let all the churches gather together all their monies; let these things be done in their time, be not in haste, and observe to have all things prepared before you. And let honourable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient, yea, even abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice. And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

11. Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge (for men ought always to pray and not to faint) which saith—There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying—Avenge me of mine adversary. And he

would not for a while, but afterward he said within himself—Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest, by her continual coming, she weary me. Thus will I liken the children of Zion.

12. Let them importune at the feet of the judge ; and if he heed them not, let them importune at the feet of the governor ; and if the governor heed them not, let them importune at the feet of the president ; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers ; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you, must needs be, that all men may be left without exense ; that wise men and rulers may hear and know that which they have never considered ; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God.

13. And again, I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed be polluted by mine enemies, by the consent of those who call themselves after my name ; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon ; nevertheless, I do not say they shall not dwell thereon ; for inasmuch as they bring forth fruit and works mete for

my kingdom, they shall dwell thereon ; they shall build, and another shall not inherit it ; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

SECTION XCIX.

Revelation given to Enoch, concerning the order of the Church for the benefit of the Poor.

1. Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come, with promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a multiplicity of blessings ; but inasmuch as they were not faithful they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment but have broken the covenant by covetousness, and with feigned words, I have cursed them with a very sore and grievous curse ; for I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order, shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things ; and all this that the innocent among you may not be condemned with the unjust, and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, ye cannot escape my wrath in your lives ; inasmuch as ye are cut off by transgressions,

ye cannot escape the buffetings of Satan, until the day of redemption.

2. And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor, and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan, and he shall not have power to bring evil upon you. It is wisdom in me : therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him ; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and built the earth as a very handy work, and all things therein are mine : and it is my purpose to provide for my Saints, for all things are mine ; but it must needs be done in mine own way ; and behold this is the way that I, the Lord, have decreed to provide for my Saints, that the poor shall be exalted, in that the rich are made low ; for the earth is full, and there is enough and to spare ; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

3. And now, verily I say unto you, concerning the properties of the order. Let my servant Pelagoram have appointed unto him the place where he now resides, and the lot of Tahhanes for his stewardship, for his support while he is labouring in my vineyard, even as I will when I shall command him ; and let all things be done according to the counsel of the order, and united consent or voice of the order, which dwell in the land of Shinehah. And this stewardship and blessing, I, the Lord, confer upon my servant Pelagoram, for a blessing upon him, and his seed after him ; and I will multiply blessings upon him, inasmuch as he shall be humble before me.

4. And again, let my servant Mahemson have appointed unto him, for his stewardship, the lot of land which my servant Zombre obtained in exchange for his former inheritance, for him and his seed after him ; and inasmuch as he is faithful, I will multiply blessings upon him, and his seed after him. And let my servant Mahemson devote his monies for the proclaiming of my words, according as my servant Gazelam shall direct.

5. And again, let my servant Shederlaomach have the place upon which he now dwells. And let my servant Olihah have the lot which is set off joining the house, which is to be for the Laneshine-house, which is lot number one, and also the lot upon which his father resides. And let my servants Shederlaomach and Olihah have the Laneshine-house, and all things that pertain unto it ; and this shall be their stewardship which shall be appointed unto them : and inasmuch as they are faithful, behold I will bless, and multiply blessings upon them, and this is the beginning of the stewardship which I have appointed them, for them and their seed after them ; and, inasmuch as they are faithful, I will multiply blessings upon them, and their seed after them, even a multiplicity of blessings.

6. And again, let my servant Zombre have the house in which he lives, and the inheritance—all, save the ground which has been reserved for the building of my houses, which pertains to that inheritance, and those lots which have been named for my servant Olihah. And, inasmuch as he is faithful, I will multiply blessings upon him. And it is my will that he should sell the lots that are laid off for the building up of the city of my saints, inasmuch as it shall be made known to him by the voice of the Spirit, and according to the counsel of the order, and by the voice of the order. And this is the beginning of the stewardship which I have appointed unto him, for a blessing unto him, and his seed after him ; and, inasmuch as he is faithful, I will multiply a multiplicity of blessings upon him.

7. And again, let my servant Ahashdah have appointed unto him the houses and lot where he now re-

sides, and the lot and building on which the Ozondah stands, and also the lot which is on the corner south of the Ozondah, and also the lot on which the Shule is situated. And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order which I have established for my stake in the land of Shinehah ; yea, verily, this is the stewardship which I have appointed unto my servant Ahashdah, even this whole Ozondah establishment, him and his agent, and his seed after him ; and, inasmuch as he is faithful in keeping my commandments which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.

8. And again, let my servant Gazelam have appointed unto him the lot which is laid off for the building of my house, which is forty rods long, and twelve wide, and also the inheritance upon which his father resides ; and this is the beginning of the stewardship which I have appointed unto him, for a blessing upon him, and upon his father ; for, behold, I have reserved an inheritance for his father, for his support ; therefore he shall be reckoned in the house of my servant Gazelam, and I will multiply blessings upon the house of my servant Gazelam, inasmuch as he is faithful, even a multiplicity of blessings.

9. And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as an united order to your brethren of Zion, only on this wise. After you are organized, you shall be called the United Order of the stake of Zion, the city of Shinehah. And your brethren, after they are organized, shall be called the United Order of the City of Zion ; and they shall be organized in their own names, and in their own name ; and they shall do their business in their own name, and in their own names ; and you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out, and that which

is to come. The covenants being broken through transgression, by covetousness and feigned words; therefore, you are dissolved as an united order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan as shall be agreed by this order in council, as your circumstances will admit and the voice of the council direct.

10. And again, a commandment I give unto you concerning your stewardship which I have appointed unto you. Behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine, then ye are stewards, otherwise ye are no stewards. But, verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed; and for this purpose I have commanded you to organize yourselves, even to Shinelah my words, the fulness of my scriptures, the revelations which I have given unto you, and which I shall, hereafter, from time to time give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall dwell with them, which is nigh at hand.

11. And ye shall prepare for yourselves a treasury, and consecrate it unto my name; and ye shall appoint one among you to keep the treasury, and he shall be ordained unto this blessing; and there shall be a seal upon the treasury, and all the sacred things shall be delivered into the treasury, and no man among you shall call it his own, or any part of it, for it shall belong to you all with one accord; and I give it unto you from this very hour: and now see to it, that ye go to and make use of the stewardship which I have appointed unto you, exclusive of the sacred things, for the purpose of Shinelane these sacred things as I have said; and the avails of the sacred things shall be had in the treasury, and a seal shall be upon it, and it shall not be used or taken out of the treasury by any one, neither shall the seal be loosed which shall be placed

upon it, only by the voice of the order, or by commandment. And thus shall ye preserve the avails of the sacred things in the treasury; for sacred and holy purposes: and this shall be called the sacred treasury of the Lord; and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.

12. And again, there shall be another treasury prepared, and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses, or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive monies, by hundreds, or by fifties, or by twenties, or by tens, or by fives; or in other words, if any man among you obtain five talents, let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order; that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or, if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer, that the treasurer shall not withhold. But in case of transgression, the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.

13. And again, verily I say unto you, concerning your debts, behold it is my will that you should pay all your debts ; and it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith ; and inasmuch as you are diligent and humble, and exercise the prayer of faith ; behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance. Therefore write speedily unto Cainhannoch, and write according to that which shall be dictated by my Spirit, and I will soften the hearts of those to whom you are in debt, that it shall be taken away out of their minds to bring affliction upon you. And inasmuch as ye are humble and faithful, and call upon my name, behold, I will give you the victory. I give unto you a promise, that you shall be delivered this once out of your bondage ; inasmuch as you obtain a chance to loan money by hundreds, or thousands, even until you shall loan enough to deliver yourselves from bondage, it is your privilege ; and pledge the properties which I have put into your hands, this once, by giving your names by common consent or otherwise, as it shall seem good unto you. I give unto you this privilege, this once, and behold, if you proceed to do the things which I have laid before you, according to my commandments, all these things are mine, and ye are my stewards, and the master will not suffer his house to be broken up. Even so. Amen.

SECTION C.

Revelation given November, 1834.

1. It is my will that my servant Warren A. Cowdery should be appointed and ordained a presiding high priest over my church, in the land of Freedom and the regions round about ; and should preach my everlast-

ing gospel, and lift up his voice and warn the people, not only in his own place, but in the adjoining countries, and devote his whole time in this high and holy calling which I now give unto him, seeking diligently the kingdom of heaven and its righteousness, and all things necessary shall be added thereunto, for the labourer is worthy of his hire.

2. And again, verily I say unto you, the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night : therefore gird up your loins that you may be the children of the light, and that day shall not overtake you as a thief.

3. And again, verily I say unto you, there was joy in heaven when my servant Warren bowed to my sceptre, and separated himself from the crafts of men : therefore, blessed is my servant Warren, for I will have mercy on him ; and notwithstanding the vanity of his heart, I will lift him up, inasmuch as he will humble himself before me ; and I will give him grace and assurance wherewith he may stand, and if he continue to be a faithful witness and a light unto the church, I have prepared a crown for him in the mansions of my Father. Even so. Amen.

SECTION CI.

Revelation given February, 1834.

1. Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion ; being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time ; for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full ; and that those who

call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

2. But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviours of men; and inasmuch as they are not the saviours of men, they are as salt that has lost its savour, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

3. But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the land of their inheritances, and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down, for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power,

and with a stretched out arm : and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence ; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

4. Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

5. Therefore let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with monies that have been consecrated unto me ; and let all the churches send up wise men with their monies, and purchase lands even as I have commanded them ; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion ; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them ; and whomsoever ye curse, I will curse, and ye shall avenge me of mine enemies ; and my presence shall be with you even in avenging me of mine enemies, unto the third and fourth generation of them that hate me.

6. Let no man be afraid to lay down his life for my sake, for whoso layeth down his life for my sake shall find it again ; and whoso is not willing to lay down his life for my sake, is not my disciple. It is my will that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them, concerning the restoration and redemption of Zion. It is my will that my servant Parley P. Pratt, and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred,

until they have obtained to the number of five hundred of the strength of my house. Behold this is my will ; ask and you shall receive, but men do not always do my will ; therefore, if you cannot obtain five hundred, seek diligently, that peradventure you may obtain three hundred ; and if ye cannot obtain three hundred, seek diligently, that peradventure ye may obtain one hundred. But verily I say unto you, a commandment I give unto you, that ye shall not go up unto the land of Zion, until you have obtained one hundred of the strength of my house, to go up unto the land of Zion. Therefore, as I said unto you, ask and ye shall receive ; pray earnestly that peradventure my servant Baurak Ale may go with you, and preside in the midst of my people, and organize my kingdom upon the consecrated land, and establish the children of Zion, upon the laws and commandments which have been, and which shall be given unto you.

7. All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith. Let my servant Parley P. Pratt journey with my servant Joseph Smith, jun. Let my servant Lyman Wight journey with my servant Sidney Rigdon. Let my servant Hyrum Smith journey with my servant Frederick G. Williams. Let my servant Orson Hyde journey with my servant Orson Pratt, whithersoever my servant Joseph Smith, jun., shall counsel them, in obtaining the fulfilment of these commandments which I have given unto you, and leave the residue in my hands. Even so. Amen.

SECTION CII.

*Revelation given on Fishing River, Missouri,
June 22, 1834.*

1. Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

2. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now ; but behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom ; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself ; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

3. I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation ; but I speak concerning my churches abroad—there are many who will say—Where is their God ? Behold, he will deliver in time of trouble, otherwise we will not go up unto Zion, and will keep our monies. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands ; and this cannot be brought to pass until mine elders are endowed with power from on high ; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me ; therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion ; for behold, I do not require at their hands to fight the battles of Zion ; for, as I said in a former commandment, even so will I fulfil. I will fight your battles.

4. Behold, the destroyer I have sent forth to destroy and lay waste mine enemies : and not many years hence they shall not be left to pollute mine heritage,

and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints.

5. Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen ; but the strength of mine house have not hearkened unto my words ; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering ; and it is expedient in me, that they should be brought thus far for a trial of their faith.

6. And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay ; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them ; for I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

7. And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works, but carefully gather together, as much in one region as can be consistently with the feelings of the people ; and behold, I will give unto you favour and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to law, and redress us of our wrongs.

8. Now, behold, I say unto you, my friends, in this way you may find favour in the eyes of the people, until the army of Israel becomes very great ; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servants Baurak Ale, and Baneemy, whom I have appointed,

shall have time to gather up the strength of my house, and to have sent wise men, to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about ; for it is my will that these lands should be purchased, and after they are purchased that my Saints should possess them according to the laws of consecration which I have given ; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their monies, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies unto the third and fourth generation of them that hate me.

9. But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations ; that the kingdoms of this world may be constrained to acknowledge, that the kingdom of Zion is in very deed the kingdom of our God and his Christ ; therefore, let us become subject unto her laws.

10. Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland ; and let those commandments which I have given concerning Zion and her law be executed, and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing, and let those be chosen that are worthy ; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified ; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

11. And again I say unto you, sue for peace, not only the people that have smitten you, but also to all people ; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth ; and

make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good; therefore be faithful, and behold, and lo, I am with you even unto the end. Even so. Amen.

SECTION CIII.

Revelation given to Joseph Smith, January 19, 1841.

1. Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made, for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them I say unto you, that you are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world—to the four corners thereof—to the honourable President elect, and the high minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. Let it be written in the Spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same; for it shall be given you by the Holy Ghost to know my will concerning those kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

2. Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof which soon falleth, that they may be left also

without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left of them ?

3. Awake ! O, kings of the earth ! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion.

4. And again, verily I say unto you, Let my servant Robert B. Thompson help you to write this proclamation, for I am well pleased with him, and that he should be with you ; let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings ; let him be faithful and true in all thing from henceforth, and he shall be great in mine eyes ; but let him remember that his stewardship will I require at his hands.

5. And again, verily I say unto you, Blessed is my servant Hyrum Smith, for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.

6. Again, let my servant John C. Bennett, help you in your labour in sending my word to the kings of the people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction, and his reward shall not fail if he receive counsel ; and for his love he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept, if he continue, and will crown him with blessings and great glory.

7. And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings,

and he shall beget glory and honour to himself, and unto my name, that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, sen., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine.

8. And again, verily, I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him; I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honour me.

9. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one as my servant Joseph shall shew unto them; upon the place which he shall shew unto them also. And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein: therefore let it be a good house, worthy of all acceptation, that the weary traveller may find health and safety while he shall contemplate the word of the Lord; and the corner-stone I have appointed for Zion. This house shall be a healthy habitation if it be built unto my name, and if the governor which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

10. And again, verily I say unto you, Let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them; come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth;

and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein ; for there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood ; for a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead ; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all, ye my saints, to build a house unto me ; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

11. But behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me ; and if you do not these things at the end of the appointment, ye shall be rejected as a church, with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me, for therein are the keys of the holy priesthood, ordained that you may receive honour and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord ; for it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

12. And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name ? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which

had been hid from before the world was ; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honour, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

13. And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people ; for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times ; and I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof ; and the place whereon it shall be built : and ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. If ye labour with all your might, I will consecrate that spot that it shall be made holy ; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

14. And it shall come to pass, That if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord ; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.

15. Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work ; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings ; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God : and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God.

16. And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God ; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

17. And again, verily I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life.

18. And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph, and his house have place therein, from

generation to generation ; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called Nauvoo house, and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this the corner-stone thereof : that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

19. Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house ; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man ; and they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house ; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock ; and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house ; but if he pays nothing into their hands, he shall not receive any stock in that house. And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the

stock away out of their hands by their own free will and act, if you will do my will, saith the Lord your God.

20. And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in monies or in properties, wherein they receive the real value of monies, they shall not appropriate any portion of that stock to any other purpose, only in that house ; and if they do appropriate any portion of that stock any where else, only in that house, without the consent of the stockholder, and do not repay fourfold for the stock which they appropriate any where else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God, for I, the Lord, am God, and cannot be mocked in any of these things.

21. Verily I say unto you, Let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good ; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars ; neither can any other man, saith the Lord.

22. And there are others also, who wish to know my will concerning them, for they have asked it at my hands. Therefore I say unto you concerning my servant Vinson Knight, if he will do my will, let him put stock into that house for himself, and for his generation after him, from generation to generation, and let him lift up his voice long and loud, in the midst of the people, to plead the cause of the poor and the needy, and let him not fail, neither let his heart faint, and I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord. Let his family rejoice, and turn away their hearts from affliction, for I have chosen him and anointed him, and he shall be honoured in the midst of his house, for I will forgive all his sins, saith the Lord. Amen.

23. Verily I say unto you, Let my servant Hyrum put stock into that house as seemeth him good, for himself and his generation after him, from generation to generation.

24. Let my servant Isaac Galland put stock into that house, for I, the Lord, love him for the work he hath done, and will forgive all his sins ; therefore, let him be remembered for an interest in that house from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

25. Let my servant William Marks pay stock into that house, as it seemeth him good, for himself and his generation, from generation to generation.

26. Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good for himself and his seed after him, from generation to generation.

27. Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation. If he will do my will, let him not take his family unto the eastern lands, even unto Kirtland ; nevertheless, I, the Lord, will build up Kirtland, but I, the Lord, have a scourge prepared for the inhabitants thereof. And with my servant Almon Babbitt, there are many things with which I am not well pleased ; behold, he aspireth to establish his council instead of the council which I have ordained, even the presidency of my church, and he setteth up a golden calf for the worship of my people. Let no man go from this place who has come here essaying to keep my commandments. If they live here let them live unto me ; and if they die, let them die unto me ; for they shall rest from all their labours here, and shall continue their works. Therefore let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments, and the sickness of the land shall redound to your glory.

28. Let my servant William go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my Spirit, unto the inhabitants of Warsaw, and also unto the inhabitants

of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my general conference, saith the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth ; and if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

29. And again, verily I say unto you, Let my servant William be appointed, ordained, and anointed, as a counsellor unto my servant Joseph, in the room of my servant Hyrum ; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed ; that whatsoever he shall bind on earth shall be bound in heaven ; and whatsoever he shall loose on earth shall be loosed in heaven ; and from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honour, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery ; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honourable remembrance from generation to generation, for ever and ever.

30. Let my servant William Law also receive the keys by which he may ask and receive blessings ; let him be humble before me, and be without guile, and he shall receive of my spirit, even the comforter, which

shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him ; he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison ; and he shall be led in paths where the poisonous serpent cannot lay hold upon his heel, and he shall mount up in the imagination of his thoughts as upon eagles' wings ; and what if I will that he should raise the dead, let him not withhold his voice. Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne for ever and ever, saith the Lord your God.

31. Behold, I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone ; and let my servant Joseph tarry at home, for he is needed : the remainder I will shew unto you hereafter. Even so. Amen.

32. And again, verily I say unto you, if my servant Sidney will serve me and be counsellor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me ; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed ; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighbourhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trump, and warn the inhabitants of the earth to flee the wrath to come ; let him assist my servant Joseph ; and also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitations, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have ap-

pointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice, it shall be well with him. Even so. Amen.

33. And again, verily I say unto you, Let my servant Amos Davies pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House ; this let him do if he will have an interest, and let him hearken unto the counsel of my servant Joseph, and labour with his own hands that he may obtain the confidence of men ; and when he shall prove himself faithful in all things that shall be entrusted unto his care, yea, even a few things, he shall be made ruler over many ; let him therefore abase himself that he may be exalted. Even so. Amen.

34. And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time ; and let him repent of all his folly, and clothe himself with charity, and cease to do evil, and lay aside all his hard speeches, and pay stock also into the hands of the quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation, and hearken unto the counsel of my servants Joseph and Hyrum and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him for ever and ever. Even so. Amen.

35. And again, verily I say unto you, Let no man pay stock to the quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God ; for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen.

36. And again, verily I say unto you, Let the quorum of the Nauvoo House have a just recompense of wages for all their labours which they do in building the Nauvoo House, and let their wages be as shall be agreed among themselves, as pertaining to the price thereof ; and let every man who pays stock bear his

proportion of their wages, if it must needs be, for their support, saith the Lord ; otherwise, their labours shall be accounted unto them for stock in that house. Even so. Amen.

37. Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedek, which is after the order of my only begotten Son.

38. First, I give unto you Hyrum Smith, to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.

39. I give unto you my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. I give unto him for counsellors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.

40. I give unto you my servant Brigham Young, to be a president over the twelve travelling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature ; they are—Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith ; David Patten I have taken unto myself ; behold, his priesthood no man taketh from him ; but, verily I say unto you, another may be appointed unto the same calling.

41. And again, I say unto you, I give unto you a high council, for the corner stone of Zion ; viz. Samuel Bent, H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson ; Seymour Brunson I have taken unto myself, no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead

(and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead,) David Fulmer, Alpheus Cutler, William Huntington.

42. And again, I give unto you Don C. Smith, to be a president over a quorum of high priests; which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel also if they choose, but rather be ordained for standing presidents, this is the office of their calling, saith the Lord your God. I give unto him Amasa Lyman, and Noah Packard, for counsellors, that they may preside over the quorum of high priests of my church, saith the Lord.

43. And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of elders, which quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my church, saith the Lord.

44. And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies, which quorum is instituted for travelling elders to bear record of my name in all the world, wherever the travelling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

45. And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadraeh Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the Book of Doctrine and Covenants.

46. And again, I say unto you, Samuel Rolfe and his counsellors for priests, and the president of the teach-

ers and his counsellors, and also the president of the deacons and his counsellors, and also the president of the stake and his counsellors ; the above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry, and the perfecting of my Saints ; and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them, at my general conference, and that ye should prepare rooms for all these offices in my house when you build it unto my name, saith the Lord your God. Even so. Amen.

SECTION CIV.

The word of the Lord, given unto Thomas B. Marsh, at Kirtland, July 23, 1837, concerning the twelve apostles of the Lamb.

1. Verily, thus saith the Lord unto you my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

2. Verily I say unto you, there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased ; nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted ; therefore all thy sins are forgiven thee. Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews ; and thou shalt send forth my word unto the ends of the earth.

3. Contend thou, therefore, morning by morning, and day after day let thy warning voice go forth, and

when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

4. Let thy habitation be known in Zion, and remove not thy house, for I, the Lord, have a great work for thee to do, in publishing my name among the children of men ; therefore, gird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth among the mountains, and among many nations ; and by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted. Thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

5. Be thou humble, and the Lord thy God shall lead thee by the hand, and give the answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy love be for them as for thyself ; and let thy love abound unto all men, and unto all who love thy name. And pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them.

6. Now, I say unto you, and what I say unto you, I say unto all the twelve, Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves ; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him ; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

7. Verily I say unto you, my servant Thomas, Thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my ser-

vant Hyrum, cannot come ; for on them have I laid the burden of all the churches for a little season ; wherefore, whithersoever they shall send you, go ye, and I will be with you ; and in whatsoever place be shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word ; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counsellors for my name's sake unto you.

8. And again, I say unto you, That whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my spirit.

9. Verily, verily I say unto you, Darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

10. And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

11. Therefore, see to it that ye trouble not yourselves concerning the affairs of my church in this place, saith the Lord ; but purify your hearts before me, and then go ye into all the world, and preach my gospel unto every creature who has not received it, and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned.

12. For unto you (the twelve), and those (the first presidency) who are appointed with you, to be your counsellors and your leaders, is the power of this priest-

hood given, for the last days and for the last time, in the which is the dispensation of the fulness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation ; for verily I say unto you, the keys of the dispensation which ye have received, have come down from the fathers ; and last of all, being sent down from heaven unto you.

13. Verily I say unto you, Behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

SECTION CV.

*Address to the Saints in Nauvoo, dated Nauvoo,
September 1, 1842.*

1. Forasmuch as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me ; and inasmuch as they pursue me without a cause, and have not the least shadow or colouring of justice or right on their side, in the getting up of their prosecutions against me ; and inasmuch as their pretensions are all founded in falsehood of the blackest die, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety, and the safety of this people. I would say to all those with whom I have business, that I have left my affairs with agents and clerks, who will transact all business in a prompt and proper manner, and will see that all my debts are cancelled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

2. And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life ; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me, and I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth ; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.

3. Let all the saints rejoice, therefore, and be exceeding glad, for Israel's God is their God, and he will mete out a just recompense of reward upon the heads of all your oppressors.

4. And again, verily thus saith the Lord, Let the work of my temple, and all the works which I have appointed unto you, be continued on and not cease ; and let your diligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward, saith the lord of hosts. And if they persecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

5. And again, I give unto you a word in relation to the baptism for your dead. Verily, thus saith the Lord unto you concerning your dead : When any of you are baptized for your dead, let there be a recorder, and let him be eye witness of your baptisms ; let him hear with his ears, that he may testify of a truth, saith the Lord ; that in all your recordings it may be recorded in heaven ; whatsoever you bind on earth, may be bound in heaven ; whatsoever you loose on earth, may be loosed in heaven ; for I am about to restore many things to the earth, pertaining to the priesthood, saith the Lord of hosts.

6. And again, let all the records be had in order, that

they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of hosts.

7. I will say to all the Saints, that I desired, with exceeding great desire, to have addressed them from the stand, on the subject of baptism for the dead, on the following sabbath. But inasmuch as it out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

8. I now close my letter for the present, for the want of more time ; for the enemy is on the alert, and as the Saviour said, the prince of this world cometh, but he hath nothing in me.

9. Behold, my prayer to God is, that you all may be saved. And I subscribe myself your servant in the Lord, prophet and seer of the Church of Jesus Christ of Latter-day Saints.

JOSEPH SMITH.

SECTION CVL

Address to the Church of Jesus Christ of Latter-day Saints, dated Nauvoo, September 6, 1842.

1. As I stated to you in my letter before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies.

2. I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a recorder, who should be eye witness, and also to hear

with his ears, that he might make a record of a truth before the Lord.

3. Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes ; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, &c., and the history of the whole transaction ; naming also, some three individuals that are present, if there be any present, who can at any time when called upon, certify to the same, that in the mouth of two or three witnesses, every word may be established.

4. Then let there be a general recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general church recorder, can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the general church book.

5. You may think this order of things to be very particular, but let me tell you, that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel.

6. And further I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelations xx. 12—" And I saw the dead, small and great, stand before God ; and the books were

opened ; and another book was opened, which was the book of life ; and the dead were judged out of those things which were written in the books, according to their works."

7. You will discover in this quotation, that the books were opened ; and another book was opened, which was the book of life ; but the dead were judged out of those things which were written in the books, according to their works ; consequently the books spoken of must be the books which contained the record of their works ; and refer to the records which are kept on the earth. And the book which was the book of life, is the record which is kept in heaven ; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

8. Now the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ, wherein it is granted, that whatsoever you bind on earth, shall be bound in heaven, and whatsoever you loose on earth, shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth, shall be recorded in heaven ; and whatsoever you do not record on earth, shall not be recorded in heaven ; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own *propria persona*, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

9. It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a

proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

10. And again, for a precedent, Matthew xvi. 18, 19, —“And I say also unto thee, that thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

11. Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

12. Herein is glory and honour, and immortality and eternal life. The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other. To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

13. Consequently the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to shew forth the living and the dead; and that all things may have their likeness, and that they may accord one with another; that which is earthly conforming to that which is heavenly, as Paul hath declared, 1 Corinthians xv. 46, 47, and 48.

14. “Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the

second man is the Lord, from heaven. As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly." And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom which consist in the key of knowledge.

15. And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers—'that they without us cannot be made perfect ;' neither can we without our dead be made perfect.

16. And now, in relation to the baptism for the dead, I will give you another quotation of Paul; 1 Corinthians xv. 29—"Else what shall they do which are baptized for the dead, if the dead rise not at all ; why are they then baptized for the dead ?"

17. And again, in connexion with this quotation, I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz., the baptism for the dead ; for Malachi says, last chapter, verses 5th and 6th—"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord ; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

18. I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject ? It is the baptism for the dead. For we without them cannot be made perfect ;

neither can they without us be made perfect. Neither can they nor we, be made perfect, without those who have died in the gospel also ; for it is necessary in the ushering in of the dispensation of the fulness of times ; which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time ; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.

19. Now, what do we hear in the gospel which we have received ?—"A voice of gladness ! A voice of mercy from heaven ; and a voice of truth out of the earth ; glad tidings for the dead ; a voice of gladness for the living and the dead ; glad tidings of great joy ; how beautiful upon the mountains are the feet of those that bring glad tidings of good things ; and that say unto Zion, behold ! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."

20. And again, what do we hear ? Glad tidings from Cumorah ! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

21. And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ

of Latter-day Saints. And the voice of Michael, the archangel ; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honours, their majesty and glory, and the power of their priesthood ; giving line upon line, precept upon precept ; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.

22. Brethren, shall we not go on in so great a cause ? Go forward and not backward. Courage, brethren ; and on, on to the victory ! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons ; for the prisoners shall go free.

23. Let the mountains shout for joy, and all ye valleys cry aloud ; and all ye seas and dry lands tell the wonders of your eternal king. And ye rivers, and brooks, and rills flow down with gladness. Let the woods, and all the trees of the field praise the Lord ; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again I say, how glorions is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honour, and immortality, and eternal life ; kingdoms, principalities, and powers.

24. Behold, the great day of the Lord is at hand, and who can abide the day of his coming, and who can stand when he appeareth ; for he is like a refiner's fire, and like fuller's soap ; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us therefore, as a church and a people, and as Latter-day Saints offer unto the Lord an offering in righteousness, and let us present in his holy temple, when it is finished,

a book containing the records of our dead, which shall be worthy of all acceptation.

25. Brethren, I have many things to say to you on the subject ; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend,

JOSEPH SMITH.

SECTION CVII.

Revelation given at Far West, Missouri, July 8, 1828, in answer to the question, O Lord, shew unto thy servants how much thou requirest of the properties of thy people for a tithing ?

1. Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion and for the priesthood, and for the debts of the presidency of my church ; and this shall be the beginning of the tithing of my people ; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually, and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.

2. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you ; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

APPENDIX.

SECTION CVIII.

1. Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you : the Lord who shall suddenly come to his temple : the Lord who shall come down upon the world with a curse to judgment ; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

2. Wherefore, prepare ye, prepare ye, O my people ; sanctify yourselves ; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord ; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon ; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

3. Send forth the Elders of my church unto the nations which are afar off ; unto the islands of the sea ; send forth unto foreign lands ; call upon all nations ; firstly, upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people : Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about ; yea, let the cry go forth among all people : Awake and arise and go forth to meet the bridegroom : behold and

lo, the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

4. Watch, therefore, for ye know neither the day nor the hour. Let them therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you ; and he that goeth let him not look back, lest sudden destruction shall come upon him.

5. Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men, and he commanded all men everywhere to repent ; for, behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon Mount Zion, and with him a hundred and fourty-four thousand, having his Father's name written on their foreheads : wherefore, prepare ye for the coming of the bridegroom ; go ye, go ye out to meet him, for behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion ; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found ; he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh.

6. And they who are in the north countries shall

come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence, day and night, for ever and ever.

7. And now, verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters, calling upon the name of the Lord day and night, saying, O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

8. O Lord thou shalt come down to make thy name

known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things—things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

9. And it shall be said, Who is this that cometh down from God in heaven with dyed garments; yea, from the the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places; and his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

10. And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him, and Moses also, and they who were before him; and from Moses to Elijah; and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in

the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night, for ever and ever.

11. And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this according to the mind and will of the Lord, who ruleth over all flesh. And unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life; and upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

12. And also that which was written by the prophet Malachi: for, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore, this shall be the answer of the Lord unto them:—In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens

with blackness, and make sackcloth their covering. And this shall ye have of my hand,—ye shall lay down in sorrow.

13. Behold and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.

Displaced by Sec. 132, in
SECTION CIX. *1876.*
Marriage.

1. According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore, we believe that all marriages in this church of Christ of Latter-day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Saviour Jesus Christ.

2. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition;

that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife," in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings, and keep you to fulfil your covenants from henceforth and for ever. Amen."

3. The clerk of every church should keep a record of all marriages solemnized in his branch.

4. All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

SECTION CX.

OF GOVERNMENTS AND LAWS IN GENERAL.

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.

1. We believe that governments were instituted of God for the benefit of man, and that he holds men ac-

countable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.

4. We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others ; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion ; that the civil magistrate should restrain crime, but never control conscience ; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments ; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly ; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honoured in his station : rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty ; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror ; human laws being instituted for the express purpose of regulating our interests as individuals and nations,

between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states, and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from their society, and withdraw from their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will pro-

tect the same ; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world ; but we do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men ; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

SECTION CXI.

Martyrdom of Joseph Smith and his brother Hyrum.

1. To seal the testimony of this book and the Book of Mormon, we close with the Martyrdom of Joseph Smith the prophet, and Hyrum Smith the patriarch. They were shot in Carthage gaol, on the 27th of June, 1844, about five o'clock, p.m., by an armed mob, painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming, "I am a dead man !" Joseph leaped from the window, and was shot dead in the attempt, exclaiming, "O Lord my God !" They were both shot after they were dead in a brutal manner, and both received four balls.

2. John Taylor, and Willard Richards, two of the Twelve, were the only persons in the room at the time ; the former was wounded in a savage manner with four balls, but has since recovered ; the latter, through the

promises of God, escaped, "without even a hole in his robe."

3. Joseph Smith, the prophet and seer of the Lord, has done more (save Jesus only,) for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel which it contained to the four quarters of the earth; has brought forth the revelations and commandments which compose this Book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints; founded a great city; and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people, and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

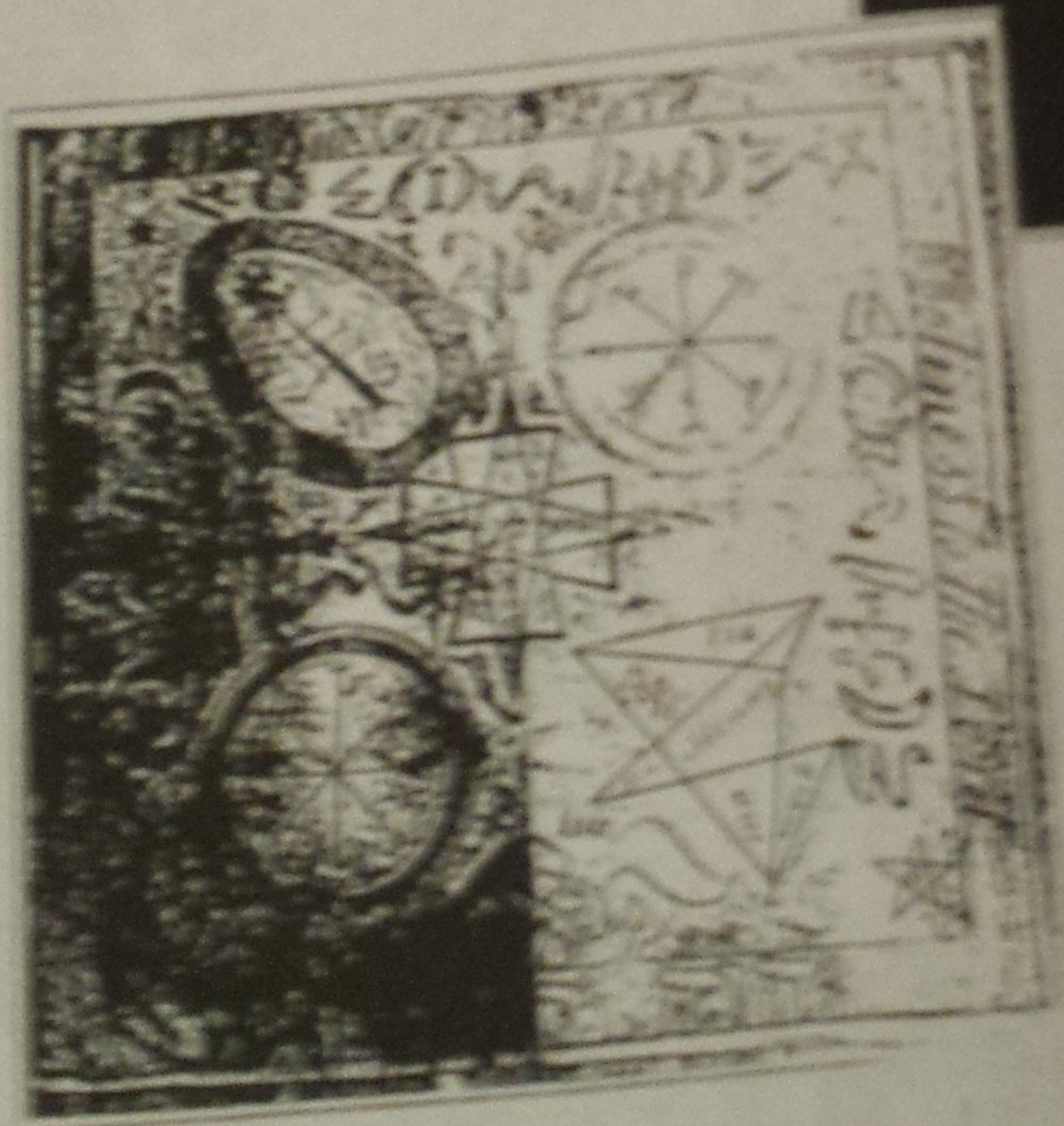
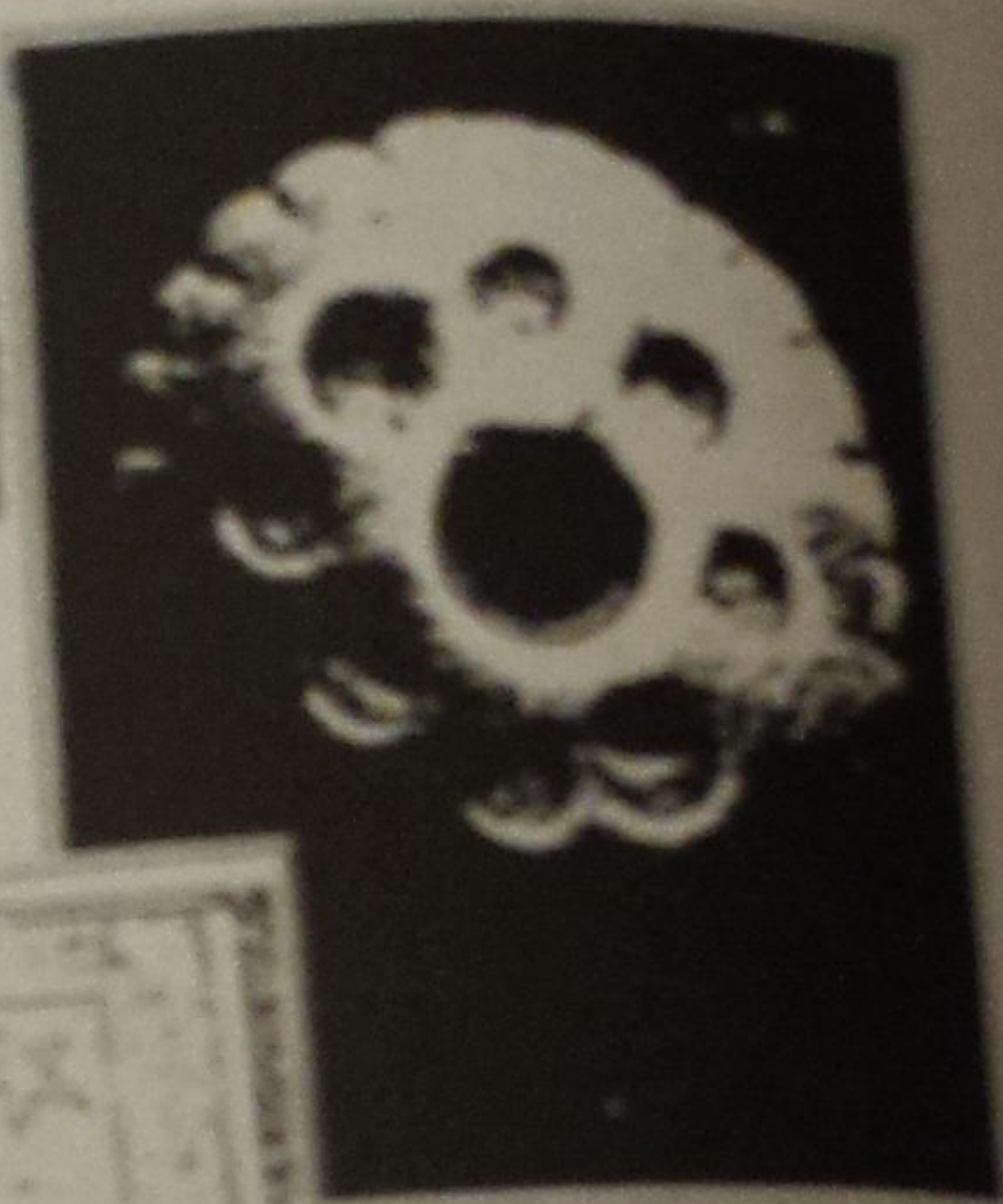
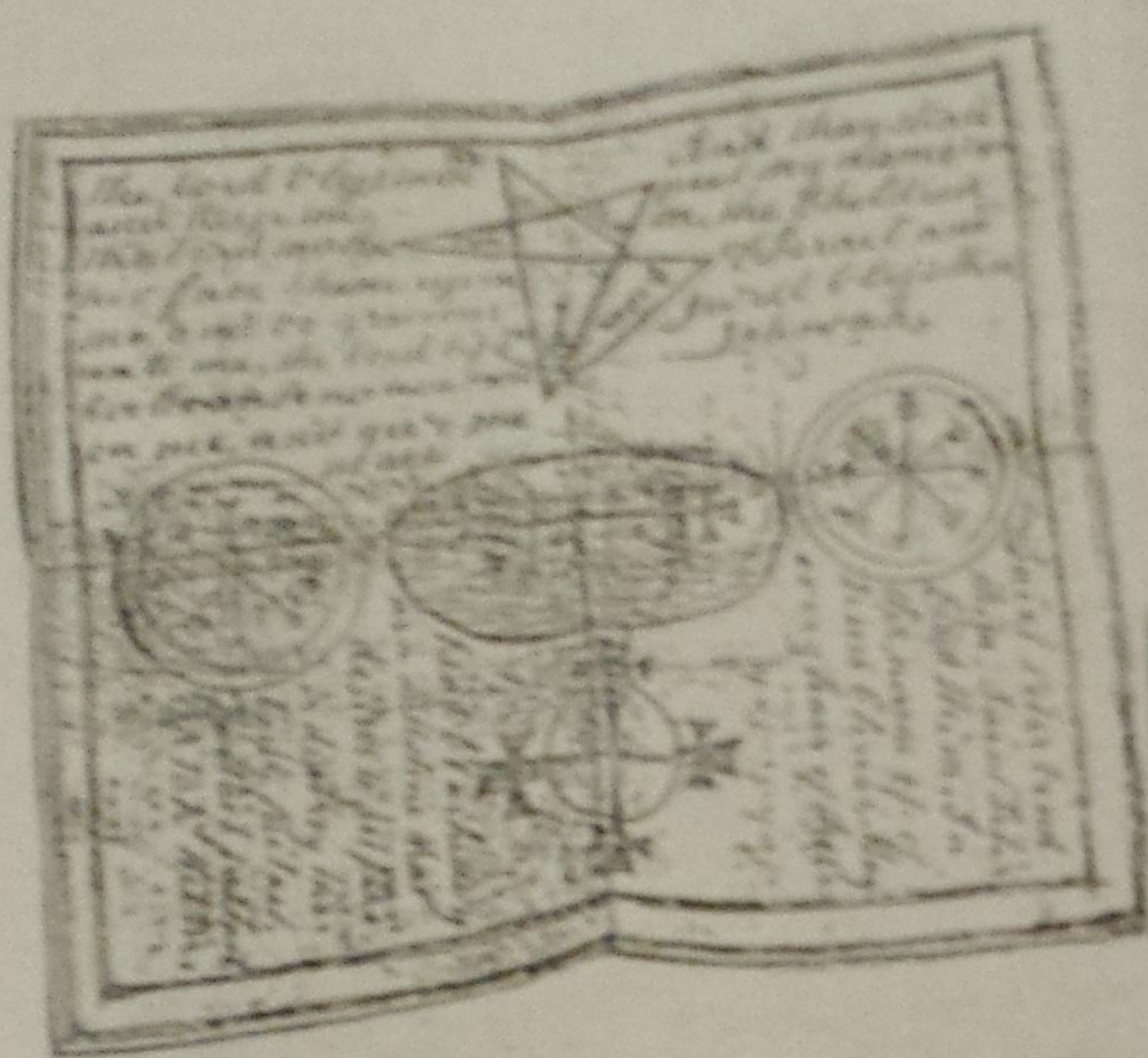
4. When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said, "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD." The same morning that Hyrum had made ready to go—shall it be said to the slaughter? Yes, for so it was,—he read the following paragraph, near the close of the fifth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:—

5. "And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto you, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy

weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I ——— bid farewell unto the Gentiles ; yea and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood." The testators are now dead, and their testament is in force.

6. Hyrum Smith was 44 years old, February, 1844, and Joseph Smith was 38 in December, 1843, and henceforward their names will be classed among the martyrs of religion ; and the reader in every nation will be reminded that the "Book of Mormon," and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world : and that if the fire can scathe a *green tree* for the glory of God, how easy it will burn up the "dry trees" to purify the vineyard of corruption. They lived for glory ; they died for glory ; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

7. They were innocent of any crimes, as they had often been proved before, and were only confined in gaol by the conspiracy of traitors and wicked men ; and their *innocent blood* on the floor of Carthage gaol, is a broad seal affixed to Mormonism, that cannot be rejected by any court on earth ; and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach ; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations ; and their *innocent blood*, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts, till he avenges that blood on the earth. Amen.



MORE OF JOS. SMITH'S MAGICAL ITEMS

VANDUSEN.

DIALOGUE BETWEEN ADAM AND EVE,
THE LORD AND THE DEVIL.

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A

DIALOGUE

BETWEEN

ADAM AND EVE,

THE LORD AND THE DEVIL,

CALLED

THE ENDOWMENT:

As was acted by Twelve or Fifteen Thousand, in Secret, in the Nauvoo Temple, said to be revealed from God as a Reward for Building that Splendid Edifice, and the Express Object for which it was built.

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PREFACE.

Our apology for presenting this imperfect work to the public is, that we believe the farce which we are about to describe, as acted in the Nauvoo Temple, in our presence, tends to the ruin of thousands, and if we had followed out the principles contained in the farce, it would, in all probability, have resulted in literal death.

THE TEMPLE.

THE GREAT MORMON TEMPLE, at Nauvoo, the particulars of which are given on another page; was built under the direction of Joseph Smith, the Great Mormon Prophet. He said the Lord God spake to him from heaven, and commanded the people, through him; to build a house unto his (the Lord's) name, and when it was finished, he (the Lord) would reveal through the Prophet Joseph, the great object for which it was reared, and reward the people for all their labor in erecting the same. This Grand Edifice was commenced in the year 1841, by a comparatively poor and destitute people, that had just been driven from the state of Missouri. We labored on this building with many privations, in heat and cold, and in very many instances, hunger, supposing we would be rewarded for all our privations when the house was finished, with, as we always supposed, an unusual outpouring of the Spirit, as on the day of Pentecost, or at least similar. After thus laboring about three years, our Prophet was mur-

dered, (the account given on another page,) unexpected to all of us. By this circumstance, we were all thrown into confusion, not knowing whether to proceed with the Temple, or leave it in its unfinished state. While in this condition, there arose a controversy, which should be the greatest. After a hot contest with Sidney Rigdon and a few others, a man by the name of Brigham Young succeeded in getting, as he supposed, Joseph's place. He now comes out and says; before the Prophet was murdered, he revealed to him all concerning the Temple secrets, the object for which it was built, &c., and now if you will go on and finish the house, I will take you in and reveal all that the Prophet would if he had lived, for I am in possession of all concerning the matter. We now go on with renewed courage, and in a few months enclose the Temple. About this time a mob is gathering, crying out with all vengeance, the Mormons shall all leave the state. The reasons, whys, wherefores, &c., were given. After a number of skirmishes, with the loss of some valuable lives, there is a treaty signed by the Mormons to the effect, that if the mob will leave and not trouble them until spring, (it is now fall,) they will then all leave the state.

The great object now is, to secure the blessing in the Temple, the object for which it was built. There is now a secret preparation going on, in preparing the inside of the Temple, by a few, selected for that purpose, unbeknown to the main body of the people. The upper main floor of the Temple, in the attic story, is temporarily partitioned, by drawing heavy canvass promiscuously across the floor, in different directions, forming rooms, some large, others smaller, all furnished and fitted, representing certain things, with doors, halls, &c., like other partitions, only this is all temporary, calculated expressly for acting what I shall now describe.

First Degree in the Temple.

The following process is what myself and wife were personally taken through, in turn with twelve or fifteen thousand others, in the Temple, in February, 1846, said to be our reward, as revealed from God to Joseph Smith, for erecting that splendid edifice, and the express object for which it was built.

The Drama (as I call it,) runs thus:—We have a notice to appear at the Temple at five in the morning. I am instructed to wear white drawers. My wife is to bring her night clothes with her. What

those orders are for, we have no idea in the least. We go according to orders at five precisely, for we are anxious to receive our long expected blessing from God, for which we have labored faithfully, and for the knowledge of which we have been held in suspense, with thousands of others, for years, especially for the last number of weeks, while others have been going in in their turn before us. We are met at the outside porch of the Temple and ordered to pass up the main winding stairway, from the base to the upper attic story; here is a sitting room; we are ordered to be seated, where we lay off the hat, cloak, bonnet, &c.; our anxiety now begins moderately to increase, by some curious and strange movements we see here, such as carrying water to and from a certain direction, &c. A few of such and other similar strange movements are here accidentally crossing our observation, as we sit here on this singular occasion, conducted, to begin with, where we did not expect to go, that is, in the attic story of the Temple. We are now called out of the sitting room and placed in front of a closed door, that opens on a floor the whole size of the Temple. I am ordered now to take my wife and pass through this door, which opens as we approach it. We are brought immediately into a narrow hall formed by the canvass I spoke of; at the farther end of the hall stands a man; as we approach him, he says, you must here separate; directs me through a door to the right, my wife through one to the left, in an opposite direction. I am now ordered to be seated; I next pass through an examination to this effect; whether I am sufficiently responsible to receive what they are about to commit to me, &c. If I am known to be so, I am initiated through; if not, I go no further. After undergoing an examination of this kind, I am ordered by the conductor to lay off my outside clothes, such as coat, vest, pants, boots, &c. and lay them on a pile in the centre of the floor. After some more ceremony of not much consequence,

Second Degree in the Temple.

I am conducted through a door into another room, this room is considerably shaded nearly to twilight. There is a variety of ceremony going on in this room, some of rather delicate a nature to speak of as this work is designed to be read by all classes of both sex. I am however divested of the remainder of my clothing, and placed in a horizontal position in a bath of water that has been pre-

pared for this purpose, and am washed from head to foot, with the following ceremony: "I wash you that you may be clean to perform the work assigned to you; your eyes, that you may see the glory of God; your ears, that you may hear His voice; your mouth, that you may speak forth His praise; your arms and breast, that you may be strong to perform His work; and so down to your feet, that you may be swift to run the race," &c. All this time I am rolled and tumbled about from one side of the bath to the other. Head a-part of the time under water, half strangled under a considerable excitement, not knowing what was coming next. At last the priest lays his hands on my head, and pronounces me clean in the name of the Lord, and prepared for the further ordinances of his house.

I am now ordered out of the bath in a standing position, and have sweet scented oil poured from a horn on the top of my head, until it runs all over my body. I am now said to be the Lord's Anointed, as in the days of old, when they were anointed to the office of King, &c. After this I am seated, and the priest lays his hands on my head and ordains me to be king in time and eternity. After receiving this ordination I am presented with, and have put on, what they call an under garment. This is a tight fit, made of white cotton cloth, with two marks on it; a square in the breast, and a compass on the knee. I am told this garment represents the white stone in scripture, in which was a new name given. I here have a new name given me. I am told also, that I am always to wear this garment under my clothes, while I am in the world. God has ordered this; and I can receive no harm while I have it on. The name I received was Lehi, one of the names of the Book of Mormon. This name I was forbidden to reveal to any one but the one at the door of the Celestial Kingdom. What this meant, I found out afterwards. The compass on the knee signifies our willingness to bow always; the square, God's protection, &c. I now have put on me, *over this* under garment, a common shirt open at the collar. In this dress, after so much ceremony, I am conducted into a third room, where a lesson commences. It will readily be perceived by the intelligent reader, that this whole ceremony is designed to represent a certain thing, and what has been acted in the two rooms already described, consists altogether in a preparation of what follows, probaly designed to represent some of the ancient customs where the children of Isreal were required to wash their clothes &c. to appear in the presence of the Lord.

Third Degree in the Temple.

I am now placed in a certain position on the floor designed to represent a certain thing, and that is Adam in embryo. All is now silent for awhile, the silence is at length broken by a rumbling noise, as from a distance, the noise terminates in a voice: "Let the light be divided from the darkness; let the light be called day, and the darkness, night: Let there be a firmament in the midst of the waters; Let the firmament be called Heaven; let the waters under the firmament be gathered together in one place, and let the dry land appear; let the dry land be called earth; and the gathering together of the waters, seas; let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, after his kind, whose seed is in itself upon the earth; let the earth bring forth the living creature after his kind, cattle and creeping things and beasts of the earth, after their kind."

[The reader will perceive that this conversation differs from Moses' history of the creation. Moses says, "And the Lord said let there be light &c." and there was light, speaking of the Deity in the third person. It is here as if the Almighty himself is first in the act of creation; and this is the idea intended in the farce.]

After the individual thus representing the Lord behind the curtain (as in the act of creation,) is supposed to have created the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fish of the sea, &c., he continues his work farther and says, "Now let us go down and make man in our image, after our likeness." All this time I am in silence, hearing, but not seeing any thing, and knowing not what is to take place the next moment; for all is new and unexpected from first to last, of this whole drama. When he says, "Let us go down and make man," I hear his footsteps approaching the room where I am; he comes in—comes to where I am—puts his hand to the floor, and then on me, as if fulfilling this scripture: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." After going on as if forming me newly of the dust of the ground, he stoops down and breathes on me, and now I am supposed to first spring into life. I am next ordered to change my position to a sleeping one, as if fulfilling, "And the Lord God caused a deep sleep to fall upon Adam, and he slept." I am now ordered to put my head down low and feign myself in a deep sleep. The individual representing the Almighty, continues his work, as if fulfilling, "And he

took a rib, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man." After he has taken the rib, he passes out of the room and is supposed to have formed the woman of the rib; he soon returns with a woman and places her directly before me, as I am sitting, head down, as if in a deep sleep. I am now saluted with a loud voice, "Adam, here is thy companion. I give her to be with thee—what wilt thou call her?" I now raise up my head and awake out of my feigned sleep, and to my surprise, here stands a female directly in front of me, about $3\frac{1}{2}$ feet from my knees, as I am seated; her dress consists of an under piece of linen, white stockings, long night gown all tied down before, and a kind of white head dress of book muslin, looking me directly in the face, without a smile. As I raise up my head from the voice, "Adam, here is thy companion—what wilt thou call her?" I now answer by direction, "This is bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man." After a second squint at this supposed new made Eve, I found her to be my wife that I had separated from me on first entering the Temple. This was the first time I had seen her, or even thought of her, from the commencement of this very queer and excitable farce, my mind being altogether taken up with the novelty of this unexpected ceremony.—She tells me after leaving me where we were ordered to part, on first entering, she has gone through two rooms, and the same ceremony precisely, only conducted by females exclusively. We are now supposed to be Adam and Eve, and the reason of my shirt's being outside, and she having on night clothes, is to represent nature. I am now ordered to take Eve and follow our conductor out through a partition door into another apartment.

Fourth Degree in the Temple.

This is a much larger room than the others through which we have passed, the floor all nicely covered with green trees, shrubbery, plants, flowers, &c., one varying from the other in height as they stand on the floor, forming allies, walks, &c., representing the garden of Eden. This place being a little shaded, at least as dark as twilight, and the shrubbery interspersed with human beings, dressed in this peculiar way, acting out so sublime a piece, formed a sight both novel and sublime in the extreme.

We follow a man here through the aisles and walks of the garden, representing the Almighty, beholding the strange and unexpected scenery that has just presented itself to our view. He says, "This is a beautiful place, every thing delightful for the eye and taste—of all these things you may freely eat: but of the tree of the knowledge of good and evil, (pointing to a certain tree,) thou shalt not eat; neither shalt thou touch it, for in the day thou eatest thereof thou shalt surely die." He leaves the garden, and in a few moments another individual comes in, representing the Devil. He walks round between the trees, and peaks and skulks as if intent on some mischief, and coming to the tree which we have been forbidden to partake of, he says to my wife: "This is the best of all the fruit of the garden," and solicits her to partake. She takes, eats and gives to me. While we are amusing ourselves with the delicious taste of the fruit, (which is raisins tied on a small tree on the floor,) the conductor starts up all of a sudden, and says, "Hark! the Lord is coming; let us hide!" We are ordered to squat down behind the shrubbery on the floor. The feigned Lord's foot steps are now heard—coming in, he walks on the floor, at last calls out, "Adam, where art thou?" We answer, "We heard thy voice and foot steps in the garden, and were afraid, and hid ourselves." And he says, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee not to eat?" The answer is, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." He then turns to my wife, and says, "What is this that thou hast done?" She answers, "The Serpent beguiled me and I did eat." He now turns to the individual representing the Devil, and says, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." After the man representing the Devil receives the curse from the one acting the part of the Lord, he gets down and crawls out of the room on his belly, dragging himself slowly along, as if cursed indeed. To my wife the Lord now adds, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children," &c. And to me he says, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee; in the sweat of

thy face shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto the dust shalt thou return."

We now have aprons put on of white cloth, about eighteen inches square, with green silk leaves pasted on. We are ordered to kneel down to an altar that stands on the centre of the floor, where we are instructed in a variety of things, such as the folly and impropriety of being deceived by the devil, and our not obeying the command of God, &c. We are also strictly cautioned not to be led astray again by the devil's influence in any shape that it may come hereafter. We now say on our knees, we renounce the devil forever, and promise also to keep the commandments of God. We have now certain signs, grips, key-words, &c., given, and all the whys and wherefores explained. One of the grips is, the two right hands clasped with the end of the thumbs on the upper joint of the fore fingers; second, the end of the thumbs directly between the upper two joints of the first and second fingers. One of the key-words is the Sun. We are particularly instructed in these signs, key-words, grips, &c., three of each.

Fifth Degree—A Burlesque on all the Sects.

After some more ceremony of not much consequence, we are conducted into another, a fifth room, which is a representation of the present Religious world. This room is darker than any of the others through which we have passed, I suppose expressive of what the Mormons say of the sects, that they are all wrong and in gross darkness. The idea conveyed of what is in this room is, that we, Adam and Eve, have strolled away from the true ways of the Lord, and have become contaminated with some or all of the sectarian religion of the day; or in other words, a lapse of six thousand years is supposed to have intervened between what is here acted and that in the room we were in previous to this.

Our attention is now attracted by an individual coming in from an adjoining room, representing the Devil. He comes in great glee, hopping and skipping about the floor, holding in his hand a long-handled wooden noggin, which holds about a pint. He says, "Good morning brother Methodist, Presbyterian, Roman Catholic, Baptist, Universalist, Shaking Quaker, Millerite, Campbelite," &c., enumerating all the sects of the day, except the Mormons: "Come, let us drink the cup of fellowship this morning." He now drinks, and hands the noggon to us; we drink, and hand it back. He then goes on

with a long ceremony, as follows: Well, brethren, you must have done well—had a great many revivals—gained a numerous host of converts, and would have succeeded in getting the world into some of our churches, had it not been for that Joe Smith and the Mormons. They are round everywhere, preaching that we are all wrong—not organized according to Scripture, and say we (Protestants) have no authority to preach, except what we have got from the Catholics, and all the world agrees that is good for nothing. And now, brethren of the sects, I tell you that Mormon plan is an almighty one, and much to be dreaded—It strikes at the very root and foundation of all our holy religion, and will eventually become the prevailing religion, unless something can be done to stop it. It has been supposed a humbug, and would soon come to naught. But this supposition is founded altogether in ignorance. Now, who can not but see this (Joe's) plan is well calculated to undermine all of us. He says, 'God has nothing to do with our churches—he has never sent us to preach; and they have the impudence to ask us to show our authority, and this we cannot do, of course. It is true, we read in the Bible, 'Go ye into all the world, and preach the Gospel to every creature;' but they say that commission is not to us, but to men of the generation in which it was given. (And is not this true?) Now, the world has been long wondering how so many ways could be right, and differing one from the other; and Mormonism is calculated to unravel all this mystery. They come right out and say we have all been preaching men's precepts for the commandments of God. And now, I tell you there is much truth in their sayings. We might as well know the truth, and then prepare ourselves accordingly. We could do well when our authority was not questioned; but when they come with the evidence they bring, and say, 'They are sent by Revelation;' I tell you it is not easy to withstand them. And finally, brethren, I am satisfied that it will not do to undertake to hold an argument with them, and we had better let them entirely alone, and neither hear nor read any of their books, but keep up the popular cry, 'Oh, how great is the delusion of Joe Smith and Mormonism! Oh, how great!' and as long as we can keep the people ignorant of their real principles, we shall do well. Now, brethren, of all sects, we are talking over things this morning among ourselves—and it must not go to the world," &c.

After a long ceremony of this kind in favor of the Mormon Fraternity, we are interrupted by an other individual coming in, representing the Almighty. He commands the Devil to depart and let these

deceived people (the sects,) alone, and trouble them no longer; for the time has come when they shall be delivered from his Satanic influence and power, by which they have been bound since the Apostolic age of the world.

The Devil now reluctantly withdraws, and makes towards the door looking back over his shoulder at the heavenly messenger, and halts, as if at a loss to leave or stay. He is now commanded again, to leave, and let the sects alone. He now drops his noggin and flees out of the room with great haste and fury. The supposed Lord that has acted the last part and conquered the Devil, takes us now and teaches us the folly of every other way, that is all the sectarian ways and recommends the one true way to us, i. e., the Apostolic way which he tells us is Joseph Smith's doctrine in every particular. We are now supposed to be converted to the Mormon faith exclusively, in token whereof, we have our clothing changed, and are dressed in white linen, exactly alike with a curious cap of the same material. Another idea is here conveyed in this room, that is all the other religions have to be renounced in turn, and this the particulars of which we are here instructed in must eventually be embraced.

Sixth Degree in the Temple.

We are next conducted through a partition door into a room that represents the Millennial Morning, or the holy, not the most holy, place; on the center of this floor stands another altar erected, with three Books on it—the Bible, Book of Mormon, and Doctrine and Covenants, (the revelations of Joseph.) We are required to kneel to this altar, where we have an oath administered to the effect, that we will, from this time henceforth and forever, use our influence to murder this nation, and teach it to our posterity and all that we have influence over, in return for their killing the Prophet Joseph. They say the murdering of Smith is a national offence. It is true that all was not personally engaged in the act; but the nation has long winked at the abuse of the Mormons, and in this way they have encouraged mobs from time to time, until they have finally taken the life of the Lord's Prophet, and now it is the will of the Lord, that the nation should be destroyed; and this is his will, that we shall enter into this secret conspiracy against the Government, &c., for the above reasons and many more given. We are also all sworn at this altar, by a solemn oath, that we will never reveal to any person what we here do

and see in the Temple, during this whole farce, from first to last. If we give the least idea or intimation of it, our lives are to be taken; and the way of taking it is described; our bowels are to be taken out, tongue taken out by the roots, throat cut across, &c. The Lord, his holy angels and all that are in the room are called on to witness the solemn covenant we here make. The individual that administers this oath, next takes hold of the hand and gives other grips, signs, words, &c., of a higher order than those given in the Garden of Eden.

A REMARK.

Now the man that lead twelve or fifteen thousand through this farce, has gone with the main body of the Mormons, to California, with the express understanding, to my certain knowledge, of carrying out these principles among the Western Indians, and all whom he has influence over. He told others that were at Nauvoo, those who were not let into these Temple Mysteries, (for all did not go in for want of time and opportunity,) that when they got to California, there would be a tent pitched in the wilderness for the Indians' benefit and all others that had not an opportunity at the Temple at Nauvoo. The idea is, if they had not been driven from Nauvoo, all the Mormons in all the world would have went there in their turn, and received their great anticipated blessing, which I have described in these few pages to the very letter, in substance particularly, for the benefit of those who are under this wicked leader's influence.

After Smith's death, he issued his proclamation to all the Mormons in the United States, that they must come forthwith to Nauvoo, and the Lord would tell them what to do, when they get there. He takes us in the Temple in secret, and says, this is the Lord's will, that you are to cease preaching to these United States, and go to other nations. This is the reason why you see so few preaching here. (Hence the remark—"I think they are about broken up.") I know of thousands of young and able bodied men, who had all this secret instruction with me in Nauvoo the winter before they left, and are now actively engaged in making converts in foreign nations and the Islands of the sea, and are instructed to go west after this Brigham Young, the wickedest man probably now on the earth. While I am writing this, let no one say it is persecution or fiction. I would not say one word on the subject, if I did not know the awful consequences of carrying out that aspiring man's principles. Look for one moment at its awful effects. He has actually issued his proclamation to all the Mormons in all the world where they are, to now center at California, and build another city. They are some of them already there, with access to some of the most secluded and powerful tribes of Indians in the world. Now suppose his principles are carried out, as I am certain they will be, who cannot see but there will be great trouble and loss of thousands of the lives of innocent men, women and children?

Now, if there was no deception in this Almighty Machine and Engine of Death, (this secret farce,) I would say nothing. But how can I hold my peace, when I know the foundation of a scheme that cannot fail of the literal ruin of my fellow men? Oh, if I was in possession of sufficient eloquence, I could here write a true picture of consequences, that would make the hair raise on the reader's head.

Only contemplate for one moment:—A few thousand have already arrived at their destined home, between the Rocky Mountains and the west sea, with good reasons, as they suppose, for forming this conspiracy against the government. Thousands already under their influence, all calculating to go to that place, with an inducement that the Lord has, in the Nauvoo Temple, and will reveal, great secrets, essential to their salvation. Now this is all brought on by degrees. By the time they pass through all the hardships they necessarily must in getting there, they are pretty well instructed and prepared to believe it is of God; I mean this great farce that they are all calculating to go through when they get there. The consequence must follow, that if this principle is carried out only for a very few years, it must result in a civil war; for, depend on it, when people make any thing their religion, I don't care what it is, they will fight for it with good courage.

Now, if Black Hawk could make so much trouble with the western whites, without any particular premeditation, or secret organization, or plan, what can the Indians do headed by a cunning, designing white man, such as the one I have named? The Mormon Bible claims to be the Indian's record; and they are told this American land is legally theirs; that the whites have an unlawful possession and the Indians are finally to drive off the whites, and possess their father's land.

But I must close this subject, for my mind is weary with contemplating the awful consequences of this Temple farce, which I believe, at least as far as a part of it is concerned, is a cunningly devised fable of a few designing wicked men, and is in magnitude in keeping only with other enterprises of this advanced age of the world. If any think the Mormons are dying away, they can, with the same propriety say, it will never rain any more, because a great shower has just passed, and there are no clouds to be seen now. But oh, fools, can you reason on this subject with half the propriety? Is there not a cloud in the west already as big as a man's hand to be seen? I think there is, and if you are such fools as to say, as I have frequently heard of late, 'they are about dead,' you ought to receive the contents on your head.

Well, after all this, what do you believe? In answer, I would say, for the benefit of such, that I believe just what I please. There are many things concerning this Fraternity that I as fully believe in as I did when I first went with them, and always shall, from the fact that they are true; but at the same time I am free to say, that I am set against the proceedings of the Mormons at Nauvoo, and am in the full belief that as that body existed there, they were abominably cor-

rupt, and are now cursed of God ; and according to Smith's last letter, (that is said to be written by him,) it shows that if he ever was a good man, he died in consequence of sin. My only apology for writing this Temple Secret, as I said before, is, that it tends to evil ; and as I know many consequences of enormous magnitude, I have, after much reflection, written it out and published it, to prevent others going after it.

I will now return to the Temple ceremony :—After being instructed in many other things in this room of less consequence, I am taken by a female conductor and led to another partition which they call the Veil that separates the Holy from the Most Holy place. This thin cloth, called the Veil, is something like book-muslin, covers a vacancy left in the partition for this purpose, behind which stands a man in the Most Holy place. With him I converse, through this thin cloth. I here give him the new name I confidentially received, sighs, motions, grips, &c., given to me at the different altars, which is a condition of my entrance through a door about three or four feet to the left, called the Door of the Celestial Kingdom of God. My conductor knocks at this door—it is opened by one from within, who asks, " Who is there ?" My conductor replies, " One having kept all the commandments of God, (referring to the carrying out of the principles represented and acted in this farce,) desires to enter the kingdom and be forever with the Lord.

Seventh Degree in the Temple.

I now pass through this door, which brings me in a very large and spacious room, perfectly light, all nicely furnished, representing the Celestial Kingdom of God, or the highest degree of glory that man is to arrive at in the eternal world. This being the last room, representing the final rest of man, we are now all clothed exactly alike, in fine white linen, with crowns on our heads, representing what we are finally to come in possession of—that is what we were ordained to in the second room, king and queen, for that is the object of this whole drama, to represent what has been and will be through time and eternity. This being the last room, we come in turn, two at a time, through all the others, here we remain as long as we please, sometimes numbering hundreds, all in white as before described, male and female, with crowns on our heads, all conversing of course on the singular and unexpected blessing just received, as pretended, from the hand of the Lord, for which we have labored so hard, presenting a

most curious and novel sight. There is another door that enters this room. Many come in from that direction, that have gone through the initiation previously. This is the reason of so many being in that room;—The law is, that all who have thus been initiated have the privilege of coming in this last room when they please, by going first to a certain place in the Temple and preparing themselves with the kingly apparel before described, for none are permitted to enter this holy place on any other condition than that he is one that can give the signs, &c., that he receives going through this ordeal. In this room, when thus assembled, are all the Mysteries of the Kingdom taught, such as what is called the Spiritual Wife Doctrine for instance. We are here told that this ceremony is the commencement of the law of God, and the laws of the land are no more binding on us; all our former ties of marriage, &c., are all now cut asunder, and we are all thrown loose upon the world as if never married. It is now the woman's privilege to choose whom she sees fit; if she likes the one she has been living with, she can keep him; if not, she is at liberty to ship him and take another; and it is the man's privilege to have one, two, four, ten, or twenty, according to his standing in the church, and the influence he has with the leader, for he is the one whom they are brought before and married over. He says every other marriage as performed by ministers, justices, &c., is null and void, and it is strictly essential to our salvation and future prosperity, both in time and eternity, that we are thus joined together. The philosophy of this is, we are ordained to be king, for instance, and what is the title good for if we have no kingdom to rule over? A king without a kingdom, would be without honor. Here you see in a hint, the foundation of this plurality of wives' system, and the object a man has in getting more than one wife. He is to be promoted through all eternity according to this theory, by his posterity, which are the subjects of his dominion; and of course the more wives, the more numerous his posterity.

I might write a volume on this principle, of facts, as taught by this leader, but I forbear, fearing it will be considered as persecution, and the object that I intended will not be accomplished; that is, giving to the world this bare Temple Ceremony, from the fact, that it is kept a secret from most of their own people, and that it tends as I have said to evil.

The question has been frequently asked me, if you have bound yourself by an oath to keep this a secret; where is the propriety of

your revealing it? My answer to such questions is, the man that conducted us through this farce, done it by cunning intrigue and usurped authority, and is himself, with the farce, an imposition on the Mormon Church, and their original principles. For instance, they have it recorded on their Church Record, that a man shall have but one wife, &c.; here he says we may have more, but makes us swear not to tell of it at the expense of life. Again: five minutes previous to my going to that altar, I knew not what they would require of me. All this come on unexpected and new, from the beginning of the farce; consequently, for the reasons above and many more that might be given, I feel under no obligation to keep it; but feel it a duty to publish it, that all who are and may come under this leader's influence, may be warned against what will prove their ruin, if his principles are carried out.

NAUVOO AND ITS TEMPLE.

The Mormon city, is in a bend on the bank of the Mississippi, and occupies an elevated position and space of about three miles one way and four the other. This ground is promiscuously built up, with a variety of houses, sufficient in number to contain about fifteen thousand inhabitants. The buildings vary from a small log and mud hut, from ten to fourteen feet square, one story, to between one and two hundred feet square, four stories including basement, of brick and stone. The occupants are about one-half Americans, perhaps one-third English, and the remainder from different nations—no blacks. Public Buildings—a Seventies' Hall, of brick, two stories—a Masonic Hall, of brick, four stories including basement—a Music Hall, of brick, one story, about 40 by 60 feet—an Arsenal, three story, of stone. Then the Great Temple, which is unquestionably one of the finest buildings in the country. Its location is about in the center of the city, on a hill that rises gradually from the river; it is built of white limestone quarried from the bank of the Mississippi. The architect's name is WEEKS, under the superintendence of Joseph Smith. Hundreds of Mormons were employed on it, directly or indirectly from its commencement. It is eighty feet wide, one hundred and twenty-eight feet in length, and from the ground to the extreme summit, it measures two hundred and ninety-two feet. It is after no particular style of architecture. It has a portico of three archways; is surrounded with thirty polished stone pilasters, at the base of which is carved a new moon inverted, while the capital of each is formed of a full head the whole breadth of the pilaster, projecting out from the building, representing the rising Sun coming out from a cloud, supported by two hands holding a trumpet. Directly under the tower, is

front, is this inscription, in golden letters:—"The House of the Lord, built by the Church of Jesus Christ of Latter-Day Saints. Commenced April 6, 1841. Holiness to the Lord." In the center of the basement, which is the full size of the Temple, converging to the center, is a baptismal font, (the object of which I will briefly describe below,) supported by twelve oxen as large as life, heads fronting out each way from the center, executed in solid stone. Two stairways lead into the font from opposite directions. All around the outside of this main floor are small rooms, designed for a purpose that I cannot here describe for want of room. It is connected with the principle of the Baptism for the Dead, according to the Mormon Theory, that I shall hint at below. On the first floor are three pulpits and a place for a large choir; and on either side eight arched windows. Over the Prophet's Throne is this inscription: "The Lord had beheld our sacrifice come after us." Between the first and second floors, on either side, are two long rooms appropriated to the use of the Patriarchs, lighted from without by eight circular windows each; the rooms of the second floor are similar to that of the first. Around the hall of the spacious attic, are twelve small rooms, each lighted with a beautiful circular window, and a massive lock on the door. The walls of the building are about six feet thick. The summit of this splendid edifice is gained by two winding stairways from the base. The probable cost is about One Million Dollars.

BAPTISM FOR THE DEAD.

All that have died since the Apostolic age, whether professor or non-professor, whether called christian or sinner, are neither damned nor saved; they are neither in heaven or hell, according to the common acception of the term. They are all yet to be saved, even the most vile sinner, on a certain condition, and that condition consists in part in baptism by proxy. I mean by this (to cut it short,) that the living, after embracing the Gospel themselves and being baptized in water by God's authority, (which is the Mormon's only,) it is their privilege to go in the Temple and in the font be baptized for their dead friends, from child to parent back even from this to the Apostolic age, and call all their progenitors by name; and have them all recorded in the Church Book. This is the object for which that font was constructed in the Temple, and not for common baptizing, as people have generally supposed.

It is almost impossible however to give much of an idea on this subject, although perfectly plain to a Mormon. It opens into a field that might occupy a volume. The farther philosophy of sinners not being damned and christians not being saved is; the christian and sinner are both placed on a level by the Mormons. They do not believe God has any thing at all to do with these sectarian church organizations; consequently the whole world is unorganized at present, in the estimation

of God ; and a good man in the world is as good as one that has gone to some man's creed and subscribed to that. The idea is, the whole world is and has been without a church of God since the Apostolic Age, until it was reorganized by Joseph Smith ; consequently none have been damned since that authority was taken from the earth, from the fact, that there has been no law transgressed. I mean by law, the Gospel plan, which are those ordinances which God has commanded the people to comply with as a condition of salvation, Baptism, for instance. The commission is to the Apostles, "He that is baptized shall be saved ;" the inference is, he that is not baptized, if he has an opportunity, shall be damned, &c. Then if there has been no one legally authorized, in the name of the Lord, to preach and administer the ordinances, of course they can not be condemned of God for not complying with them. Consequently all the world is yet in a salvable condition, whether dead or alive. Well, says one, what good will it do the dead to be baptized for them ? The idea is, that the spirit is of eternal duration, consequently it never had a beginning ; (any thing that never has an end, never had a beginning ;) and the body's being separated from it for a while, does not change its relation to God in the least, but is susceptible of right and wrong, can refuse or choose, the same as if connected with the body. If a man has died during the time I have referred to, when the priesthood was not on the earth, is it reasonable to suppose that he is damned when the law has not condemned him ? But says one, does the bible not condemn all that do not comply with its requirements ? Yes. This is coming to the point. The Mormon theory is, that God has not required any thing of the people for sixteen hundred years, more than to observe all right principles, and reject all wrong ; the same as is required of the heathen, where the law is not written. The only difference between us and the heathen is, they have no law written ; we have one but no legal officers to administer the ordinances thereof. Perhaps I will be better understood in these words : The Bible has been to us, for past centuries the same as a copy of the Constitution of the United States would be to future generations, if there were no legal officers appointed to succeed those now in office, after their death. Of course, if every man should hereafter go according to his own notion, why, the Constitution of the U. States would only remain in being as a reference to show the noble principles therein contained ; and although the future generations should continue from age to age to keep up the cry and say to all they might have influence over, 'oh the good and noble principles of the Constitution of our land,' and at the same time have six or seven hundred other Constitutions framed, differing essentially in many instances from the one so highly applauded what would you think of such a course of conduct ? Now this is precisely the condition of the religious world. Is it not evident that if the Bible is a copy of God's law, it is one thing, and not what every body's notion might be of it ?

This is the reason why they place all ministers and other professors of religion on a level with what are called sinners or the world's

people. Their preaching, baptizing, or administering any of the ordinances is of no account, from the fact, that when we come to examine the laws by which they are governed, we find them all differing from the law of God; and the fact that their laws differ from the law of God is evident, that they differ one from the other. It would be folly in the extreme, to suppose that our Constitution could be twisted to accommodate itself to six or seven hundred other different ones that might be got up by other men within itself. The assertion is that all the present existing churches have been got up by men on that principle, and have come out of the Catholic Church. If they have any authority to preach, she (the Catholic Church) has conferred it, and they say themselves she is the abomination of all the earth, consequently the authority she has conferred on the founders of the Protestant churches is good for nothing according to their own confession. Then by what authority are they acting? Is it from God, the Catholic Church, or none at all? They say it is not from the Catholic Church, (although it is the only authority they can show.) Then it must be either from God, or none at all. Well, they all say it is the height of folly to suppose God would call men in this age by revelation; so it can not be of God, according to their own theory. The conclusion then is, they have none at all; but are preaching on their own hook, have run without being sent, which God has strictly forbidden.

It need not be wondered at then that there are so many different professing sects on the earth at present, taking this view of the subject. Men have been framing constitutions within the Constitution of God, for centuries, at the same time crying out to all around, "Oh what a blessed book, containing the (in the singular) Law of God!" but at the same time calling men several hundred different ways at once. The religious state of things at present is the same, precisely, as the political world would be, if our present officers should be cut off and no more elected. In the course of time, we would have as many different little governments within this nation, (although the Constitution would be the same,) as there are different churches within the government of God. Now if the law of the land is one thing and can't be altered until revised, why not God's law one and the same until revised. Well, has God's law been revised by himself since it was given? If it has been, it argues he is an imperfect being, for if he is perfect, as he most certainly is, his law can never be altered. Then the law which was given eighteen hundred years ago, is eternally the same, throughout all ages. Now the law of God, as it was eighteen hundred years ago, having been perverted, and a variety of other laws instituted, argues a necessity of some provision being made in the wisdom of God, for those that have died during this period, and here comes the necessity of baptizing for the dead, which is inseparably connected with the authority of the Priesthood.

The reason why none have been saved during this space, since the Priesthood has been taken from the earth, is simply because the means of salvation has not been among them. A man's salvation consists in

coming in possession of the knowledge of all truth as it is in Christ, and he never will be fully saved until he arrives at this period. The means God has instituted to effect this great object, is baptism for remission of sins, after repentance and the gift of the Holy Ghost by the laying on of the hands of God's Ministers, (not assumed authorized ones.) This is a part of God's law. Now the simple reason why the Holy Ghost is given, is by degrees, in the course of time, to perfect believers; that is, that it may commence, and as fast as the person lives for it and God sees fit, take of the things of the Father and reveal them to the believer. As we read in John's Gospel, until he becomes perfected, (that is, that God continues to reveal unto him, on condition of his continual perseverance in faith and good works,) until he comes in possession of the knowledge of all things, even as it is in Christ. Now this is what constitutes salvation according to Mormon Theory, and the argument runs thus:—Where there is no true priesthood, (as we have been reasoning above,) that is, no legal authority from God to administer the law of the constitution of God, (the Bible,) the only means of man's salvation (the Holy Ghost,) is withheld as a matter of course. There has been no person really saved since the Holy Ghost was among the people in the Apostolic age. The means of their salvation now, is Baptism by Proxy, by their living friends, so that when they come forth in the resurrection and receive a literal tangible body, according to promise, they will then go on the one that lives, until that period arrives with the resurrected one receiving all intelligence with regard to what is yet in the bosom of the Deity, by the agency of the same Holy Ghost that they commence with, until they come, as I said before, in possession of the knowledge of all things even as it is Christ Jesus. Now if there had been a true succession of God's ministers; from the Apostolic age to this time, there would have been no such thing as Baptizing for the Dead. There would have been no necessity for it, from the fact of their having an opportunity for themselves; and the simple reason why it must be complied with by proxy is, that it is a part of God's law. When Christ was baptized, it was only to fulfil the law. As he was the first fruits of the resurrection, all that compose the number of the Church of the first born will have fulfilled this law themselves or by proxy, from the fact that the Holy Ghost, which is (as I have shown,) the only means of their perfection, is given on condition that this law is complied with.

(To be Continued.)

[The following is designed to show the foundation and claims of the Second Mormon Prophet, now actively engaged in Wisconsin, by the name of JAMES J. STRANG, a lawyer, formerly of the state of New-York.]

JOSEPH SMITH'S LAST VISION,

In which he appoints his Successor, nine days before he was murdered.

I have long felt that my present work was almost done, and that I should soon be called to rule a mighty host; but something whispers

me it will be in the land of spirits, where the wicked cease from troubling and the bands of the prisoners fall off. My heart yearns for my little ones, but I know God will be a father to them, and I can claim face to face the fulfilment of promises from him who is a covenant keeping God, and who sweareth and faileth not to the uttermost.

The wolves are upon the scent, and I am waiting to be offered up, if such be the will of God, knowing that though my visage be more marred than that of any, it will be unscarred and fair when archangels shall place upon my brow the double crown of martyr and king in a heavenly world.

In the midst of darkness and boding danger, the spirit of Elijah came upon me, and I went away to inquire of God how the Church should be saved.

I was upon the hill of the Temple, (at Nauvoo.) The calm father of waters rolled below changeless and eternal. I beheld a light in the heavens above and streams of bright light illuminated the firmament varied and beautiful as the rainbow, gentle yet rapid as the fierce lightning.

The Almighty came from his throne of rest. He clothed himself with light as with a garment. He appeared and moon and stars went out. The earth dissolved in space. I trod on air, and was borne on wings of Cherubims. The sweetest strains of heavenly music thrilled in my ear, but the notes were low and sad as though they sounded the requiem of martyred Prophets.

I bowed my head to the earth and asked only wisdom and strength for the Church. The voice of God answered: My servant Joseph, thou hast been faithful over many things and thy reward is glorious, the crown and sceptre are thine and they wait thee. But thou hast sinned in some things and thy punishment is very bitter. The whirlwind goeth before and its clouds are dark, but rest followeth and to its days there shall be no end. Study the words of the vision, for it tarrieth not.

And now behold my servant James J. Strang hath come to thee from far, for truth, when he knew it not, and hath not rejected it, but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be; for he shall plant a stake of Zion (Mormon city) in Wisconsin, and I will establish it, and there shall my people have peace and rest, and shall not be moved, for it shall be established on the Prairie on White River, in the lands of Racine and Walworth, (25 miles from Southport, Lake Michigan.)

And I will have a house (another Temple,) built unto me there of stone, and there will I show myself to my people by many mighty works, and the name of the city shall be called Voree, (already established,) which, being interpreted, Garden of Peace: for there shall my people have peace and rest, and wax fat and pleasant in the presence of their enemies.

So spake the Almighty God of heaven. Thy duty is made plain, and if thou lackest wisdom, ask of God, in whose hands I trust thee,

and he shall give thee unsparingly; for if evil befall me, thou shalt lead the flock to pleasant pastures. God sustain thee,

JAMES J. STRANG.

JOSEPH SMITH.

[This letter was received at Furlington by regular course of mail, coming through the distributing office at Chicago, and bears the Nauvoo Postmark of June 19, the day following its date.]—
ARRIDOREP.

A Sketch of Joseph Smith's Origin and First Vision.

He was born in Sharon, Windsor county, Vt., on the 23d December, 1805. When ten years old, his parents moved to Palmyra, N. York. All the trade he had was farming. His education was limited to a slight knowledge of two or three of the common branches of learning. When about fifteen years old, he began seriously to reflect on the necessity of being prepared for a future state, but in what way he knew not. The inquiry arose in his mind, which of all the sects is right, and to which one should he go for instruction. The great question to be decided in his mind was, which one of all these churches is the Church of God. He accordingly commenced searching the Scriptures, believing the things which he read. His mind soon got hold of the following passage: "If any man lack wisdom, let him ask of God," &c. He now saw that it was his privilege to know for a certainty, which of all the churches was the church of God. He therefore retired to a secret place in a grove, a short distance from his father's house, and commenced praying to God that he would reveal to him which was the true church. He was at first severely tempted by the powers of darkness, which endeavored to overcome him, but he continued to pray for deliverance, until darkness gave way from his mind, and he was enabled to pray in fervency of spirit and in faith. While thus pouring out his anxious soul in prayer, desiring an answer from God, he at length saw a very bright light in the heavens above which at first seemed to be at a distance. He continued praying, while the light appeared to be gradually descending toward him, and as it drew nearer, it increased in brilliancy and magnitude, so that by the time it reached the trees the whole wilderness for some distance was illuminated in a most brilliant manner. The light continued descending gradually, until it rested on the ground, and he was overwhelmed with it. When it first came upon him, it produced a peculiar sensation throughout his whole system, and immediately his mind was caught away from natural objects by which he was surrounded, and he was enwrapped in a heavenly vision, and saw two glorious personages, which exactly resembled each other. They informed him that his sins were forgiven. He was also informed on the subject of the churches—that they were all wrong, and he should follow none of their ways; and he received a promise that the true church was now to be organized, &c.—on which the vision withdrew, leaving his mind in peace and holy resignation. Some time afterward, he being young fell into sin, of which he afterward repented, and it pleased God, on the evening of 21st Sept., 1833, to again hear his prayers; and as he

had retired to rest as usual, only that his mind was drawn out in prayer and earnest desire to commune with some kind messenger on subjects which had agitated his mind. While he thus poured out his soul in prayer to God, on a sudden, a light like that of day burst into the room. At first, it was as if the room was filled with consuming fire, which caused a sensation to the extremities of his body. In a moment a personage stood before him, with an additional glory around him. His countenance was like lightning, his stature a little above the common size of men, his garments perfectly white, and had the appearance of being without seam. This personage declared himself to be an angel sent from God, to inform him of important things concerning the establishment of the true church once more for the last time on the earth. He was also informed, that the American Indians were once a prosperous and mighty nation, having prophets and inspired men among them, and the records which those inspired men wrote were hid in the earth, (the Mormon Bible,) and he was now the instrument God had chosen to bring them forth, &c. After giving much instruction concerning things past, present and future, he disappeared, but before morning, appeared twice, giving instruction concerning where the plates were, how to obtain them, &c. Those plates were in a hill near Manchester, between Palmyra and Canandaigua, N. Y. The plates were of metal, of the thickness of tin, engraved close with hieroglyphics, enclosed in a stone box, under ground. From these records, the book of Mormon was translated by Joseph Smith, and the Mormon Church organized on the 6th April, 1830, with six members.—*O. Pratt's History, a Mormon.*

Joseph Smith's Death.

He was in Carthage Jail, Ill., awaiting his trial. While there, the jail was rushed on and broken in by an armed and painted mob of from 150 to 200 men, who rushed and fired at the door. Smith was in the act of jumping out of an opposite window to save his life, when he was fired on from without and fell to the ground wounded, after which he was taken and set up against a well curb, and deliberate aim taken by four men, on which he received four balls, which terminated in immediate death. His body was taken to Nauvoo, 18 or 20 miles, before addressed, all in blood. Information was sent to Nauvoo of his death, before his body arrived, at which awful and unexpected news, the whole city of 12,000 or 15,000 inhabitants, were overwhelmed in one universal expression of sorrow, wailing, lamentation and woe! When the corpse entered the city, the streets were thronged for miles with thousands of men, women and children crowding to the main street from every direction of the city, all bathed in tears, at the loss of their beloved Prophet. The corpse was taken to his own residence, and a procession formed, and all his followers in order, in quick succession, were permitted to pass in double file, and view, for the last time, the founder of their religion. After this, his body was deposited, the public knew not where.

The substance of his doctrine was, that all the sects are wrong—that the church must be now exactly as it was 1800 years ago; organized with Apostles, and Prophets, &c., of which he claimed to be one, in no less sense than Isaiah, Jeremiah, or any of the old Prophets.



the 1992 conference, the 1993 conference, and the 1994 conference.

The 1992 conference was held in the city of Cambridge, Massachusetts.

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The 2017 conference was held in the city of Cambridge, Massachusetts.

The 2018 conference was held in the city of Cambridge, Massachusetts.

The 2019 conference was held in the city of Cambridge, Massachusetts.

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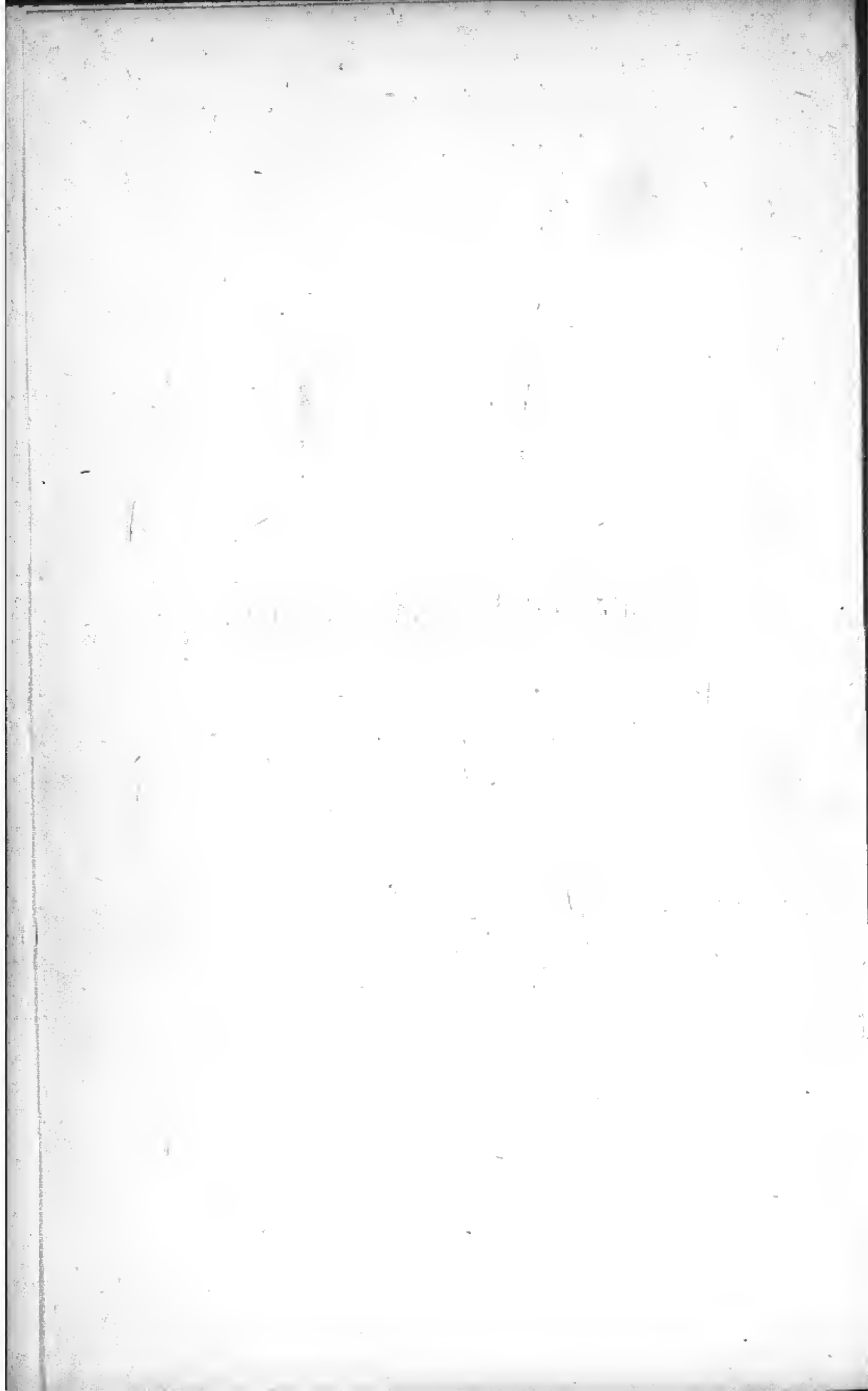
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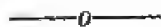
JOSEPH SMITH,

FIRST PROPHET, SEER, AND REVELATOR TO THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.

LIVERPOOL:
PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.
1851.

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P R E F A C E .



THE following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein. Most of the Revelations composing this work were published at early periods of the Church, when the circulation of its journals was so very limited as to render them comparatively unknown at present, except to a few who have treasured up the productions of the Church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed, that true believers in the Divine mission of the Prophet JOSEPH SMITH, will appreciate this little collection of precious truths as a *Pearl of Great Price* that will increase their ability to maintain and to defend the holy faith by becoming possessors of it.

Although not adapted, nor designed, as a pioneer of the faith among unbelievers, still it will commend itself to all careful students of the scriptures, as detailing many important facts which are therein only alluded to, or entirely unmentioned, but consonant with the whole tenor of the revealed will of God; and, to the beginner in the Gospel, will

add confirmatory evidence of the rectitude of his faith, by showing him that the doctrines and ordinances thereof are the same as were revealed to Adam for his salvation after his expulsion from the garden, and the same that he handed down and caused to be taught to his generations after him, as the only means appointed of God by which the generations of men may regain His presence.

Nor do we conceive it possible for any unprejudiced person to arise from a careful perusal of this work, without being deeply impressed with a sense of the Divine calling, and holy ordination, of the man by whom these revelations, translations, and narrations have been communicated to us. As impervious as the minds of men may be at present to these convictions, the day is not far distant when sinners, as well as Saints, will know that JOSEPH SMITH was one of the greatest men that ever lived upon the earth, and that under God he was the Prophet and founder of the dispensation of the fulness of times, in which will be gathered together into one all things which are in Christ, both which are in heaven and which are on earth.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool,
July 11th, 1851.

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EXTRACTS FROM THE PROPHECY OF ENOCH, CONTAINING ALSO A REVELATION
OF THE GOSPEL UNTO OUR FATHER ADAM, AFTER HE WAS DRIVEN OUT
FROM THE GARDEN OF EDEN.

Revealed to Joseph Smith; December, 1830

“AND Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and He is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven ?

The heavens hath he made : the earth is his footstool, and the foundation thereof is his : Behold he hath laid it, an host of men hath he brought in upon the face thereof. And death hath come upon our fathers : nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God : and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence : and he said unto them, because that Adam fell we are : and by his fall came death ; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him : and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam by his own voice, saying, I am God : I made the world, and men before they were. And he also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men ; ye shall ask all things in His name, and whatever ye shall ask, it shall be given.

And our father Adam spake unto the Lord, and said, Why is it that men

must repent and be baptized by water? And the Lord said unto Adam, Behold I have forgiven thee thy transgressions in the garden of Eden. Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment: Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as they were born into the world by the fall which bringeth death, by Water and Blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of Water and the Spirit, and cleansed by Blood, even the Blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: For by the Water ye know the commandment; by the Spirit ye are justified, and by the Blood ye are sanctified, that in you is given the record of heaven;—the Comforter;—the peaceable things of immortal glory;—the truth of all things;—that which quickeneth all things, which maketh alive all things;—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, this is the plan of salvation unto all men: the Blood of mine Only Begotten, which shall come in the meridian of time. And behold all things have their likeness, and all things are created and made to bear of me, both things which are temporal, and things which are Spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the Water, and was laid under the Water, and was brought forth out of the Water: And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost.

This is the record of the Father, and the Son, from henceforth and for ever: and thou art after the order of Him who was without beginning of days or end

of years, from all eternity. Behold thou art one in me, a son of God; and thus may all become my sons. Amen."

"And it came to pass that Enoch continued his speech, saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood upon the place Manhujah, I cried unto the Lord; and there came a voice out of the heaven, saying, turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord: he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, look, and I will shew unto you the world for the space of many generations.

And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, prophesy; and I prophesied, saying, behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall be utterly destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was blackness came upon all the children of Canaan, that they were despised among all people.

And it came to pass that the Lord said unto me, look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him.

There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with His people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness; even ZION. And it came to pass that Enoch talked with the Lord; and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord shewed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode for ever.

And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice saying, woe, woe be unto the inhabitants of the earth! And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father, and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion.

And it came to pass that the God of heaven looked upon the residue of the people, and He wept; and Enoch bore record of it, saying, how is it the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that you can weep, seeing you are holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind forever; you have taken Zion to your own bosom,

from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, behold these your brethren: they are the workmanship of my own hands; and I gave unto them their knowledge, in the day I created them; and in the garden of Eden, gave I unto man his agency: and unto your brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my Name; Man of Counsel is my Name; and Endless, and Eternal is my Name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but behold, their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up: a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore, He suffers for their sins, inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment; wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family: that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in His hand; but upon the residue of the wicked came the floods, and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, lift up your heart, and be glad; and look. And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, when shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, it shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, the Righteous is lifted up, and the

Lamb is slain from the foundation of the world ; and through faith I am in the bosom of the Father, and behold, Zion is with me !

And it came to pass that Enoch looked upon the earth ; and he heard a voice from the bowels thereof, saying, woe, woe is me, the mother of men ! I am pained ! I am weary because of the wickedness of my children ! when shall I rest, and be cleansed from the filthiness which has gone forth out of me ? when will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face ? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth ? Will you not bless the children of Noah ? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth may never more be covered by the floods ? And the Lord could not withhold ; and He covenanted with Enoch, and swore unto him with an oath, that He would stay the floods ; that He would call upon the children of Noah : and He sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand : and the Lord said, blessed is he through whose seed Messiah shall come ; for He says, I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity ; whoso comes in at the gate and climbs up by me shall never fall : wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass that Enoch cried unto the Lord, saying, when the Son of Man comes in the flesh, shall the earth rest ? I pray you shew me these things. And the Lord said unto Enoch, look ; and he looked and beheld the Son of Man lifted upon the cross, after the manner of men ; and he heard a loud voice ; and the heavens were veiled ; and all the creation of God mourned ; and the earth groaned ; and the rocks were rent ; and the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory ; and as many of the spirits as were in prison came forth, and stood on the right hand of God ; and the remainder were reserved in chains of darkness until the judgment of the great day, And again Enoch wept and cried unto the Lord, saying, when shall the earth rest ? And Enoch beheld the Son of Man ascend up unto the Father : and he called unto the Lord, saying, will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth ?

And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah : and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth ; and the heavens shall shake, and also

the earth ; and great tribulations shall be among the children of men, but my people will I preserve : and righteousness will I send down out of heaven : and truth will I send forth out of the earth, to bear testimony of my Only Begotten ; His resurrection from the dead ; yea, and also the resurrection of all men ; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare ; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming ; for there shall be my Tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us ; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other ; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made ; and for the space of a thousand years shall the earth rest.

And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years ; but before that day he saw great tribulations among the wicked ; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord shewed Enoch all things, even unto the end of the world ; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy : and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years : and Enoch and all his people walked with God, and he dwelt in the midst of Zion : and it came to pass that Zion was not, for God received it up into His own bosom ; and from thence went forth the saying, ZION IS FLED."

THE WORDS OF GOD, WHICH HE SPAKE UNTO MOSES AT THE TIME WHEN MOSES WAS CAUGHT UP INTO AN EXCEEDING HIGH MOUNTAIN, AND HE SAW GOD FACE TO FACE, AND HE TALKED WITH HIM, AND THE GLORY OF GOD WAS UPON MOSES ; THEREFORE MOSES COULD ENDURE HIS PRESENCE.

Revealed to Joseph Smith, June, 1830.

“ AND God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name, for I am without beginning of days or end of years ; and is not this Endless ? And, behold, thou art my son, wherefore look and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease ; wherefore no man can behold all my works, except he behold all my glory ; and no man can behold all my glory and afterwards remain in the flesh. And I have a work for thee, Moses, my son ; and thou art in the similitude of mine Only Begotten ; and mine Only Begotten is and shall be the Saviour, for he is full of grace and truth ; but there is no God besides me, and all things are present with me, for I know them all. And now, behold, this one thing I shew unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which were, and which are created : of the same he greatly marvelled and wondered. And the presence of God withdrew from Moses, that his glory was not upon Moses ; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man ; and he said unto himself, now, for this cause I know that man is nothing, which thing I never had supposed ; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld ; for I should have withered and died in his presence ; but his glory was upon me ; and I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan and said, who art thou ? for behold, I am a son of God, in the similitude of his Only Begotten ; and where is thy glory that I should worship thee ? for behold, I could not look upon God, except His glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely ? Blessed is the name of my God, for His Spirit hath not altogether withdrawn from me,

or else where is thy glory? for it is darkness unto me, and I am judge between thee and God; for God said unto me, worship God, for Him only shalt thou serve. Get thou hence, Satan; deceive me not, for God said unto me, 'thou art after the similitude of mine Only Begotten.' And he likewise gave unto me commandments, when he called unto me out of the "burning bush," saying, call upon God in the name of mine Only Begotten, and worship me. And again Moses said, I will not cease to call upon God; I have these things to inquire of him, for his glory has been upon me, wherefore I can judge between Him and thee. Depart hence, Satan.

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the Only Begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell; nevertheless, calling upon God, he received strength, and he commanded saying, depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength and called upon God, saying, in the name of Jesus Christ, depart hence, Satan. And it came to pass that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed hence, even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God, he beheld his glory again, for it was upon him, and he heard a voice, saying, blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God; and lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.

And it came to pass, as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them,

which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created ; and I also created them for mine own purpose ; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

And it came to pass, that Moses spake unto the Lord, saying, be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, the heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come ; and there is no end to my works, neither to my words.

Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest ; and thou shall write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee, and they shall be had again among the children of men ; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen."

" And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this Heaven, and this Earth ; write the words which I speak. I am the Beginning and the End, the Almighty God ; by mine Only Begotten I created these things ; yea, in the beginning I created the Heaven, and the Earth upon which thou standest. And the Earth was without form, and void ; and I created darkness to come upon the face of the deep ; and my Spirit moved upon the face of the waters ; for I am God. And I, God, said, let there be light, and there was light ; and I, God, saw the light, and the light was good. And I, God, divided the light from the darkness : and I, God, called the light, Day ; and the darkness, I called Night ; and this I did by the word of my power, and it was done as I spake ; and the evening and the morning were the first Day.

And again, I, God, said, let there be a firmament in the midst of the

waters, and it was so, even as I spake ; and I said, let it divide the waters from the waters, and it was done ; and I, God, made the firmament, and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake ; and I, God, called the firmament, Heaven ; and the evening and the morning were the second Day.

And I, God, said, let the waters under heaven be gathered together into one place, and it was so ; and I, God, said, let there be dry land, and it was so ; and I, God, called the dry land, Earth ; and the gathering together of the waters, called I the Seas ; and I, God, saw that all things that I had made were good. And I, God, said, let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake ; and the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind ; and I, God, saw that all things which I had made were good ; and the evening and the morning were the third Day.

And I, God, said, let there be lights in the firmament of the Heaven to divide the Day from the Night, and let them be for signs, and for seasons, and for days, and for years ; and let them be for lights in the firmament of the Heaven to give light upon the Earth, and it was so. And I, God, made two great lights ; the greater light to rule the Day, and the lesser light to rule the Night, and the greater light was the Sun, and the lesser light was the Moon ; and the stars were made even according to my word. And I, God, set them in the firmament of heaven to give light upon the earth, and the Sun to rule over the Day, and the Moon to rule over the Night, and to divide the light from the darkness ; and I God, saw that all things which I had made were good ; and the evening and the morning were the fourth Day.

And I, God, said, let the waters bring forth abundantly every moving creature that hath life, and fowl which may fly in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and I, God, saw that all things which I had made were good. And I, God, blessed them, saying, be fruitful, and multiply, and fill the waters in the Seas ; and let fowl multiply in the earth : and the evening and the morning were the fifth Day.

And I, God, said, let the Earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kinds, and it was so : and I, God, made the beasts of the earth after their kind, and cattle after their kind, and every thing which creepeth upon the earth after his kind ; And I, God saw that all these things were good. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our own image, after our likeness ; and it was so. And I, God, said, let them have dominion over the fishes of the sea, and over the

fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And I, God, created Man in mine own image, in the image of mine Only Begotten created I him ; male and female created I them. And I, God, blessed them, and I, God, said unto them, be fruitful, and multiply, and replenish the earth, and subdue it ; and have dominion over the fishes of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto Man, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which shall be the fruit of a tree yielding seed ; to you it shall be for meat ; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat ; and it was so, even as I spake. And I, God, saw every thing that I had made, and, behold, all things which I had made were very good ; and the evening and the morning were the sixth Day.

Thus the Heaven and the Earth were finished, and all the host of them ; and on the seventh Day, I, God, ended my work, and all things which I had made ; and I rested on the seventh Day from all my work, and all things which I had made were finished, and I, God, saw that they were good, and I, God, blessed the seventh Day, and sanctified it ; because I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you that these are the generations of the Heaven and of the Earth when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men ; and not yet a man to till the ground, for in heaven created I them ; and there was not yet flesh upon the earth ; neither in the water, neither in the air ; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed Man from the dust of the ground, and breathed into his nostrils the breath of life ; and Man became a living soul, the first flesh upon the earth, the first Man also : nevertheless, all things were before created ; but, spiritually, were they created and made according to my word.

And I, the Lord God, planted a garden eastward in Eden, and there I put the Man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of Man ; and Man could behold it. And they became also a living soul. It was spiritual in the day that I created it ; for it remaineth in the sphere which I, God, created it in, yea, even all things which I prepared for the use of Man ; and Man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads. And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where there was created much gold ; and the gold of that land was good, and there was bdellium and the onyx stone. And the name of the second river was called Ghihon : the same was it that compassed the whole land of Ethiopia. And the name of the third was Hiddekel ; that was it that goeth towards the east of Assyria. And the fourth river was Euphrates.

And I, the Lord God, took the Man, and put him into the Garden of Eden to dress it, and to keep it. And I, the Lord God, commanded the Man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it ; nevertheless thou mayest choose for thyself, for it is given unto thee ; but, remember that I forbid, for in the day that thou eatest thereof thou shalt surely die. And I, the Lord God, said unto mine Only Begotten, that it was not good that the Man should be alone ; wherefore, I will make a help meet for him.

And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air ; and commanded that they should be brought unto Adam, to see what he would call them : and they were also living souls, and it was breathed into them, the breath of life : and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found a help meet for him. And I, the Lord God, caused a deep sleep to come upon Adam, and he slept : and I took one of his ribs and closed up the flesh in the stead thereof ; and the rib which I, the Lord God, had taken from Man, made I a Woman, and brought her unto the Man. And Adam said, this I know now is bone of my bones and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a Man leave his father and mother, and cleave unto his Wife : and they twain shall be one flesh : and they were both naked, the Man and his Wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, behold me ; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it : wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me ; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten ; I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the

serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God : wherefore he sought to destroy the world, yea, and he said unto the Woman : yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the Woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they had been naked."

"And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day ; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going ? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

And the Lord God said unto Adam, Who told you that you were naked ? Have you eaten of the tree whereof I told you that you should not eat ? If so you should surely die ! And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

And the Lord God said unto the woman, What is this which you have done ? And the woman said, The serpent beguiled me, and I did eat.

And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception. In sorrow you shall bring forth children, and your desire shall be to your husband, and he shall rule over you.

And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, you shall not eat of it ; cursed shall be the ground for your sake : in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you ; and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken : for dust you were, and unto dust you shall return."

"After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow as the Lord had commanded him. And Eve also, his wife, did labor with him, and he knew her, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the

land, and to till the land, and to tend flocks; and they also begat sons and daughters.

And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw Him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying, I am Jesus Christ from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters. And Satan came also among them, saying, I am also a son of God; and he commanded them, saying, believe it not, and they believed it not, and loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned: and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

And Adam ceased not to call upon God; and Eve also, his wife. And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject His words."

* * * * *

"In process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock,

and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted? And if you do not well, sin lies at the door, and Satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up, and it shall be unto you according to his desire.

And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel and slew him. And Cain gloried in what he had done, saying, I am free; surely the flocks of my brother will now fall into my hands.

But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not. Am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand. When you till the ground she shall not henceforth yield unto you her strength. A fugitive, and a vagabond also, you shall be in the earth.

And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry; for his offering was accepted, and mine was not; my punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; And it shall come to pass, every one that finds me will slay me because of my oath, for these things are not hid from the Lord. And the Lord said unto him, Therefore, whosoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

* * * * *

"And it came to pass, that Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw that their daughters were fair, they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice. And it came to pass, that Noah prophesied, and taught the things of God, even as it was in the beginning. And the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in my floods upon them.

And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

And the Lord ordained Noah after His order, and commanded him that he should go forth and declare His gospel unto the children of men, even as it was given unto Enoch.

And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after that they had heard him, they came up before him, saying, behold, we are the sons of God: have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

And it came to pass that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you. Nevertheless they hearkened not, and it repented Noah and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.

But Noah found grace in the eyes of the Lord; and Noah was a just man, and perfect in his generations; and Noah walked with God, and also his three sons, Shem, Ham, and Japheth. The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted their way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them from off the earth."

A Fat-Simile from the Book of Abraham.

No. 1.



EXPLANATION OF THE ABOVE CUT.

FIG. 1. The angel of the Lord. 2. Abraham fastened upon an altar. 3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice. 4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh. 5. The idolatrous god of Elkenah. 6. The idolatrous god of Libnah. 7. The idolatrous god of Mahmackrah. 8. The idolatrous god of Korash. 9. The idolatrous god of Pharaoh. 10. Abraham in Egypt. 11. Designed to represent the pillars of heaven, as understood by the Egyptians. 12. Rankeeyang, signifying, expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shaumahyeem.



EXPLANATION OF THE ABOVE CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement, according to celestial time; which, celestial time, signifies one day to a cubit. One day, in Kolob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head: representing, also, the grand Key-Words of the Holy Priest-

hood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedeck, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word rankeeyang, signifying expanse, or the firmament of the heavens; also, a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; that is one of the governing planets also; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Pinese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-bean, the stars re-

presented by numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing, through the heavens, the grand Key-Words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also.—If the world can find out these numbers, So let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

THE BOOK OF ABRAHAM.

"A TRANSLATION OF SOME ANCIENT RECORDS, THAT HAVE FALLEN INTO OUR HANDS FROM THE CATECOMBS OF EGYPT, PURPORTING TO BE THE WRITINGS OF ABRAHAM WHILE HE WAS IN EGYPT, CALLED THE BOOK OF ABRAHAM, WRITTEN BY HIS OWN HAND, UPON PAPYRUS."—*Times & Seasons, Vol. III. p. 704.*

(Translated from the Papyrus, by Joseph Smith.)

"IN the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldaea, for the offering unto these strange gods; men, women, and children. And it came to pass that the priest made an offering unto the god of Pha-

raoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the Sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, *Rableenos*, which signifies, Hieroglyphics.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kins-folk, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God.

Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies; king by royal blood. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered, by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies ; that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it ; and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry ; but I shall endeavour, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the Planets, and of the Stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan ; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated ; and my father tarried in Haran and dwelt there, as there were many flocks in Haran ; and my father turned again unto his idolatry, therefore he continued in Haran.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God ; I dwell in heaven, the earth is my footstool ; I stretch my hand over the sea, and it obeys my voice ; I cause the wind and the fire to be my chariot ; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name ; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father ; and I will bless them that bless thee, and curse them that curse thee ; and in thee (that is, in thy priesthood) and in thy seed (that is, thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abraham, departed as the Lord had said unto me, and Lot with me ; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way ; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abraham built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish ; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said

unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see her, they will say, she is his wife, and they will kill you, but they will save her alive; therefore see that ye do on this wise: let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the Stars that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest; therefore the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist; behold, thine eyes see it: it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest. And where these two facts exist, there shall be another fact above them, that

is, there shall be another planet whose reckoning of time shall be longer still ; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time ; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another ; and he told me of the works which his hands had made ; and he said unto me, my son, my son, (and his hand was stretched out,) behold, I will shew you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many ; and they multiplied before mine eyes, and I could not see the end thereof : and he said unto me, this is Shinehah, which is the Sun. And he said unto me, Kokob, which is Star. And he said unto me, Olea, which is the Moon. And he said unto me, Kokaubeam, which signifies Stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these ; and if thou canst count the number of sands, so shall be the number of thy seeds.

And the Lord said unto me, Abraham, I shew these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them ; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it ; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning ; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

And the Lord said unto me, these two facts do exist, that there are two spirits one being more intelligent than the other ; there shall be another more intelligent than they : I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all ; I now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning ; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was ; and among all these there were many

of the noble and great ones ; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers ; for he stood among those that were spirits, and he saw that they were good ; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell ; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them ; and they who keep their first estate, shall be added upon ; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate ; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

And the Lord said, who shall I send ? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down ; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth ; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

And they (the Gods,) said, let there be light, and there was light. And they (the Gods) comprehended the light, for it was bright ; and they divided the light, or caused it to be divided, from the darkness ; and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night ; and from the morning until the evening they called day ; and this was the first or the beginning of that which they called Day and Night.

And the Gods also said, let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse ; and it was so, even as they ordered. And the Gods called the expanse Heaven. And it came to pass that it was from evening until morning that they called Night ; and it came to pass that it was from morning until evening that they called Day ; and this was the second time that they called Night and Day.

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry ; and it was so, as they ordered ; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters : and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass ; the herb yielding seed ; the fruit tree yielding fruit, after his

kind, whose seed in itself yieldeth its own likeness upon the earth ; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind ; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind ; and the Gods saw that they were obeyed. And it came to pass that they numbered the days ; from the evening until the morning they called night ; and it came to pass, from the morning until the evening they called day ; and it was the third time.

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night ; and organized them to be for signs and for seasons, and for days and for years ; and organized them to be for lights in the expanse of the heaven, to give light upon the earth ; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night ; with the lesser light they set the stars also ; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. And it came to pass that it was from evening until morning that it was night ; and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

And the Gods said, let us prepare the waters to bring forth abundantly the moving creatures that have life ; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind ; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, we will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters ; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night ; and it came to pass that it was from morning until evening that they called day ; and it was the fifth time.

And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind ; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind ; and the Gods saw they would obey. And the Gods took counsel among themselves and said, let us go down and form man in our image, after our likeness ; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they

them ; and the Gods said, we will bless them. And the Gods said, we will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it, it shall be for their meat ; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, we will do every thing that we have said, and organize them ; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night ; and it came to pass that it was from morning until evening that they called day ; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time we will end our work which we have counselled ; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew ; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground ; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food : the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it : and the Gods commanded the man, saying, of every tree of the garden thou mayst freely eat ; but of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the

Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him."

EXPLANATION OF THE CUT ON THE FOLLOWING PAGE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.

2. King Pharaoh, whose name is given in the characters above his head.

3. Signifies Abraham in Egypt; referring to Abraham, as given in the ninth number of the "Times and Seasons."—*Also as given in the first fac-simile of this book.*

4. Prince of Pharaoh, King of Egypt, as written above the hand.

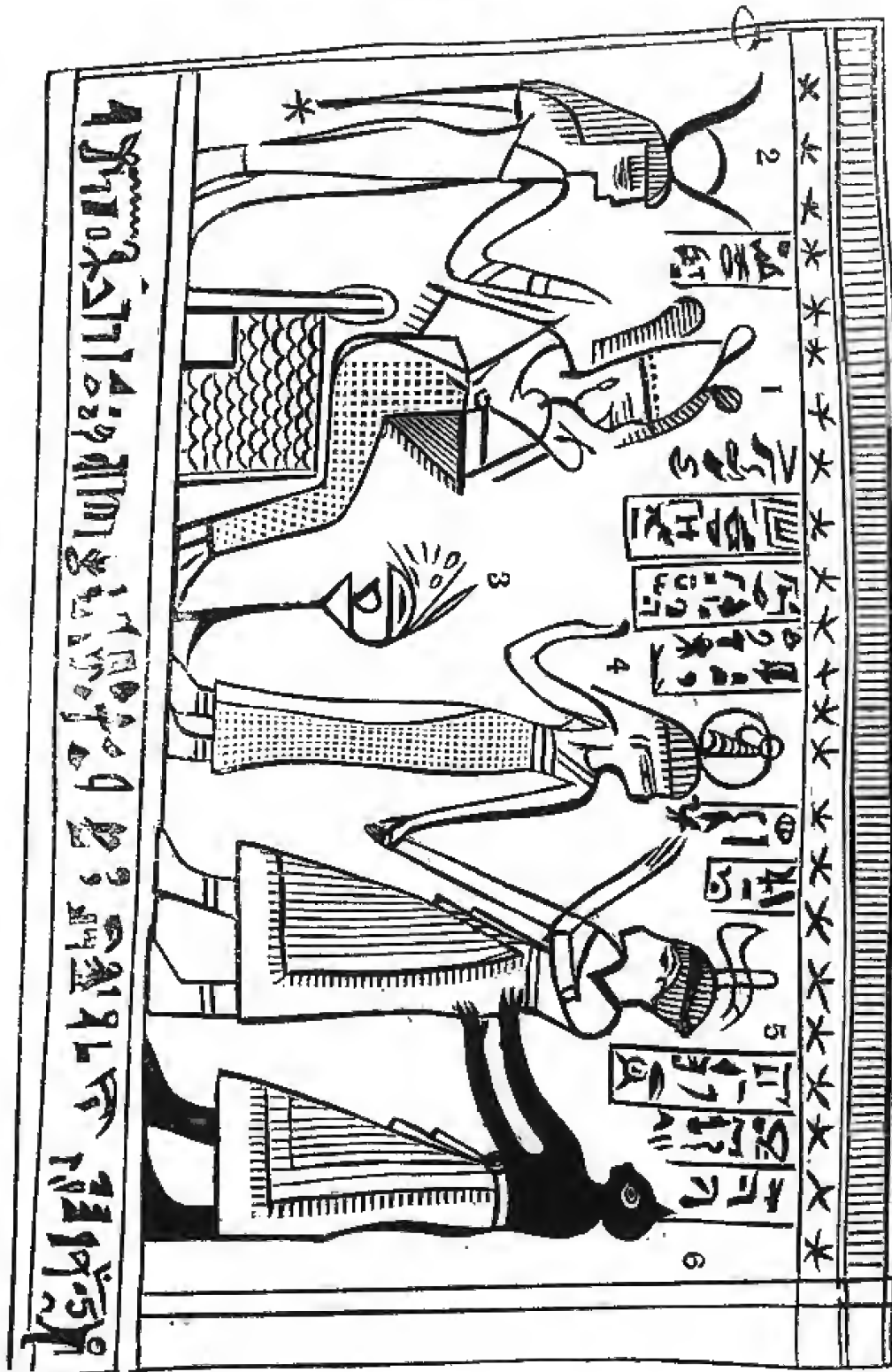
5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the king's court.

A Fac-Simile from the Book of Abraham.

No. 3.



AN EXTRACT FROM A TRANSLATION OF THE BIBLE—BEING THE TWENTY-FOURTH CHAPTER OF MATTHEW, COMMENCING WITH THE LAST VERSE OF THE TWENTY-THIRD CHAPTER.

By the Prophet, Seer, and Revelator,—Joseph Smith.

“FOR I say unto you, ye shall not see me henceforth until ye shall say, blessed is he that cometh in the name of the Lord, in the clouds of heaven, with all his holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

And Jesus went out, and departed from the Temple; and his disciples came to him, for to hear him, saying, Master, shew us concerning the build-ings of the Temple, as thou hast said, they shall be thrown down, and left unto you desolate. And Jesus said unto them, see you not all these things, and do you not understand them? Verily I say unto you, there shall not be left here, upon this Temple, one stone upon another that shall not be thrown down.

And Jesus left them, and went upon the mount of Olives. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be which thou hast said concerning the destruction of the Temple, and the Jews; and what is the sign of thy coming, and the end of the world? (or the destruction of the wicked, which is the end of the world.)

And Jesus answered, and said unto them, take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many; then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations, for my name's sake; and then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand. Then let them who be in Judea flee into the mountains; let him who is on the house top flee, and not return to take any thing out of his house; neither let him who is in the field return back to take his clothes; and woe unto them that are with child, and unto them that give suck in those days; therefore, pray ye the Lord that your flight be not in the winter, neither on the

sabbath day ; for then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel or the world, since the beginning of their reign till this time ; no, nor ever shall be sent again upon Israel. All these things are the beginning of sorrows ; and except those days should be shortened, there should no flesh be saved ; but for the Elect's sake, according to the covenant, those days shall be shortened.

Behold, these things I have spoken unto you concerning the Jews ; and then, immediately after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo ! here is Christ, or there, believe him not ; for in those days there shall also arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if possible, they shall deceive the very Elect, who are the elect according to the covenant. Behold, I speak these things unto you for the Elect's sake ; and you also shall hear of wars, and rumours of wars ; see that ye be not troubled, for all I have told you must come to pass, but the end is not yet.

Behold, I have told you before ; wherefore, if they shall say unto you, behold, he is in the desert, go not forth ; behold, he is in the secret chambers, believe it not ; for as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be : and now I shew unto you a parable. Behold, wheresoever the carcase is, there will the eagles be gathered together ; so likewise shall mine Elect be gathered from the four quarters of the earth. And they shall hear of wars, and rumours of wars. Behold, I speak unto you for mine Elect's sake ; for nation shall rise against nation, and kingdom against kingdom ; there shall be famine, and pestilence, and earthquakes, in divers places ; and again, because iniquity shall abound, the love of many shall wax cold ; but he that shall endure unto the end, the same shall be saved.

And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked ; and again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulations of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken ; verily, I say unto you, this generation, in the which these things shall be shewn forth, shall not pass away till all I have told shall be fulfilled :—Although, the days will come, that heaven and earth shall pass away ; but my words shall not pass away, but all shall be fulfilled.

And as I said before, after the tribulations of those days, and the powers of the heaven shall be shaken ; then, shall appear the sign of the Son of Man in heaven, and then, shall all the tribes of the earth mourn ; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory ; and whoso treasureth up my word, shall not be deceived, for the

Son of Man shall come, and he shall send his Angels before him with the great sound of a trumpet, and they shall gather together His Elect from the four winds, from one end of heayen to the other.

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, you know that summer is nigh at hand; so likewise mine Elect, when they shall see all these things, they shall know that He is near, even at the doors; but of the day, and hour, no one knoweth; no, not the Angels of God in heaven, but my Father only. But as it was in the days of Noah, so shall it be also at the coming of the Son of Man; for it shall be with them, as it was in the days before the flood; until the day that Noah entered the ark; they were eating and drinking, marrying and giving in marriage, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be.

Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; and what I say unto one, I say unto all men, watch therefore, for ye know not at what hour your Lord doth come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods. But if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites, and there shall be weeping and gnashing of teeth, and then cometh the end of the wicked according to the prophecy of Moses, saying, they shall be cut off from among the people; but the end of the earth is not yet, but by and by."

A KEY TO THE REVELATIONS OF ST. JOHN.

By Joseph Smith.

Q.—What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelations?

A.—It is the Earth, in its sanctified, immortal, and eternal state.

Q.—What are we to understand by the four Beasts, spoken of in the same verse?

A.—They are figurative expressions, used by the Revelator John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that, which is spiritual, being in the likeness of that which is temporal; and that which is temporal, is in the likeness of that which is spiritual; the Spirit of Man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

Q.—Are the four beasts limited to individual beasts, or do they represent classes or orders?

A.—They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

Q.—What are we to understand by the eyes, and wings, which the beasts had?

A.—Their eyes are a representation of light, and knowledge; that is, they are full of knowledge; and their wings are a representation of power, to move, to act, &c.

Q.—What are we to understand by the four and twenty Elders, spoken of by John?

A.—We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches,—and were then in the Paradise of God.

Q.—What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A.—We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of His economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

Q.—What are we to understand by the seven seals with which it was sealed?

A.—We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

Q.—What are we to understand by the four Angels, spoken of in the 7th chap. and 1st verse of Revelations?

A.—We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every Nation, Kindred, Tongue, and People; having power to shut up the Heavens, to seal up unto life, or to cast down to the regions of darkness.

Q.—What are we to understand by the Angel ascending from the East, Revelations 7th chapter and 2nd verse?

A.—We are to understand that the Angel ascending from the East, is he to whom is given the seal of the Living God, over the twelve tribes of Israel; wherefore he crieth unto the four Angels having the Everlasting Gospel, saying, hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

Q.—What time are the things spoken of in this chapter to be accomplished?

A.—They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

Q.—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel; twelve thousand out of every tribe?

A.—We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the Everlasting Gospel; for they are they who are ordained out of every Nation, Kindred, Tongue, and People, by the Angels to whom is given power over the Nations of the earth, to bring as many as will come, to the Church of the First Born.

Q.—What are we to understand by the sounding of the Trumpets, mentioned in the 8th chapter of Revelations?

A.—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven Angels, are the preparing, and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming.

Q.—When are the things to be accomplished, which are written in the 9th chapter of Revelations?

A.—They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

Q.—What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel ; behold, this is Elias ; who, as it is written, must come and restore all things.

Q.—What is to be understood by the two witnesses, in the eleventh chapter of Revelations ?

A.—They are two Prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and build the city of Jerusalem, in the land of their fathers.

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR,
JOSEPH SMITH.

Given December 25th, 1832.

“ VERILY thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place ; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations ; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war : And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation ; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn ; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations ; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come ; for behold it cometh quickly, saith the Lord. Amen.”

EXTRACTS FROM THE HISTORY OF JOSEPH SMITH,

CONTAINING AN ACCOUNT OF THE FIRST VISIONS AND REVELATIONS WHICH HE RECEIVED, ALSO OF HIS DISCOVERING AND OBTAINING THE PLATES OF GOLD WHICH CONTAIN THE RECORD OF MORMON—ITS TRANSLATION—HIS BAPTISM, AND ORDINATION BY THE ANGEL—ITEMS OF DOCTRINE FROM THE REVELATIONS AND COMMANDMENTS TO THE CHURCH.—*Times & Seasons*, Vol. iii. p. 726, &c.

“OWING to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth in possession of the facts as they have transpired in relation both to myself and the Church, so far as I have such facts in possession.

In this history I will present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family consisted of eleven souls, namely: my father Joseph Smith, my mother Lucy Smith (whose name previous to her marriage was Mack, daughter of Solomon Mack), my brothers Alvin, (who is now dead), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some

crying, 'lo here,' and some, 'lo there;' some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists'. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for

how to act I did not know, and unless I could get more wisdom than I then had, would never know ; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcome me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'THIS IS MY BELOVED SON, HEAR HIM.'

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said 'that all their creeds were an abomination in his sight ; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me ; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'

He again forbade me to join with any of them ; and many other things did

he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects, all united to persecute me.

It has often caused me serious reflection, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact, that I had had a vision. I have thought since, that I felt much like Paul when he made his defence before king Agrippa, and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and 'who am I that I can withstand God?' or why does the world

think to make me deny what I have actually seen ? for I had seen a vision ; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it ; at least I knew that by so doing I would offend God and come under condemnation.

I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed ; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavoured, in a proper and affectionate manner, to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections ; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him ; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen ; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant ; his hands were naked, and his arms also, a little above the wrist ; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his per-

son. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that, the fulness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch;' and again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And He shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming.'

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted, also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see

the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labours of the day, but, in attempting to labour as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he

had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breast-plate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by continued labour were enabled to get a comfortable maintenance.

In the year 1824, my father's family met with a great affliction, by the death of my eldest brother Alvin. In the month October, 1825, I hired with an old gentleman, by the name of Josiah Staal, who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards, in Harmony, Susquehanna county, state of Pennsylvania, and had, previous to my hiring with him, been digging, in order, if possible, to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally

I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while yet I was employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the Plates, the Urim and Thummim, and the Breast-plate. On the 22nd day of September, 1827, having gone, as usual, at the end of another year, to the place where they were deposited; the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him, and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement, however, still continued, and rumour with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the state of Pennsylvania; while preparing to start (being very poor, and the persecution so heavy upon us, that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman, by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability. By this timely aid was I enabled to reach the

place of my destination in Pennsylvania, and immediately after my arrival there, I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows :—

'I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

'He then said unto me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthon had said respecting both the characters and the translation.'

"On the 15th day of April, 1829, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me."

"We still continued the work of translation, when, in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned

in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, '*Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.*' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized—I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded. *

* Oliver Cowdery describes these events thus—"These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called 'The Book of Mormon.'

"To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favoured of heaven, would supersede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

"No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Saviour of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the Spirit of Prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'arise and be baptized.'

"This was not long desired before it was realised. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized; and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come

his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled for ever!

"But, dear brother think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said, 'upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!"—*T. & S. p. 201.*

to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay."

FROM THE DOCTRINE AND COVENANTS OF THE CHURCH.

Commandment to the Church concerning Baptism.

"No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His church.

Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

The duties of the members after they are received by baptism.

“The Elders or Priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures,—walking in holiness before the Lord.”

Method of administering the Sacrament of the Lord's Supper.

“It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it: he shall kneel with the Church and call upon the Father in solemn prayer, saying, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep his commandments which He has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say,—O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember Him, that they may have his Spirit to be with them. Amen.”

The duties of the Elders, Priests, Teachers, Deacons, and Members of the Church of Christ.

“An Apostle is an Elder, and it is his calling to baptize, and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings.”

“An Elder has a right to officiate in his stead, when the High Priest is not present.”

“The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The Priest's duty is to preach, teach, expound, exhort, and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other Priests, Teachers, and Deacons; and he is to take the lead of meetings when there is no Elder present, but when there is an Elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires.

The Teacher's duty is to watch over the Church always, and be with, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other; neither lying, backbiting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires: but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.”

“Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name.”

“Any member of the Church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct.”

On Priesthood.

“There are, in the Church, two Priesthoods, namely: the Melchisedek, and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great High Priest: before his day it was called *the Holy Priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

All other authorities, or offices in the Church, are appendages to this Priesthood; but there are two divisions, or grand heads—one is the Melchisedek Priesthood, and the other is the Aaronic, or Levitical Priesthood.

The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things.

The Presidency of the High Priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the Church.

High Priests, after the order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an Elder, Priest, (of the Levitical order,) Teacher, Deacon and member."

"The High Priest, and Elder, are to administer in spiritual things, agreeably to the covenants and commandments of the Church; and they have a right to officiate in all these offices of the Church when there are no higher authorities present.

The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser Priesthood, is because it is an appendage to the greater, or the Melchisedek Priesthood, and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood, and holds the keys, or authority, of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron. But as a High Priest, of the Melchisedek Priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found; provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood.

The power and authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the General Assembly and Church of the First-born, and to enjoy the communion and presence of God the Father, and Jesus Christ the Mediator of the new covenant.

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments."

The Calling and Duties of the Twelve Apostles.

"The Twelve travelling counsellors are called to be the Twelve Apostles, or especial witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling."

"The Twelve are a Travelling, Presiding, High Council; to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeably to the institution of heaven; to build up the Church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews."

The Calling and Duties of the Seventy.

"The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the Travelling High Council, in building up the Church and regulating all the affairs of the same, in all nations: first unto the Gentiles and then to the Jews:—the Twelve being sent out, holding the keys, to open the door by the proclamation of the Gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it. And these seventies are to be travelling ministers unto the Gentiles first, and also unto the Jews; whereas, other officers of the church who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen."

Extract from a Revelation given July, 1830.

"Behold, this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John, the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun., and Oliver Cowdery, to ordain you unto this first Priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers: by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all,

the ancient of days : and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry : and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times ; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth : and also with all those whom my Father hath given me out of the world ; wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth ; having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you ; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I revealed unto you ; and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen."

Rise of the Church of Jesus Christ of Latter-day Saints.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established, agreeably to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April ; which commandments were given to Joseph Smith, jun., who was called of God and ordained an apostle of Jesus Christ, to be the first Elder of this Church ; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand ; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and for ever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world ; but after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scrip-

tures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby shewing that he is the same God yesterday, to-day, and for ever. Amen.

Therefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the

Revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it; and honour, power and glory, be rendered to his holy name, both now and ever. Amen."

"Times and Seasons," Vol. III, page 709.

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinance are: 1st, Faith in the Lord Jesus Christ: 2d, Repentance: 3d, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

We believe in the gifts of tongues, prophesy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this (American) continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiac glory.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

JOSEPH SMITH.

T R U T H .

Oh ! say, what is truth? 'Tis the fairest gem,
 That the riches of worlds can produce;
 And priceless the value of truth will be, when
 The proud monarch's costliest diadem,
 Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
 To which mortals or Gods can aspire;
 Go search in the depths where it glittering lies,
 Or ascend in pursuit to the loftiest skies,
 'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
 When with winds of stern justice he copes;
 But the pillar of truth will endure to the last,
 And its firm-rooted bulwarks outstand the rude blast,
 And the wreck of the fell tyrant's hopes.

Then say, what is truth? 'Tis the last and the first,
 For the limits of time it steps o'er;
 Though the heavens depart, and the earth's fountains burst,
 Truth, the sum of existence, will weather the worst,
 Eternal, unchanged, evermore.

JOHN JAKUES.

WIFE N^o 19

OR

A LIFE IN BONDAGE

A FULL EXPOSE
OF
MORMONISM

BY

ANN-ELIZA YOUNG

& Co



Sincerely Yours
Ann Eliza Young

WIFE No. 19,

OR

THE STORY OF

A LIFE IN BONDAGE,

BEING A

Complete Exposé of Mormonism,
AND REVEALING THE

SORROWS, SACRIFICES AND SUFFERINGS OF
WOMEN IN POLYGAMY,

By

ANN ELIZA YOUNG,
BRIGHAM YOUNG'S APOSTATE WIFE.

WITH INTRODUCTORY NOTES BY

JOHN B. GOUGH AND MARY A. LIVERMORE.

ILLUSTRATED.

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ington, D. C.

Introduction to the year-2000 edition.

During a meeting I conducted in Medford, Oregon a couple of years ago, a lady came up to me and asked me if I had ever read *Wife No. 19* by Ann-Eliza Young. I had not, but when I got home I found one on the Internet and ordered it. For two years I worked on transcribing the text so that it could be printed in this present form and so it could be uploaded onto the Internet. My daughter, Jaime, worked hundreds of hours in that process.

Ann-Eliza's story is fresh today, 125 years after she wrote it. It is the story of an insider. Born in Nauvoo as Brigham Young ascended to the leadership of the Mormon Church, and being intimate with the events of early Mormonism, she provides an eyewitness account of early Church history. Her parents were among the earliest devotees of Mormonism and remained faithful to Brigham Young for decades.

Eventually Brigham married Ann-Eliza, a girl he had bounced on knee when she was a child living next door to the Young house in Nauvoo.

Her story intimately details life in polygamy up until she could no longer stand the abuses she saw on every hand in Utah—polygamy, blood atonement, thievery—all under the strong hand and unmitigated gall of Brigham Young.

The story reads very easily, Ann-Eliza has a free and easy writing style that has survived remarkably well for more than a century. The reader of this volume will come away with a new appreciation of what it meant to be a Mormon in Nineteenth Century Utah. In fact, much insight into Mormonism today shines through this account.

Along with our earlier restoration of M. T. Lamb's *Golden Bible*, I feel this book will continue to speak for another hundred years should the Lord tarry that long.

James R. Spencer
Boise, Idaho
August, 2000

Additional copies of this book and a list of other materials is available:

**Through the Maze Ministries
Box 8656
Boise, ID 83706
800-871-7120
www.mazeministry.com**

TO THE
MORMON WIVES OF UTAH.

I Dedicate this Book to you, as I consecrate my life to your cause. As long as God gives me life I shall pray and plead for your deliverance from the worse than Egyptian bondage in which you are held.

Despised, maligned, and wronged; kept in gross ignorance of the great world, its pure creeds, its high aims, its generous motives, you have been made to believe that the noblest nation of the earth was truly represented by the horde of miscreants who drove you from State to State, in early years, murdering your sons and assassinating your leaders.

Hence, you shrink from those whom God will soon lead to your deliverance, from those to whom I daily present your claims to a hearing and liberation, and who listen with responsive and sympathetic hearts.

But He will not long permit you to be so wickedly deceived; nor will the People permit you to be so cruelly enslaved. Hope and pray! Come out of the house of bondage! Kind hearts beat for you! Open hands will welcome you! Do not fear that while God lives you shall suffer uncared for in the wilderness! This Christian realm is not "Babylon," but THE PROMISED LAND!

Courage! The night of oppression is nearly ended, and the sun of liberty is rising in the heavens for you.

ANN—ELIZA YOUNG.

INTRODUCTORY NOTE,
BY

JOHN B. GOUGH.

SINCE Mrs. Young's pleasant visit to us, I have thought much of the important mission to which she has devoted herself, and I wish to say, and I do it most cordially, that having been reared and educated in Mormonism, from her experience and the sufferings she has endured, she is fully competent to expose the whole system, and show to the public the true side of it, as no other person can or will. I need not assure her of my entire confidence in her sincerity and ability to carry out the work to which she has devoted herself, and the talents God has given her. I believe she has been called to this mission, and by her experience and intense sympathy with the sufferings of her sex, has been wonderfully qualified, and prepared for the work.

The sympathy of our entire household is with her, and we earnestly pray that she may be enabled to overcome all opposition, and that God may give her abundant success, and that the blessing of many ready to perish may rest upon her.

JOHN B. GOUGH.

WORCESTER, MASS., July, 1875.

INTRODUCTORY NOTE,

BY

MRS. MARY A. LIVERMORE.

I HAVE read the advance sheets of Mrs. Ann-Eliza Young's book with painful interest, which has deepened into disgust and pity. Disgust at the hypocrisy, brutality, and diabolism of the Mormon leaders; pity for the wasted, joyless, sacrificial lives of the poor women who immolate themselves on the shrine of Mormonism, in the holy name of Religion.

Born and reared in the midst of these deluded people, removed from all counteracting influences, it was inevitable that Mrs. Young should accept their beliefs, and be drawn into their practices. And it must have required heroic resolution in her to break away from the Mormon Church, even when her vision was unsealed to its rottenness, knowing as she did that she would be compelled to flee from home, leaving a beloved mother and precious children in the hands of the enemy. I congratulate her on her complete emancipation, on her reunion with her beloved, whose obvious peril weighed so heavily on her filial and maternal heart, and on the possession of ability to give to the world an exposé of the Mormon horror, such as it has never before received. My sympathies are entirely with her in the work to which she has consecrated herself. With her awakened conscience, she could not do otherwise than seek the disintegration of the Utah community, whose foundations are laid in the degradation of woman. May she have the largest success compatible with human effort.

MARY A. LIVERMORE.

Melrose, Mass. Oct. 1875.

TO THE WIVES OF BRIGHAM YOUNG.

SHOULD this book meet your eyes, I wish you most distinctly to understand that my quarrel is not with you. On the contrary, the warmest and tenderest feelings of my heart are strongly enlisted in your favor. As a rule, you have been uniformly kind to *me*. Some of you I have dearly loved. I have respected and honored you all. My love and respect have never failed, but have rather increased with separation. I think of you often with the sincerest sympathy for your helpless condition, bound to a false religion, and fettered by a despotic system; and I wish from the depths of my heart that I could bring you, body and soul, out from the cruel bondage, and help you to find the freedom, rest, and peace which have become so sweet to me since my eyes have been opened to the light of a true and comforting faith.

Since I have left Utah, I know that some of you have censured me severely, and have joined in personal denunciations. But I know that you are actuated by a mistaken zeal for the cause which you feel yourselves bound to sustain. You, no doubt, regard my course with horror. I look upon your lives with pity.

I have taken the liberty of describing your characters and situations. I was not prompted by the slightest animosity toward you, but because the public are interested in you, and curious concerning you, and I felt that I could give to the world a true story of your lives, and, at the same time, do you justice, and let you be seen as you are in my eyes, which are not dimmed by prejudice.

I was driven to the course I am pursuing by sheer desperation, as some of you, with whom I have exchanged confidences, well know. The motives which have been attributed to me, and the charges that have been made against me, are as utterly false and foreign to my nature as darkness is to light. You, at least, should not misjudge me. You should know me better, and you do. Even your bitter prejudice, and your disapprobation of the step I have taken, cannot make you believe me other than I am. You know that apostasy from Mormonism does not necessarily degrade a person, and sink them at once to the lowest depths of infamy.

If, as is taught—and as I suppose you believe—I have lost the light of the gospel, and departed from “the faith

once delivered to the saints,” am I not rather deserving your compassion than your censure? Your own hearts and consciences must answer that.

The women of Utah should know that I shall vindicate their rights, and defend their characters, at all times and in all places. Their sorrow has been my sorrow; their cause is my cause still. My heart goes out to them all, but more especially to you. You have been my companions and my sisters in tribulation. Now our paths diverge. I go on the way that I have chosen alone, while you stay sorrowing together. I wish I had the power to influence you to throw off the fetters which bind you, and to walk triumphantly forth into the glories of a faith, whose foundation is in God the compassionate Father, whose principles are those of a tender mercy, whose ruling spirit is love. Alas! I cannot do it; but I pray that the good Father in His infinite mercy may open your eyes to His glory, and lead you forth His children to do His blessed will.

ANN-ELIZA YOUNG.

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CHAPTER I

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An Important Question.—Born in Mormonism.—Telling my own story.—Joseph Smith's Mission.—He Preaches a New Dispensation.—My Parents Introduced to the Reader.—The Days before Polygamy.—My Mother's Childhood.—Learning under Difficulties.—First Thoughts of Mormonism.—Received into the Church.—Persecution for the Faith.—Forsaking All for the New Religion.—First Acquaintance with the Apostle Brigham.—His Ambitious Intrigues.—His Poverty.—His Mission-work.—Deceptive Appearances.—My Mother's Marriage.—A Brief Dream of Happiness.—That sweet word "Home."—The Prophet Smith turns Banker.—The "Kirtland Safety Society Bank."—The Prophet and Sidney Rigdon Flee.—A Moment of Hesitation.—Another "Zion" Appointed.—Losing All for the Church.—Privation and Distress.—Sidney Rigdon and his "Declaration of Independence."—He Excites an Immense Sensation.—Mobs Assemble, and Fights Ensue.—Lively Times among the Saints.—The Outrages of the Danites.

DURING the somewhat public career which I have led since my apostasy from the Mormon Church, I have been asked why I ever became a Mormon. Indeed, I have scarcely entered a town where this question has not been put by some one, almost on the instant of my arrival. It is the first query of the newspaper reporter, and the anxious inquiry of the clergymen, who with one accord, without regard to creed or sect, have bid-



den me welcome into the light of Christian faith, from out the dark bondage of fanaticism and bigotry; and I have often answered it at the hospitable table of some entertainer, who has kindly given me shelter during a lecture engagement.

Curiosity, interest, desire to gratify a wondering public by some personal items concerning me, are the different motives which prompt the question; but surprise is almost without exception betrayed when I tell them that I was born in the faith. Sometimes I think that the people of the outside world consider it impossible that a person can be born in Mormonism; they regard every Mormon as a deluded proselyte to a false faith.

It is a desire to impress upon the world what Mormonism really is; to show the pitiable condition of its women, held in a system of bondage that is more cruel than African slavery ever was, since it claims to hold body and soul alike; to arouse compassion for its children and youth, born and growing up in an atmosphere of social impurity; and, above all, to awaken an interest in the hearts of the American people that shall at length deepen into indignation—that I venture to undertake the task of writing this book. I have consecrated myself to the work, not merely for my own sake, but for the sake of all the unhappy women of Utah, who, unlike myself, are either too powerless or too timid to break the fetters which bind them.

I intend to give a truthful picture of Mormon life; to veil nothing which should be revealed; even though the recital should be painful to me at times, coming so close, as it necessarily must, to my inmost life, awakening memories which I would fain permit to remain slumbering, and opening old wounds which I had fondly hoped were healed. Neither shall I intentionally tinge any occurrence with the slightest coloring of romance; the real is so vivid and so strange that I need have no recourse; to the imaginary.

All the events which I shall relate will be some of my

BORN IN MORMONISM. 33

own personal experiences, or the experience of those so closely connected with me that they have fallen directly under my observation, and for whose truth I can vouch without hesitation. To tell the story as it ought to be told. I must begin at the very beginning of my life; for I have always been so closely connected with these people that I could not easily take up the narrative at any intermediate point.

I was born at Nauvoo, Illinois, on the 13th of September, 1844, and was the youngest child and only surviving daughter of a family of five children.

My father and mother were most devout Mormons, and were among the very earliest of Joseph Smith's converts. They have, indeed, been closely identified with the Church of the Latter-Day Saints almost from its first establishment. They have followed it in all its wanderings, have been identified with its every movement, and their fortunes have risen or fallen as the Church has been prosperous or distressed. They were enthusiastic adherents of Joseph Smith, and devoted personal friends of Brigham Young, until he, by his own treacherous acts, betrayed their friendship, and broke every link that had united them to him, even that of religious sympathy, which among this people is the most difficult to sunder.

My father, Chauncey G. Webb, was born in 1812, in Hanover, Chataqua County, N.Y. He first heard the Mormon doctrine preached in 1833, only a very short time after Joseph Smith had given the Book of Mormon to the world, and had announced himself as another Messiah, chosen by "the Lord" to restore true religion to the world, to whom also had been revealed all the glories of "the kingdom" that should yet be established on the earth, and over which he was to be, by command from the Lord, both temporal and spiritual ruler.

They—and the old folks—embraced the new faith immediately, and prepared for the removal to Kirtland, Ohio, which

34 THE FIRST RELIGION OF "THE SAINTS"

was to be the nucleus of the new church, the "Zion" given by revelation to Joseph Smith as the gathering-place of the Saints. They were naturally anxious to gather all their children into the fold, and they urged my father, with tearful, prayerful entreaties, to accompany them to their city of refuge prepared for the faithful followers of the Lord and His prophet Smith.

Like many young people, he had at that time but little sympathy with religion. He had given but very little thought to the peculiar beliefs of the different churches. This world held so much of interest to him, that he had considered but very little mysteries of the future, and the world to come. Of a practical, and even to some extent sceptical turn of mind, he was inclined to take things as they came to him, and was not easily influenced by the marvellous or supernatural. If left to himself, he might, probably, never have embraced Mormonism; but he yielded to the entreaties of his parents, and joined the Mormon Church more as an expression of filial regard than of deep religious conviction. The Saints were at that time an humble, spiritual-minded, God-fearing, law-abiding people, holding their new belief, with sincerity and enthusiasm, and proving their position, to their own satisfaction at least, from the Bible. They had not then developed the spirit of intolerance which has since characterized them, and though they

were touched with religious fanaticism, they were honest in their very bigotry. The Mormon Church, in its earliest days, cannot be fairly judged by the Mormon Church of the present time, which retains none of its early simplicity, and which seems to have lost sight entirely of the fundamental principles on which it was built. My father, although not entering fully into the spirit of his new religion at that early period of his saintly experience, yet found nothing of the insincerity which he claimed to have met in other beliefs; and having embraced the new faith, he was prepared to hold to it, and to cast his lot with

MY MOTHER'S CONVERSION 35

it. So he went with his parents to Kirtland, in 1834, where found the first romance of his life in the person of Eliza Churchill, my mother, then a young girl of seventeen, just blossoming into fairest womanhood.

Never was there a greater mental or spiritual contrast between two persons. My mother was a religious enthusiast, almost a mystic. She believed implicitly in personal revelation, and never doubted but that the Mormon faith came directly from "the Lord." She "saw visions and dreamed dreams," and at times it would have taken but a little persuasion to have made her believe herself inspired. It was a religious nature like hers, dreamy, devoted, and mystical, that, in other conditions and amid other surroundings, had given to France a Joan of Arc. It must have been the attraction of opposite natures that brought together in so close a relationship the practical, shrewd, somewhat sceptical man, and the devoted, enthusiastic, religious girl. It was probably the very contrast that made the young man feel such tenderness and care for the homeless orphan girl, and made her cling to him, trusting her helplessness to his strength.

Her early life had by no means been so sheltered as his, and to her the thought of tender care and protecting watchfulness, through all the rest of her days, was unutterably sweet and restful. If her dream could only have been realized! But polygamy cursed her life, as it has that of every Mormon woman, and shattered her hopes before she had but a taste of their realization.

She was born at Union Springs, Cayuga County, N.Y., on the 4th of May, 1817, but only lived there until she was two years old, when her parents removed to Livingston County, in the same state. When she was four years old her mother died, leaving three little children, the youngest a mere baby. Her father, finding it impossible to obtain any one to take care of the three as they should be cared for, was obliged, much against his will, to separate them,

and put them in the charge of different persons, until such time as he was in a situation to make a home for them together. But that was destined never to be, and these children were never reunited, although they have never lost sight of one another; and to this day the hearts of the Gentile and Mormon sisters yearn towards each other, and the more fortunate one suffers in sympathy with her sister's sufferings.

My mother was given into the care of a family of the name of Brown, with whom she staid twelve years. Her life with them was rendered most unhappy by the treatment which she received, and from lack of sympathy. Ambitious, and craving knowledge most ardently, she was denied all means of procuring a proper education, and reduced to the position of mere drudge. But her perceptions were keen, her memory retentive, and in spite of all drawbacks she managed to learn something; enough, indeed, to lay the foundation for the knowledge which she afterwards acquired, and which stood her in good stead as a means of support for herself and her children, after the arrival of the Saints in Utah. Whatever came in her way in the shape of reading-matter she eagerly devoured, whether it was the torn bit of an old newspaper, the inevitable "Farmers Almanac," or some odd volume of history, biography, or fiction, which had found its way mysteriously to the New York farm-house of other days; but above all, the Bible and Methodist hymn-books. These she had read and re-read until she could repeat large portions of them from memory. Wesley's beautiful hymns, with their earnest, fervid tone, were her special favorites among these religious songs, and her young heart glowed as she listened to the poetic inspirations of Isaiah and those other prophecies; which she believed, although she could not understand.

When she was fifteen years of age, she united with the Methodist Church; and it was while she was in the first

PREACHING THE NEW RELIGION. 37

flush of her religious experience that the Mormon missionaries came to Avon, the town in which she lived, preaching



PREACHING THE NEW RELIGION.

their new doctrines. My mother had very naturally a great deal of curiosity concerning this new religion, which was railed at as a delusion, and its prophet and founder, Joseph Smith, who was called a hypocrite, a false teacher, a blasphemer, and every other opprobrious name that could be heaped upon him, in the bitterness of religious persecution. But she was forbidden to attend their meetings, and it was many months before she able to listen to one of the sermons. During this time she had grown somewhat into sympathy with these people, and she would have felt had she not met with such persistent, and, what seemed to her, unreasonable opposition to her often expressed wish to hear them and judge of their sincerity and truth for herself.

After a time, however, she found an opportunity of attending a two days' meeting, without the knowledge of her friends; and she listened eagerly to Joseph Young as he expounded the new doctrine and dwelt upon the glories of the "kingdom" which was to be speedily set up upon the earth. Predisposed as she already was in its favor, it

SUFFERING FOR THE FAITH. 38

is not strange that she was readily convinced of its divine origin, and accepted it at once as the true religion. Before the meeting was over, she was numbered among Elder Joseph Young's converts, and was received into the Mormon Church, being baptized by the apostolic hands of his brother Brigham.

When it became known that she had become a convert to the obnoxious faith, she was the object of bitter persecution. The family with whom she lived were especially intolerant, and in their anger resorted to every expedient to force her to give up her now faith. They confined her in a cellar for several days, kept her upon bread and water, and subjected her to other severities of a like nature. All this opposition did not move her one particle. She remained firm in her chosen faith, and was steadfast and true to her convictions of right. All this severity of treatment she rather gloried in. Was in not worth while to suffer persecution, and be treated with contumely and contempt, for the sake of the church that had been specially called by the Lord to "build up the waste places of Zion"? Would not her reward be the greater by and by? So filled was she with the new enthusiasm that nothing had power even to render her unhappy; as she says, she triumphed in persecution and rejoiced in suffering.

When her persecutors found that neither arguments nor threats could move her, they turned her out of doors, considering that they were only doing their duty, since it would be a sin to harbor a Mormon. The thought of her extreme youth and unprotected situation did not move them in the slightest degree. Their doors were shut against her, as their hearts had always been.

Instinctively she turned towards the people with whom she had so lately connected herself, and for whose sake she had left home and friends; they received her kindly and hospitably, and she went with them to Kirtland, where my father found her when he arrived a few months later.

WHAT BRIGHAM YOUNG ONCE WAS. 39

It was at this time that the friendship began between my mother and Brigham Young, which lasted many years – a faithful friendship on her part, met, as a matter of course, by unkindness and treachery on his side. At that time he was young and zealous, and seemingly sincere. He was one of the most successful of the early Mormon missionaries, and was considered specially gifted. He was an ardent supporter and personal friend of Joseph Smith, and young as he was, had attained a high position in the Church of the Saints, being the second of the twelve apostles, all of whom were chosen by the Prophet Smith himself.

Some have considered that his zeal was assumed, and that beyond the ambition of attaining a high position he had no personal regard for Mormonism. It is believed by many of the old Mormons that he always entertained the hope of becoming Joseph's successor, and standing at the head of the church. He has no natural religious nature; indeed, he is at times a positive sceptic. He has made the church a stepping-stone to temporal prosperity, and the Mormon people have been the pliant tools with which he has carved his fortune.

In those days he was struggling with poverty, going on missions, as the apostles of old were commanded to do, and as all these new apostles did, in their first days of apostle-ship, "without purse or scrip;" and to my mother the "Apostle" Brigham was invested with all the attributes which belong to an earnest nature, intensified by deep religious faith. In short, he was, as she regarded him, a creature of her imagination, and utterly unlike his real self as she came at length to know him.

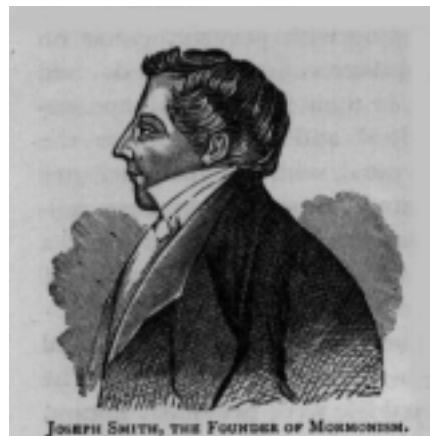
The year following my father's arrival in Kirtland, and his first meeting with my mother, they were married. The first few months of their married life were peculiarly happy, and they prospered beyond their most sanguine expectations. My father was a wheelwright by trade, and directly on reaching Kirtland built a wagon manufactory, and

JOSEPH SMITH: "PROPHET, SEER, AND REVELATOR." 40

started in business for himself. He was eminently successful in his undertaking, and made money sufficiently fast to suit his own ideas and ambitions. He built a cosy little house, and carried my mother to it; and there, for the first

time since she was a little child, she knew what it was to have a home – a genuine home! Not a mere resting-place, where she felt herself an intruder, but a place in which she was a mistress, over which love and she held absolute and undisputed sway.

It was during that happy period, the only happy time in her whole life, that she fitted herself to teach. She was an indefatigable student, and she made the most and the best of her time. At that time she studied to satisfy her intense craving for knowledge, and as a pleasant recreation, with no thought that she might



some day have to turn her studies to practical account. She had not then been introduced to the doctrine of "plural wives," and its attendant "glories," which, being defined, meant miseries and torture. And the definition has never been altered, and never will be, until women's natures are most radically changed.

As I said before, my father was prospering in worldly affairs, and when it was "revealed" to Joseph Smith that in addition to the profession of "Prophet," he should add that of banker, he assisted Smith in founding the "Kirtland Safety Society Bank," by promising to deposit all his money therein; in short, giving Smith all that he possessed outside of his house and shop towards completing the amount necessary for a capital on which to start the new enterprise. When the

THE BANK FAILS, AND THE "PROPHET" FLEES. 41

bank failed, which it did very shortly after its establishment, my father, of course, lost every cent which he invested. He was intensely disgusted with the whole proceeding, which, if it had happened in the Gentile world, would have been termed swindling, and Smith would not have been easily let off by the mere calling of names. Many Gentiles, who had suffered by the failure, were not so lenient as Smith's followers, and demanded that the Prophet should answer to the complaint of swindling before the United States court. But, as usual, he eluded the officers of justice, and all attempts to arrest him were unavailing.

The poor Saints, although losing, many of them, all their hard-earned savings, were still loyal to their leader,

and excused him on the ground that “he had lost the Spirit” for the time, and the revelation was not of divine origin; although he was unconscious of that fact, and received it in good faith. My father, however, not so ready to excuse what seemed to him an act of premeditated dishonesty, and having very little faith in “revelation” at any time, was very bitter in his denunciations; and it was only by my mother’s influence, who still clung fondly to her faith, that he did not then renounce Mormonism. Although she has never openly acknowledged it, I think that my mother has since often regretted her steadfast adherence to the church at that time. Her loyalty and persistence brought upon her the unhappiness of life, and finally plunged her into such utter misery as only polygamous wives can experience. Her religion, that was to be so much to her, brought her not one ray of comfort, but in after years blighted her domestic life, and laid upon her a cross almost too heavy to be borne. But I must do her the justice to say, that through it all she has never complained, but has endured her sufferings in silence, and met her woes with patience.

This unfortunate revelation of the Prophet’s, together with other somewhat questionable business transactions, and the

A NEW “ZION” ESTABLISHED. 42

consequent growing prejudice of the people of Ohio against him and his followers, made it necessary for the Saints to seek some other place, where they might build their “Zion.” It was certain that the Lord did not favor Ohio; and about that time he “revealed” to Joseph that the place he had selected in which to establish His temporal kingdom was Missouri. This was to be the Mormon Canaan, the land which they—the chosen people of the Lord—should enter and possess. To be sure, He had revealed the very same thing concerning Kirtland; it was there that he declared “He had established His name for the salvation of the nations.” But according to the Prophet’s later explanation, Satan was striving to break up the kingdom, and the spirit of “apostate mobocracy” raged and grew hotter, until Smith and his confederate, Sidney Rigdon, were obliged “to flee from its deadly influence, as did the apostles and prophets of old;” and “as Jesus had commanded his followers, when persecuted in one city, to flee to another,” so these two worthies left the “chosen city of the Lord” most unceremoniously, under cover of darkness, pursued by officers of the law, and never returned to it again. But from Missouri Smith sent messages and exhortations to those of the Saints who still remained faithful, “to gather quickly to Zion.”

Very many members of the church apostatized at that time, and the numbers of the faithful “chosen” were decidedly lessened. Among those who remained unshaken was my mother, who in her almost fanatical blindness, ac-

cepted the Prophet’s explanations, and was still willing to be led by his revelations. My father was held by his affection for her rather than by any conviction of the “divine leading” of Smith, whom, indeed, he distrusted almost entirely; and it was in compliance with my mother’s ardent wish to follow her prophet, and to establish herself and family in Zion amidst the Saints, that my father finally decided to emigrate with the remnant of the church to Missouri.

SUFFERINGS OF THE PERSECUTED SAINTS. 43

He settled in Daviess County, about thirty miles from Far-West, where the body of the Saints were located, and was again tasting the sweets of prosperity and domestic comfort, when the Missouri war broke out, and he was obliged to remove his family, in the greatest haste, to Far-West for their safety, leaving the house and property to be confiscated by an angry mob.

This was the second time, since the casting his lot with the Saints, that all my father’s possessions had been suddenly swept away, and this last would have discouraged him sadly had it not made him so indignant to see the injustice which was shown by the Gentiles to the Mormons; and he assisted in guarding the lives of the Mormon people, and the remnant of property which was left to them, until such time as they could find another home.

During this time my mother’s sufferings were intense. Many of the houses had been burned by mobs, and she, and many other women in as severe straits as herself, were compelled to live as best as they could, exposed to the wind and rain, and without any proper shelter, during almost the entire winter, with two little children, one little baby only a few months old, and the other about two years old. In addition to all the discomforts of the situation, she was always in constant terror of an attack by the infuriated mobs, who were waging a genuine war of extermination with the suffering Saints. As is always the case with a religious war, the feeling was intensely bitter. The Gentiles had no charity for the Mormons, and would not tolerate their faith nor them. The Mormons returned the hatred of the Gentiles with interest, and considering themselves the chosen of the Lord, selected by Him to the exclusion of the rest of the world, of course argued that whatever they did could by no possibility be wrong, and they returned their ill-treatment with interest.

Although there had been, always, a strong prejudice against the Mormons in Missouri, as in other states where

SIDNEY RIGDON’S FAMOUS DECLARATION. 44

they had lived, it was not until after Sidney Rigdon made

his famous incendiary speech, at the commencement of the foundation of the new Temple at Far-West, on the 4th of July, 1838, that the feeling broke into anything like aggressive hostilities.

Rigdon had embraced Mormonism in 1830, and had been ever since that time an ardent Saint. He was a Campbellite preacher in Ohio at the time of his conversion, which was accomplished under the teachings of Parley P. Pratt, a man who played quite an important part in early Mormon history. Rigdon was a very fluent speaker, much revered by the Saints on account of his eloquence, which, it must be confessed, was decidedly of the "buncombe" order. For a long time he was the intimate friend and chief counsellor of Joseph Smith, was connected with him in the Kirtland Bank swindle, and escaped with him to Missouri.

It had been revealed to the Prophet Smith that another temple must be built to the Lord in the new Zion, since the one at Kirtland had been desecrated by falling into Gentile hands, and Rigdon was chosen to make the speech on the occasion of laying the first foundation-stone of this sacred edifice.

The "Champion of Liberty," as Rigdon was called by his admirers, were more bombastic and more denunciatory than usual. He surpassed himself in invective and maddened the already prejudiced Missourians, who were only waiting for some excuse to quarrel with their unwelcome neighbors. Among other absurd things, he said:

"We take God and all the holy angels to witness, that we warn all men to come on us no more for ever. The man or set of men that attempts it, does so at the expense of their lives. The mob that comes to disturb us we will follow until the last drop of their blood is spilled, or else they will have to exterminate us. We will carry the war into their own homes and families. No man shall come into

GREAT EXCITEMENT AMONG THE SAINTS. 45

our streets to threaten us with mobs; if he does, he shall atone for it before he leaves the place. We this day proclaim ourselves free, with a purpose and determination that can never be broken. No, never! No, never!! No, never!!!"

This speech fired the excitable nature of the Saints, and they were aroused to a high pitch of warlike enthusiasm. Already, in imagination, they saw Missouri conquered, and the church in possession of the entire state. There could be no doubt of the final result, for this was the Promised Land into which they had been led by the hand of the Lord.

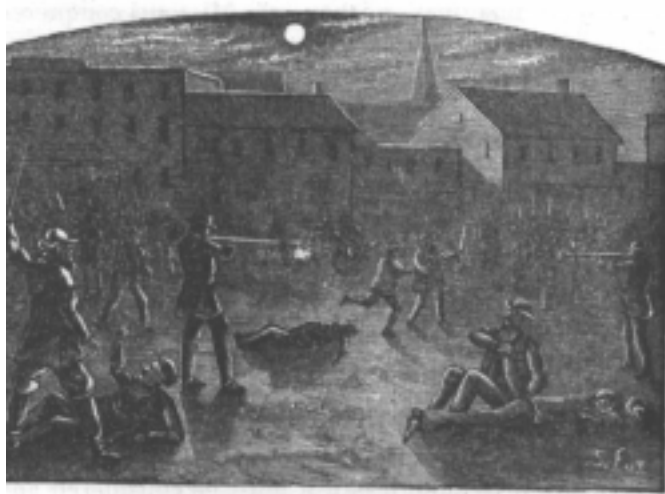
With the superstition which characterizes this people, they turned every accident or occurrence into some sign from Heaven, and it was always interpreted to promise success to them and confusion to their enemies. On this day of celebration the Mormons had erected a liberty-pole in honor of the occasion; in the afternoon it was struck by

lightning, shivered to atoms, and fell, its flag trailing in the dust. There was rejoicing among the Mormons; that was certainly an omen of the speedy downfall of their enemies. It seems now as though – if it must be considered an omen of anything – that it was prophetic of the uprooting and scattering of this people, so soon was it followed by their expulsion from the state.

The feeling of bitterness between the two contending factions grew more intense daily, and each party was eagerly watching for some acts of violence from the other. The next month, at the election, the war commenced in earnest. A man named William Peniston was candidate for the legislature. The Mormons objected to him on the ground that he headed a mob against them in Clay County. The Missourians, aware of this objection, endeavored to prevent the Mormons from voting, and a fight ensued, in which the latter proclaimed themselves victorious. Gallatin, the court town of Daviess County, was soon

THE NIGHT OF TERROR. 46

after burned by the Mormons. Then commenced robbing, plundering, and outrages of every kind by both parties. It was a season of the wildest confusion, and both sides were blinded with passion, and lost sight of reason, toleration, and, above all, Christian forbearance. It was a positive reign



of terror. Houses, barns, and haystacks were burned, men shot, and all manner of depredations committed.

It is impossible for me to say which party was the principal aggressor; probably there was an equal blame on both sides; but I have been informed that Joseph taught his followers that it was right, and "commanded of the Lord," for them to take anything they could find which belonged to their enemies, in retaliation for the wrongs which be-

longed to their enemies, in retaliation for the wrongs which they had suffered at their hands. I can more easily believe this to be true, because the spirit of the Mormon Church has always been that of retaliation. The stern old Mosaic law, "An eye for an eye, and a tooth for a tooth," is in full force among them, and is not only advised by the leaders, but insisted upon by them. Indeed, they have added to its severity, until now it stands, "A life for an offence, real or

THE DANITE BAND ORGANIZED. 47

suspected, of any kind." In support of this they refer to the Israelites "borrowing" jewelry from the Egyptians before they took their flight from Egypt; and they quote, "The earth is the Lord's, and the fullness thereof;" and as they claim to be the Lord's particularly applicable to the situation, and all the excuse they need to give for any irregularities in the way of appropriating other people's property. They are merely coming into their inheritance.

At all events, the people were not slow to obey the command of the Lord and counsel of Joseph, and they displayed their spirit of obedience by laying hold of every kind of property which came within their reach. In the midst of these troubles, Joseph came out to Daviess County to a town called "*Adam-ondi-Ahman*," named, of course, by revelation, and meaning, when translated, "The valley of God in which Adam blessed his children;" said to be the identical spot where Adam and Eve first sought refuge after their expulsion from Eden. Upon his arrival, he called the people together, and harangued them after this mild and conciliatory fashion: "Go ahead! Do all you can to harass the enemy. I never felt more of the spirit of God at any time than since we commenced this stealing and house-burning." My parents were living at Adam-ondi-Ahman at that time, and were present when Joseph delivered this peculiarly saint-like address.

About this time the Danite bands were first organized, for the purpose of plundering and harassing the people of the surrounding country. I have been told this by a person who heard the oaths administered at a meeting of the band in Daviess County. They were instructed to go out on the borders of the Settlements, and take the spoils from the "ungodly Gentiles;" for as it is written, "The riches of the Gentiles shall be consecrated to the people of the house of Israel?"

THE PROPHET SMITH TAKEN PRISONER. 48

Joseph Smith always denied that he had in any way authorized the formation of the Danite bands; and, in fact, in public he repeatedly repudiated both them and their deeds of violence. At the time of which I speak, however, Tho-

mas B. Marsh, who was seen the president of the "twelve apostles," together with Orson Hyde, who now occupies that post, apostatized. Both subsequently returned to the bosom of the church, making the most abject submission. Poor Marsh died, crushed and broken-hearted. Hyde's heart was of tougher composition, and he still lives; but Brigham will never forget or forgive his apostasy.

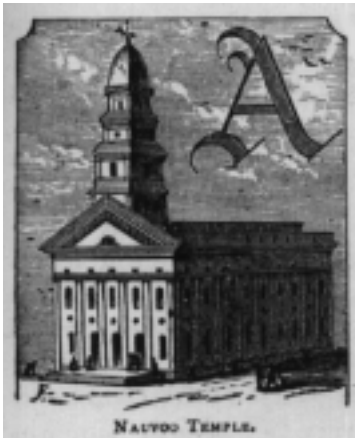
While both Marsh and Hyde were separated from the church, they made solemn affidavits against Joseph and the Mormons in general, accusing them of the grossest crimes and outrages, as well as of abetting the Danites and their deeds. The cowardly Apostles afterwards declared that these affidavits were made under the influence of fear. That is very probable, but at the same time there can be no real doubt that there was a larger amount of truth in what they affirmed than jealous Mormons would be disposed to admit.

The outrages committed by these Danites, and others like them, caused the expulsion of the Saints from Missouri. Joseph and about fifty of his followers were taken prisoners, and between his arrest and imprisonment, and the final exodus from the state, there was great suffering among the Mormon people.

CHAPTER II

FOUNDING THE NEW RELIGION ASSASSINATION OF JOSEPH SMITH

The Saints expelled from Missouri.—They cross the Mississippi into Illinois.—Forming a New Settlement.—Arrival in Quincy.—A Kind Reception.—The city of “Nauvoo” Founded.—A New Temple Begun.—Great Success of the Foreign Missions.—The Saints flock from Europe.—Thousands assemble in Nauvoo.—The Prophet Joseph applies for a City Charter.—Nauvoo Incorporated.—The Saints Petition the National Government.—The Prophet visits Washington.—His Interview with President Van Buren.—He coquets with Politics.—He Stands on the Precipice.—The Saints in Danger.—The Prophet Smith Nominated for President.—He tries to find the “Golden Way.”—Mormon Missionaries preach Politics.—The Prophet looks towards the Pacific Coast.—The Blind Obedience of the Saints.—The Real Devotion of their Faith.—Gentile Opinions.—How Boggs was shot in the Head.—The Spiritual Wife-Doctrine.—Dr. William Law Protests.—Terrible Charges against the Prophet.—The “*Nauvoo Expositor*.”—The Prophet Surrenders.—He is Murdered in Jail.



AFTER this crime succeeded crime, and the state of affairs grew worse daily. The Mormons were getting decidedly the worst of the warfare, and their opponents showed them no mercy. At the massacre at Haun's Mills, for instance, men, women, and children were shot down in cold blood by a

company of the Missouri militia, the houses plundered and burned, and the clothing even stripped from the dead bodies.

There had been inhuman murders in other places, men

50 THE SAINTS EXPELLED FROM MISSOURI.

and women alike falling victims to the fury of the mobs; there had been a battle fought at Crooked River, and several skirmishes between the Mormons and Missourians,

exaggerated reports of which had spread through the country like wildfire. The whole state was in arms against the Mormons. The governor issued an order of expulsion, thinking it the surest way to quell the disturbance, which had almost grown beyond him, and gave the Saints three months in which to leave the state. Every Mormon was to be out of the state at the end of that time, except those who were in prison. Of them the governor said, “Their fate is fixed ; the die is cast ; their doom is sealed.”

As on the occasion of the removal from Ohio, there was considerable apostasy in the Church. Many persons grew discouraged, and their faith wavered. In following Smith they had been led from difficulty into danger, had suffered persecution and poverty, and were now driven from their homes to seek refuge in some more hospitable spot. Every man's hand seemed turned against them, and they had grown tired of perpetual warfare. If God had ever called, He had surely deserted them now, and there was no use in their longer undergoing trial and suffering.

Those who remained firm were still strong in the faith ; stronger, if possible, than ever. Joseph was their Prophet, and they clung to him and his revelations with unshaken confidence. “Blessed are they who are persecuted for righteousness' sake,” was a favorite and comforting quotation at that time. They were cheered by frequent letters from Joseph, written in prison, as they journeyed towards Illinois, which was the next point towards which they turned their feet, already weary with wandering. On receiving the order of expulsion, the Saints pledged themselves never to cease their exertions until every one of their faith was out of the state ; and to accomplish this within the time required , they worked unceasingly, through sickness, poverty, and privation.

CRUEL PERSECUTION OF THE HELPLESS. 51

My mother has often described to me this enforced journey. She was always deeply moved, and never spoke of it that the hot tears did not rush to her eyes, and her voice quiver with indignation. The journey was taken in the dead of winter. Many of the women and children were already ill from exposure, yet they were obliged to leave the state with the rest ; and although everything was done for their comfort that could well be done, yet their sufferings were most intense. They were robbed of their horses, and were obliged to make their escape with ox-teams, crossing those twenty-mile prairies, facing cold, wintry winds without even a cover to the wagons. My mother held her two infants close in her arms during all the long, tedious journey, to keep them from perishing. She had but one dress to wear, as she had to lease Daviess County in great haste, taking only her children with her ; and on her arrival in Illinois she was entirely destitute, her clothing being literally torn

in pieces. In the spring of 1839 all were safely landed across the Mississippi River, where they were joined in April, soon after their arrival, by Joseph and his fellow prisoners, who had “miraculously,” as Joseph said, made their escape from their enemies.

The joy of the Saints was very great at his arrival. The waning courage was restored, wavering faith was strengthened, and they were all ready to enter the next scheme which his prophetic soul should propose, and to follow blindly and unquestioningly the next “revelation.”

The feeling of the Mormon people towards the Missourians is very bitter to this day, and they have never lost an opportunity in all these years of injuring them whenever it became possible. The memory of the indignities heaped upon them, and the sufferings to which they were subjected, is still most vivid. Even my mother, notwithstanding the fact of her having apostatized, and having now no interest or faith in the Mormon Church, can never forgive the Missourians. She says, “If the Mormons were the greatest

52 STEALING WOOD TO MAKE COFFINS !

fanatics on the earth, the Missourians cannot be justified in the course which they pursued. There is no doubt they were exasperated by the actions of the Mormons, and suffered loss of property, and even life, at the hands of the Danite bands ; but they need not, in the cruel spirit of revenge, punish the innocent women and children, for it was on these that the blow fell the hardest. It was they, who had no part in the bringing on the trouble, who were to suffer in retribution for the misdeeds of others.”

Notwithstanding all that had taken place in Missouri, some of the more enthusiastic Saints believed that it was the promised land, and that some time they should come in and possess it. Indeed, that belief has prevailed among some of the older Mormons until within a very short time. Brigham has preached it and promised it ; but now he says very little about it, and when he does he is wise to add, “if the Lord shall will it so.” The present indications are, that the Lord will not “will it so,” and all the Saints have contentedly accepted Utah as “Zion,” in the face of “revelation.”

In giving, thus briefly, a sketch of the “Missouri war,” I tell the story as I have always heard it, since I was a child, from my parents, who were in the midst of it, and who were rendered homeless and poor by it. Although always hearing it from the Mormon side, I must, to do the narrators justice, say they have never attempted to hide any part of the provocation which the Saints gave ; and they now hold Joseph responsible for it, by his, to say the least, unwise teachings.

It is not very long since I was talking with a person

who was with the Mormons in Missouri and Illinois. He said that Joseph not only advised his people publicly to plunder from the Gentiles, but privately ordered them to do so. At one time he was himself sent by the Prophet to steal lumber for coffins. He went with a party of men down the river, loaded a raft with lumber from a Gentile saw-mill, and brought it up to the “City of the Saints.” Another man,

53 STEAL FIRST AND PRAY AFTER !

now a bishop in the Mormon Church, told my mother that he was deputed by Joseph to go and take some cattle, and drive them to the city. As he was entering the town on his return from his successful marauding trip, he was called into a house, where there were sick persons, to anoint and pray for them in connection with another elder. On meeting this elder afterwards, he remarked, “I have often wondered that the Lord listened to our prayers in behalf of the sick under such circumstances.” The elder replied, quietly, “I had not been stealing.”

Had such teachings been given by the Gentiles, and followed by their people, it would have been sin. But with the Mormons it was always “the will of the Lord,” and in His name they committed the crimes that produced disaster and disgrace among the people of Missouri, and finally resulted in their expulsion from that state. Thus it was that at length we find them driven out by violence from among a people who at first had received them with the utmost friendliness, and forced to seek refuge on the farther shore of the Mississippi, despite the promise which Joseph had so often given them, ““in the name of the Lord,” that Missouri should be the abiding-place of the Saints.

Joseph, however, still continued to assert that the Saints “should return again and build up the waste places of Zion,” and pointed out Missouri as the spot which was to be the “central stake” from which he was eventually to rule all America; but the fact remained that the people must have homes until such good time as they might be allowed to “come again to their own.”

They had landed at Quincy, Illinois, and had been very kindly received by the residents. On their arrival they at once commenced searching for a place to settle, and build another “stake;” and the place finally selected by the Prophet was situated on the Mississippi River, about forty miles from Quincy. It was first called Commerce; but this name being considered altogether too matter-of -fact and

54 HOW NAUVOO, THE NEW ZION, WAS BUILT.

practical, it was named, by inspiration, NAUVOO, which, being translated from the “Reformed Egyptian,”—the language in which all revelations were first given—means “The

Beautiful.”

The new city grew rapidly; another Temple was commenced by command of the Lord, and the people were adjured not to cease work upon it until it was finished; all the Saints were commanded to gather there as soon as it was practicable. Missionaries were sent to Europe, and converts flocked from thence to Zion. Never were missions crowned with greater success than those that were established in Europe by the Mormon Church. The elders went first to England, from there to Norway, Sweden, Denmark, Switzerland, France, and they even attempted Italy, but with so little success that the mission there was speedily abandoned. Indeed, the southern countries of Europe did not seem to have taken kindly to the new doctrine of the Saints and evinced but the slightest interest in the establishment of a “spiritual kingdom on the earth,” and paid no heed whatever to Joseph’s revelations. But hundreds of converts were made among the English and Scandinavian people, and they all evinced a strong desire to “gather to Zion,” and considered no sacrifice too great to be made to facilitate their emigration. Most of them were from the poorer classes, but some among them were persons of considerable wealth, and many were from the comfortable middle class of farmers and trades people.

The people of Illinois were inclined to be very friendly with Mormon people, and to make up by sympathy and kindness for the treatment which the Saints had received in Missouri. But, as has invariably been the case, the Mormons, by their own acts, managed to turn these friends into enemies, and to embroil themselves in more quarrels.

The people in the surrounding towns found them troublesome, and most undesirable neighbors; for in spite of their kindly reception, Joseph did not cease his injunctions to

55 HARD-HEARTED FOLKS AT WASHINGTON.

“get all you can from the wicked Gentiles,” and the consequence was perpetual trouble and constant complaint.

Early on his arrival at Nauvoo, Joseph applied to the Illinois legislature for a city charter, which was granted at once. This charter was extremely liberal, and by its ambiguous wording deceived the legislature, they considering it straightforward and honorable, while really it gave Joseph unlimited power in the government of the city, without regard to state or national laws, and rendered it impossible that he could be held prisoner, even if arrested. He had the right to release himself: the charter provided for that.

Before the establishment of the city it was “revealed” to Joseph that his people must importune at the feet of all in authority for a redress of their wrongs in Mis-

souri. They commenced with the justice of the peace; from them they went to the state officers; finally to the President himself. They prepared very carefully, and, as far as possible, very accurately, a statement of the losses of the Saints in Missouri, and Joseph Smith, Sidney Rigdon, and Elias Higbee went to Washington with it, to endeavor to seek redress through the agency of Congress.

Martin Van Buren, who was President at that time, received them with that peculiar suavity of manner for which he was specially noted, that impressiveness which expressed so much and meant so little, and listened to them with the most courteous patience. But his answer was: “Gentlemen, your cause is just, but I can do nothing for you.” The party returned to Nauvoo disappointed, but in no wise discouraged, and exceedingly indignant with the government and the entire American people, whom they considered their enemies from that moment. From the lowest officer to the highest, they considered that they had failed to meet with the slightest sympathy, and there was no desire shown to make any amends to these people. Joseph and the elders indulged in more incendiary talk than ever; but this was now devoted entirely against the government.

56 SAINTS IN “HOT WATER!”

“In the name of the Lord God of Israel,” prophesied Joseph, “unless the United States redress the wrongs committed upon the Saints in Missouri, in a few years the government will be entirely overthrown.” And again: “They all turned a deaf ear to our entreaties, and now the Lord will come out in swift fury and vex the nation.”

The troubles in Illinois culminated, as they had in Missouri, in political difficulties. The people of Illinois were growing exceedingly tired of their new citizens, whom they had welcomed so warmly, since their kindness had been returned with so much ingratitude by the Mormons; but the political leaders of the state endeavored to curry favor with Joseph, and obtain his influence, since it had been discovered that the Mormon vote was solid. Whigs and Democrats had each tried to secure them, but Smith had his own purpose to serve, and he used either Whigs or Democrats as best suited him. Neither party could rely on him or his promises, and consequently both became exceedingly hostile towards him, and were equally zealous in endeavoring to limit his power. He was, indeed, rendered perfectly independent of the state laws by the charter which the governor so readily signed, without being aware what a blunder he was committing; and the exertions of the Illinoisians were directed towards getting their charter repealed. Anti-Mormon organizations were formed for the purpose of inducing the legislature to cancel the charter, disband the Nauvoo Legion, a military organization, of which Joseph was commander-in-chief, and, if possible, to

eventually get rid of the Mormons altogether. The feeling ran quite as high as it had done in Missouri, although there were no such deeds of violence as that sate witnessed. It remained, for some time at least, a political rather than a personal warfare, and Joseph seemed for many months to maintain his position in spite of every exertion of his enemies; and, in fact, got decidedly the best of them in every way.

Joseph's political career was, to say the least, an intricate

57 THE PROPHET NOMINATED FOR PRESIDENT.

and an ambitious one. He aimed at the very highest position which the country could give him. He inaugurated a legislature at Nauvoo, in opposition to that of the state; but he took good care that it should be kept from the knowledge of all persons outside of the city, and this same legislature did, in its way, the most remarkable work. One of its acts was to nominate Joseph for the Presidency of the United States.

Clay and Calhoun were at that time rival candidates for the Presidency, and Joseph wrote to both of them, asking them what course they would pursue towards the Mormons in case they were elected. Neither of them answered in a manner to please him; they were altogether too indefinite, refusing in any way to commit themselves to the Mormon cause; and he gave them both a severe castigation, and withdrew his support and countenance from both parties; and with him, of course, went the whole body of the Mormons.

He published his own views on the national policy in a pamphlet, and announced himself as Presidential Candidate. His followers confidently believed that he would be elected. They had no idea that he could fail to attain whatever he attempted. Missionaries were sent all over the United States, proselyting and electioneering, and the Saints certainly worked faithfully to further their Prophet's ambition.

In the legislative assembly he had those friends and allies in training who were to form his cabinet when he should reach the White House. Of this assembly, Brigham Young was an important, active, and favorite member, and Joseph prophesied wonderful things of him. It is said that he even named him as his successor as leader of the Mormon people. But I think that that story is a little more doubtful.

In the midst of all this seeking after political influence, Joseph Smith must, I think, have had some idea of the hopelessness of it all, and some presentiment at least that his

58 "THE LORD'S FINGER" POINTS WEST!

failure must be followed by another exodus of the Mormon people, for as early as 1842 he began to talk of the superior advantages of the Pacific valley as a settlement, and the "Lord's finger" seemed turning slowly but surely in that direction, and it was not long before the Prophet sent a company of men to explore that, then, almost unknown country, and not long after he began prophesying that in five years' time the Saints would be located "away from the influence of mobs."

The Saints, as usual, received the prediction in good faith, and were ready to follow him wherever he should lead, notwithstanding that doing so meant giving up home, and property, and becoming poor, exiled wanderers. The devotion of this deluded, persecuted people to their false Prophet was almost sublime. In answer to his "Leave all and follow me," came the self-sacrificing words, "Whither thou goest we will go; thy God shall be our God."

Mistaken, deceived, deluded as they were, the great body of this people deserve some charitable regard, since they obeyed the dictates of their consciences, and were willing to suffer martyrdom for their religion. The great body of them are not answerable for most of the crimes committed by the command of the leaders, since they were ignorant of them, and their hatred of the Gentiles is not so greatly to be wondered at, since they suffered the persecution without even knowing that there was the slightest cause for it, except their objectionable belief. I feel that I must pay this tribute to the Mormon people. Naturally, they were a law-abiding, peace-loving, intensely religious people; their peculiar natures, touched a little with fanaticism, having that mental organization that not only accepts the supernatural, but demands it, made it the more easy for them to become the victims of a man like Joseph Smith.

The belief that they were the very chosen of God; that He revealed Himself to them through their Prophet; that He took special note of their in-comings and out-goings; that He

59 THE REAL INNER LIFE OF THE SAINTS.

led their way in all their wanderings, sometimes in thorny paths, sometimes through pleasant places—made them positively heroic in their devotion. I hold that their earnestness and singleness of purpose ought to win them a certain degree of respect, mingled with the intensest pity that they could become the dupes of such unscrupulous, overbearing, unprincipled men as their leaders have proved themselves to be. They have been blinded by fanaticism, and led by false representations. Kept in a community by themselves, forbidden any intercourse with the outside

world, they have known nothing outside of Mormonism except what their rulers have chosen to tell them, and that has never been the truth. They have believed that every man's hand was against them; that they were literally "persecuted for righteousness' sake;" and they have been taught that the Lord commanded them to hate all persons not of their belief, and that it was an act pleasing to Him whenever a Gentile was put out of the way. Without being murderers at heart, they have been taught that murder is part of their religion, a vital portion of their worship. I shall explain that belief more fully presently, when I come to speak of the "Blood- Atonement."

The Gentiles have had very little opportunity, until lately, of mingling at all with this people; and they have, quite as naturally on their part, judged the Mormons to be a bloodthirsty, cruel, dishonest, and licentious people, who not only did not merit toleration, even, but ought, indeed, to be utterly exterminated. No good could possibly come out of Nazareth, they thought; and a person avowing himself a Mormon has not been so much an object of hatred as of loathing and contempt.

Mind you, I am not upholding the Mormon faith; I consider it the falsest, most hypocritical, and most cruel belief under the sun. Although its founder arrogated to it the title of the "Church of Jesus Christ," there is nothing Christ-like in its teachings or in its practice. Its leaders always

60 POOR BOGGS IS SHOT IN THE HEAD.

have been, and still are, supremely selfish, caring only for their personal aggrandizement, disloyal to the government under which they live, treacherous to their friends, revengeful to their foes; insincere, believing nothing which they teach, and tyrannical and grasping in the extreme, taking everything that their lustful eyes may desire, and greedy, grasping hands can clutch, no matter at whose expense it may be taken, or what suffering the appropriation may cause. But the people themselves have no part in the treachery, revengefulness, hypocrisy, or cupidity of their leaders, and should be judged from an entirely different standpoint.

In 1842 Governor Boggs, of Missouri, was shot at and wounded severely in the head. This act was suspected to have been done at the instigation of Joseph, and the feeling against him grew stronger than ever. It was with considerable difficulty that his followers prevented his seizure and forcible abduction into Missouri. He was very nearly in the power of his enemies several times; but the devices of the Missourians were nothing compared to the wiles and cunning of the crafty Prophet and his officers. The governor of Illinois attempted to arrest him, but found the warrant of apprehension set aside by the charter which he himself had signed. In fact, it was found that the law was pow-

erless to touch the Prophet, and he could afford to set it at defiance. With that charter to uphold him, and the "Nauvoo Legion" to defend him, he, for a time, completely baffled his enemies.

About this time an added reason was found for hating and dreading the Mormon people and their influence. The "Spiritual-Wife" doctrine was hinted at just at this juncture, and this created even a greater disturbance than the political difficulties had done, since this caused a large apostasy, and divided the church against itself. The accusations that some of the apostates brought against Smith were damaging in the extreme.

61 THE DOCTOR'S WIFE MAKES AN UGLY "REVELATION."

One of his chief accusers was a man named William Law, who had been his earnest friend and one of his counsellors. The Prophet had no stancher friend or warmer defender than Law, and he was also esteemed by all the Mormon people, as well as by Smith himself. He strongly disapproved of some of Joseph's acts, and finally felt obliged to withdraw from him altogether.

After his apostasy, he, with some other disaffected Mormons, among whom were his brother, Wilson Law, Dr. Forster, William Marks, and the Higbee brothers, all men of standing and influence among the Saints, commenced to hold meetings in a grove on Sundays. This grove was a mile from the place where the Mormons held their regular services; yet the parties of the Saints were accustomed to go to the other meeting to hear what was said and report to the Prophet. So he was kept well informed of the movements of the apostates, and their attitude towards him and the church.

At one of these meetings, William Law electrified and almost stunned his listeners by testifying that the Prophet had made dishonorable proposals to his wife, Mrs. Law, making the request under cover of his asserted "Revelation," that the Lord had commanded that he should take spiritual wives, to add to his glory. He also stated that Smith made his visit to his wife in the middle of the night, when he knew her husband to be absent. Mrs. Law was present, and her husband called upon her to testify as to whether he had made the statement correctly. She corroborated all that he had said, and added that Joseph had asked her to give him half her love; she was at liberty to keep the other half for her husband.

The Higbees testified, at the same meeting, to having frequently seen Joseph's horse standing for a long time before the door of certain improper resorts. This statement was certainly untrue, and was probably made under a mistake. The greatest excitement prevailed after this meeting, and the feeling ran very high between the contending fac-

62 THE "NAUVOO EXPOSITOR" COMES TO GRIEF.

tions of the church. Joseph and his adherents, on their part, charges some of the apostates with gross immorality, and they retaliated by saying they had only followed the teachings of Smith. Criminations and recriminations were hurled furiously at each other by the two parties.



Burning of the Newspaper Office

Law and some of his associates started a paper called the "*Nauvoo Expositor*," which they intended to devote to the criticism of Smith's policy, and the denunciation of his character. As may be imagined, it was not a very long-lived sheet, only one number being issued. Enraged by its plain speech, Joseph and some of his followers destroyed the building, broke the machinery, and threw away the type, in their strenuous endeavors to suppress "the freedom of the press."

Affairs had reached such a crisis, that to allay the excitement and to explain some of his "peculiar" moral weaknesses, the Prophet found it necessary to produce the famous "Revelation," giving the most unbridled license to all the worst passions of their nature. This "Revelation" was intended to silence the noisy clamorings of the Saints; for who

63 HOW "CELESTIAL MARRIAGE" WAS INVENTED

of them would venture to question the convincing "Thus saith the Lord."

It was only given to the faithful in Zion. Its existence was denied loudly, if in any a whisper of it reached the outside world, and the missionaries were cautioned to

keep utter silence upon the subject. Among the Saints it was received most reluctantly. The women, especially, felt that a cross was being laid upon them greater than they could bear, and many openly rebelled. They felt that some great trouble was come upon them, but they did not then know the intense bitterness of it, nor what the moral results would be. The majority of them did not believe that they would suffer personally from it; but, alas! They little knew how easy it would be to convince a man that positive wrong would become moral right, when all legal restrictions were removed, or when the conscience could be so easily soothed by the opiate of "Revelation."

Joseph's career, after producing his "Celestial Marriage" cheat, and palming it off on his followers with the blasphemous "Thus saith the Lord," was very short. He was induced to surrender himself to the authorities, and with his brother Hyrum, the Apostle John Taylor, and the Apostle Willard Richards, was placed in the Carthage jail.

It was feared by the Mormons, and by some of the Gentiles, that attempts would be made to massacre him in prison; but Governor Ford, under whose protection he was, seemed to apprehend no danger, and placed no extra guards about the prison. He himself went from Carthage to Nauvoo, to see personally into the condition of affairs there, and also to assert his authority, but took no measures for a redoubled care and watch over the prisoners. While he was away the jail was attacked, and the Prophet and his brother Hyrum assassinated. Their companions escaped with wounds.

The history of Joseph Smith is one of the most remarkable on record. From an ignorant, superstitious farmer's boy, he became "Prophet, Seer, and Revelator," founder

64 DEATH OF THE PROPHET SMITH

of a new religion, which was to make his name known, not only in his own country, but over the world; made by "Di-



Assassination of Joseph Smith and his Brother Hyrum

vine appointment” “God’s Vicegerent upon the earth, and Religious Dictator to the whole world.” So much for his spiritual titles. He was no less fortunate in earthly honors; being President of the “Counsel of Fifty,” chief of the legislature of Nauvoo, and Mayor of the city; and at last he aspired to the Presidency of the United States—a position, it is needless to say, which he did not attain.

It is safe to believe that no one man can wear all these “honors” without growing somewhat dizzy under them; and it is no wonder that the Prophet Smith overreached himself at last, and fell a victim to his overweening ambition and stupendous self-esteem, which probably made him believe that he could accomplish impossibilities.

CHAPTER III.

THE "REVELATION ON CLELSTIAL MARRIAGE." —TROUBLE AMONG THE SAINTS.

The Announcement of Polygamy.—"*Celestial Marriage*."—Joseph "sets himself Right."—Mrs. Smith is very Rebellious.—Mrs. Smith's Adopted Daughter.—The Prophet too fond of Fanny. —Mrs. Smith takes her in Hand.—Marital Storms.—Oliver Cowdery called In.—He goes and "Does Likewise."—Joseph first Preaches Polygamy.—The Saints Rebel.—The Revelation given in Secret.—Eleven "*Adopted Daughters*" sealed to the Prophet.—A Domestic Squall in the Prophets house.—Nancy Rigdon Insulted by Joseph.—Sidney's Zeal Grows Cold.—How Celestial Marriage was Introduced.—Mr. Noble begins to Build up his Kingdom.—The first Plural Marriage.—False Position of the Second Wife.—John C. Bennett.—His Profligacy and Crimes.—He Apostatizes and Writes a Book.—Joseph Defends Himself.—Apostasy of an Apostle's Wife.—The Prophet in Difficulties.—The Revelation on "*Celestial Marriage*."

AFTER the Revelation on Celestial Marriage was publicly announced, in 1852, it was stated that Joseph Smith first produced it in 1843; but there were, no doubt, hints of this new doctrine at a much earlier date. It is generally believed, and in fact well known by many of the old Nauvoo Mormons, that he had it in contemplation at a much earlier date; certain in-

discretions rendering it necessary that he should find an excuse of some kind for acts that were scarcely consistent

66 THE PROPHET'S "PATERNAL" AFFECTION!

with his position as "Vicegerent upon earth," and set himself right, not only with his followers,

but with Mrs. Emma Smith, his wife, who objected very decidedly to some of his prophetic eccentricities.



Mrs. Smith had an adopted daughter, a very pretty, pleasing young girl, about seventeen years old. She was extremely fond of her; no own mother could be more devoted, and their affection for each other was a constant object of remark, so absorbing and genuine did it seem. Consequently it was with a shocked surprise that the people heard that sister Emma had turned Fanny out of the house in the night.

This sudden movement was incomprehensible, since Emma was known to be a just woman, not given to freaks or caprices, and it was felt that she certainly must have had some very good reason for her action. By degrees it became whispered about that Joseph's love for his adopted daughter was by no means a paternal affection, and his wife, discovering the fact, at once took measures to place the girl beyond his reach. Angered at finding the two persons whom she most loved playing such a treacherous part towards her, she by no means spared her reproaches, and, finally, the storm became so furious, that Joseph was obliged to send, at midnight, for Oliver Cowdery, his scribe, to come and endeavor to settle matters between them. For once he was at wits' end; he could face an angry mob, but a wronged woman made a coward of him at once.

The scribe was a worthy servant of his master. He was at that same time residing with a certain young woman, and at the same time he had a wife living. He had taken kindly to Joseph's teachings, although he by no means coveted publicity in the affair; and after seeing Mrs. Smith's indignation he dreaded exceedingly lest Mrs. Cowdery should discover that he was practicing his new religious duties with another woman.

The worthy couple—the Prophet and his scribe—were

67 THE "ELECT LADY" REBELS.

sorely perplexed what to do with the girl, since Emma refused decidedly to allow her to remain in her house; but after some consultation, my mother offered to take her until she could be sent to her relatives. Although her parents were living, they considered it the highest honor to have their daughter adopted into the Prophet's family, and her mother has always claimed that she was sealed to Joseph at that time.

The first public announcement Joseph ever made of his belief in the plurality of wives was at Nauvoo, in 1840. In a sermon one Sunday he declared that it was perfectly right in the sight of the Lord for a man to have as many wives as he pleased, if he could evade the laws of the land.

Said he:

"People of polygamous nations will be converted

to the church, and will desire to gather with the Saints to Zion; and what will they do with their wives? We must have polygamy among us as an established institution, and then they can bring all their wives with them.”

He referred to the Bible to sustain his position, and grew very eloquent on the subject. He seemed determined not only to maintain the doctrine to his own satisfaction, but to convince his people of its truth and its desirability.

As may readily be imagined, it caused the greatest excitement and the indignation in the church; and many threatened to abandon the faith. The women most especially were aroused, and they declared they never would accept a doctrine so hateful. It was the first open rebellion against any of the Prophet’s teachings by his most devoted followers, and he was wise enough to see his mistake, and to rectify it. Evidently, as he said to certain followers, it was “too soon for the Lord to reveal Himself upon this subject.”

The following Sabbath he arose, and said he wished to retract what he said the Sabbath before; he was at that time only trying the Saints, to see what they could bear.

The Revelation at first was made known only to a few of

68 ELEVEN “ADOPTED DAUGHTERS” OF THE PROPHET.

Joseph’s most intimate friends, and they were solemnly bound to keep its existence a secret; but in some was it became known very generally that there was such a Revelation, although it was not given to the world until 1852. It is on this ground that Smith’s sons endeavor to palm the Revelation on to Brigham, and deny that their father ever intended to have polygamy become a church institution. The elder Mormons, who were at Nauvoo, among whom are my parents, know better that this, however, and also know the exact time when the “Revelation” was first talked of. If Smith was not a polygamist, his sons must allow that he was a libertine, or an advocate of free-love principles. It makes little difference which; the results are the same.

The wife of the Prophet took no more kindly to his new doctrine of Celestial Marriage that did the rest of the Mormon women, and no woman of them all allowed her objections to become so widely known as Mrs. Smith. She knew her husband’s nature too well to believe in the Divine origin of the system, and she fought it persistently during his lifetime.

At one time he had eleven young ladies living in his family as adopted daughters, to whom he had been sealed without the knowledge of his wife. She for some time supposed that his object in having them there was purely a charitable one. To be sure, some of them had parents living; yet there was some plausible reason always given for

having them under his roof, which none of the Saints dared to question although many of them, especially those who were growing disaffected, were dissatisfied with his reasons, and suspicious of his motives. Very little was said about it openly, until his wife saw something which aroused her suspicions, and she remonstrated with Joseph for having the girls there; but with no effect. The girls should remain—on that point he was decided.

Unlike many of the Mormon women, Mrs. Smith was not one to accept a cross of this kind submissively. She by no

69 MRS. EMMA HAS A WILL OF HER OWN.

means bowed her head, broke her heart, and silenced her lips, and allowed her husband to pursue his licentious course without opposition. When Joseph would not send away the girls, she said very quietly, but with a determination which showed she said very quietly, but with a determination which showed she was making no idle threat—“Either those girls leave this house to-night, or I do.” “Very well,” replied her husband, in a passion at having his authority questioned; “you may go, then, for I intend them to stay.”

Without another word she left the house. No sooner had she gone that he began to consider the consequences of her departure directly it should be known, and she would keep neither it nor the cause which provoked her to the step a secret. The publicity of the affair was more than he dared meet. He was not yet ready to encounter the storm it would raise. Great as was his influence over his people, he did not dare risk his popularity by such a bold move as this. Consequently he followed his wife, and prevailed upon her to return, by promising to dismiss the girls, which he did the next morning. This was her second triumph over his practice of the divine ordinance.

Emma Smith was, as may be supposed from the above narrated incidents, and energetic, strong-minded woman, possessing a great influence over Joseph, whose superior she was, both mentally and socially, when he married her. She was fond and proud of her husband during the first years of his success; but when there was any disagreement

70 THE PROPHETS LIKING FOR NANCY.

Between them, she generally got the better of him, being less passionate in temper, and more quietly decided in manner. She forced her husband to respect her and her opinions, although he was notoriously unfaithful to her during all their married life.

Several young girls left the church in consequence

of the dishonorable proposal which the Prophet made to them. One of these was a daughter of William Marks, another a daughter of Sidney Rigdon. Both these men—Rigdon especially—had been his warm friends and supporters; but this insult offered to their daughters exasperated them beyond measure, and both withdrew from him. Marks joined William Law and his apostate circle, and was as bitter in his denunciation as Law himself. Rigdon removed from Nauvoo, but still avowed himself a “true Mormon,” while he repudiated Joseph and his teachings. Other young girls made affidavits to his offers of “Celestial Marriage,” and their statements were published in many of the leading papers all over the country, creating the most intense excitement.

Joseph not only paid his addresses to the young and unmarried women, but he sought “*spiritual alliance*” with many married ladies who happened to strike his fancy. He taught them that all former marriages were null and void, and that they were at perfect liberty to make another choice of a husband. The marriage covenants were not binding, because they were ratified only by Gentile laws. These laws the Lord did not recognize; consequently all the women were free.

Again, he would appeal to their religious sentiments, and their strong desire to enter the celestial kingdom. He used often to argue in this manner while endeavoring to convince some wavering or unwilling victim: “Now, my dear sister, it is true that your husband is a good man, a very good man, but you and he are by no means kindred spirits, and he will never be able to save you in the celestial kingdom; it has been revealed by the Spirit that you ought to belong to me.”

71. HOW THE WOMEN RECEIVED POLYGAMY.

This sophistry, strange as it may seem, had its weight, and scarcely ever failed of its desired results. Many a woman, with a kind, good husband, who loved and trusted her, and a family with children, would suffer herself to be sealed to Joseph, at the same time living with the husband whom she was wronging so deeply, he believing fondly that her love was all his own.

One woman said to me not very long since, while

giving me some of her experiences in polygamy: “The greatest trial I ever endured in my life was living with my husband and deceiving him, by receiving Joseph’s attention whenever he chose to come to me.”

This woman, and others, whose experience has been very similar, are among the very best women in the church; they are as pure-minded and virtuous women as any in the world. They were seduced under the guise of religion, taught that the Lord commanded it, and they submitted as to a cross laid upon them by the divine will. Believing implicitly in the Prophet, they never dreamed of questioning the truth of his revelations, and would have considered themselves on the verge of apostasy, which to a Mormon is a most dangerous and horrible state, from which there is no possible salvation, had they refused to submit to him and to receive his “divine” doctrines.

Some of these women have since said they did not know who was the father of their children; this is not to be wondered at, for after Joseph’s declaration annulling all Gentile marriages, the greatest promiscuity was practiced; and, indeed, all sense of morality seemed to have been lost by a portion at least of the church. Shocking as all this may appear, women that were sealed to Joseph at that time are more highly respected than any others. It is said, as the highest meed of praise which can be given, that they never repudiated any of the Prophet’s teachings, but submitted to all his requirements without a murmur, and eventually they will be exalted to high position in the celestial kingdom.

72 THE FIRST “PLURAL MARRIAGE.”

Among the earliest converts to the doctrine of plural wives was a Mr. Noble, who, more impressible, or, according to Joseph, “more faithful” than any others, opened his heart very readily to receive the teachings of the Prophet, and was willing to reduce the teachings to practice. Joseph had paid his addresses to Mr. Noble’s sister-in-law, a very worthy woman, and had succeeded in overcoming her scruples so far that consented to be sealed to him.

He then advised Noble to seek a second wife for himself, and to commence at once to “build up his kingdom.” He was not slow in following his Prophet’s advice, and together the two men, with their chosen celestial brides, repaired one night to the banks of the Mississippi River, where Joseph sealed Noble to his first plural wife, and in return Noble performed the same office for the Prophet and his sister. These were the first plural marriages that ever took place in the Mormon Church, and they were obliged to be very secretly performed, and kept hidden afterwards.

The young girl that Mr. Noble married went to live with his first wife, and, as a matter of course, this arrangement





AT HER DAUGHTER'S SHAME.

produced the greatest misery to both. Outwardly they were compelled to keep a semblance of regard; but they hated each other with an intensity of hatred that cannot possibly be felt outside of polygamy. The first wife pined gradually away, until she was a mere shadow of her former self. Life for her was utterly wrecked. Compelled to share her home, her husband's affections, and his attentions with another woman, and to keep the strictest silence through it all, it is no wonder that the poor woman longed eagerly for death as a release from all her woes.

The condition of the second wife was, if possible, less enviable. A son having been born to her after her marriage to Noble, she was compelled to see herself pointed out as an object of pity, and her child branded illegitimate. She was in a cruelly false position before the world, and she was powerless to justify herself; her lips were sealed, and she, too must suffer in silence. Her parents were heart-broken at their daughter's shame. They were living in one of the eastern states, but they came instantly to Nauvoo to take their child home. She was compelled to turn a deaf ear to all their entreaties to return with them, and she could not tell them her secret. Her mother was nearly distracted when she was obliged to return home without her daughter, heart-broken and disconsolate, and bowed down with shame at her supposed dishonor. She remained at Nauvoo, and the burden of her life becoming greater than she could bear, she became insane—a common fate of polygamous wives, by the way—and remained a maniac until her death. Her son, now a man grown, and living in Utah, was the first child born in polygamy. She was an innocent, engaging young girl, and a great favorite until this sad affair occurred; her sensitive spirit could not endure the torture of exist-

ence, and she died—the first martyr to polygamy.

The first wife died soon after, literally broken-hearted. The husband has had many wives since then; indeed, he

74 VILLANIES OF JOHN C. BENNETT.

has been an indefatigable disciple of the Celestial Marriage system; but his many wives have died one by one, until he has been left alone. He is living still, and is pointed out and referred to with praise as the first man brave enough to respond to the call of Joseph Smith and become a polygamist.

One of the first persons to be initiated into the plural-wife doctrine, if not indeed Joseph's confederate in producing it, was Dr. John C. Bennett, at that time Mayor of the city, Major-General of the Nauvoo Legion, and a very great friend of Joseph. It is said that the pupil fairly outran the teacher, and his success as special pleader for the system of Celestial Marriage was so decided that he incurred the displeasure of the Prophet, and they quarreled violently. He taught the doctrine to some ladies whom Smith had intended to convert himself, and thus coming directly in contact with the Prophet and his schemes, a rupture was caused between the worthy co-workers.

Bennett apostatized, left Nauvoo, and wrote a book called "Mormonism Exposed," in which he fully ventilated the doctrine of spiritual wives which Joseph was about to introduce into the church, and accused the Prophet of the grossest immoralities. This expose created a wide-spread feeling of indignation, and, to save himself and his people, Joseph was obliged to deny all Bennett's statements; and several of the leading men and women denied them also, although they knew perfectly well that the greater portion of them was true. It is probable that the book would have had a much wider influence had not Bennett's character been so well known. He was a notorious profligate, and was pronounced by Gentiles who had known him before he embraced Mormonism to be "the greatest villain unhung."

Joseph's only method of defending himself from Bennett's attacks was to assail him in return. The raven was taunting the crow for being a blackamoor. He coupled Bennett's name with that of a lady of high standing in the

75 AN INNOCENT WOMAN ACCUSED.

Mormon community, in the most disgraceful manner, and published the scandal to a large congregation of the Saints, causing the utmost consternation and dismay. The lady in question had always been considered above reproach; never before had suspicion touched her name by even a breath,

and the accusation which Joseph brought against her seemed too horrible to believe. But the Saints could more easily credit the scandal than they could believe for one instant that their Prophet could be guilty of misrepresentation; and the general conclusion was, that the lady had fallen from her virtuous estate, broken her marriage vows, and become a creature unworthy of countenance or sympathy.

Her husband was away from home when the trouble first commenced, but returning while the excitement was at its height, his indignation and rage at the position in which his wife was placed knew no bounds. He realized the situation at once, and saw that his wife was suffering from the Prophet's jealous anger, and was simply being used as a means of revenge and retaliation on his enemy Bennett. This has been the Mormon leaders' manner of doing things from the beginning; they believed most implicitly in vicarious suffering, and it is with them always the innocent and helpless who are punished for the wrong-doings of the more powerful.

The husband of this unfortunate lady came at once to the rescue of his injured wife's reputation. He "bearded the lion in his den," and defended his wife's character in public, hurling the lie at his leader's head, and incurring anathemas in return. He did not mind them, however, but still maintaining his wife's honor in the face of everything. He was nearly insane with grief and rage, but he behaved nobly through the whole affair. He was greatly attached to the church, and could not make up his mind to forsake it, and he grieved over this action of his Prophet, but yet found an excuse for him on the ground that he had "lost the Spirit," and had been taken possession of by evil influences for a while.

76 AN ANGRY HUSBAND ATTACKS THE PROPHET

He loved his wife, and considered her terribly wronged and sinned against, and he tried by all tenderness in his power to heal the cruel hurt which she had received. His own regard for and belief in her turned the tide of public opinion again in her favor, and she has been, if possible, more highly esteemed than ever since that unfortunate accusation. In course of time her husband, who is none other than Orson Pratt, one of the twelve apostles, took several plural wives, and became so warm in his advocacy of the system that he is called "the defender of polygamy." Mrs. Pratt has since apostatized, and is working nobly against Mormonism and its peculiar system. No woman is more highly regarded by Gentiles and Mormons than she. Her husband even, although she has steadfastly refused to live in polygamy with him, and has fought it from its first introduction, still has a high regard for her, although he looks upon her as lost beyond redemption. She is now an elderly

woman, but her energy has not abated one whit, and she declares she will never relax her exertions towards putting down polygamy while she lives. If her husband is its "defender," she may be called its "denouncer," and her work is the most certain of being crowned with ultimate success.

The days that preceded the Revelation were exciting ones in the church. Apostasy prevailed to an alarming extent, and the numbers of the faithful were sadly depleted, and many more threatened to leave the church, who were finally prevailed upon to remain. So intense was the feeling that in the summer of 1843 the Prophet, moved by pressure on every side, dissatisfaction within the church and hatred and indignation without, heightened by Bennett's expose and the corroborating accounts given by apostates, was compelled to intrench himself behind a divine "revelation" to shield himself from public odium and restore the wavering confidence of his people.

It had always been a practice of Joseph, whenever he

77 THE "REVELATION ON CELESTIAL MARRIAGE."

met with any difficulty, to receive a "Revelation," which immediately put everything straight. On the present occasion he was equal to the emergency, and received that celebrated "Revelation" which then and since has constituted the sole authority in the Mormon Church for the practice of polygamy. It was at first only communicated to a chosen few, and it was not until long after polygamy had been practiced more or less openly in Utah that Brigham Young delivered it to the world in 1852. It was then published in the "*Seer*," and also in the "*Millennial Star*," under the title of

CELESTIAL MARRIAGE. A REVELATION ON THE PATRIARCHAL ORDER OF MATRIMONY, OR PLURALITY OF WIVES.

*Given to Joseph Smith, the Seer,
in Nauvoo, July 12th, 1843.*

Of all the extraordinary "revelations" given by Joseph Smith during his eventful career, this is, perhaps, the most remarkable. It certainly produced a deeper and more lasting influence upon his deluded followers than all his other effusions put together, although its language is as ungrammatical as its tendency is immoral. The opening clause is peculiarly absurd. The Book of Mormon, the Book of Doctrine and Covenants, and countless "revelations" had denounced polygamy, and stated how offensive the conduct of some of the patriarchs in this respect had been to "the Lord." Yet here Joseph is made to ask that same "Lord" how he "justified" the very principle that Joseph had all along proclaimed that "the Lord" held to be "an abomina-

tion"! The Prophet's sons of course point to this fact, and say that it was impossible for their father to be guilty of such an unparalleled contradiction. The clause reads thus:

"Verily, thus saith the Lord, unto you, my servant Joseph, that, inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants as touching

78 GENTILE MARRIAGE ANNULLED.

the principle and doctrine of their having many wives and concubines: Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those that have this law revealed unto them must obey the same; for, behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which appointed for that blessing and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God."

Having made this very pleasant announcement, the Revelation goes on to declare that all contracts—matrimonial or other—were null and void unless ratified by the Prophet—

2d. "And verily I say unto you, that the conditions of this law and these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise of him who is anointed both as well for time and for all eternity, and that, too, most holy, by revelation and commandment, through the medium on mine anointed, whom I have appointed on the earth to hold this power—and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of the priesthood are conferred—are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto

this end have an end when men are dead."

The third clause is simply a reiteration of the sentiments contained in the preceding; but the fourth announces one of the most peculiar tenets of Mormon theology. The reader will see that in it the assertion is distinctly made that if a man and women are married by civil contract or according

79 THE "KEYS" GIVEN TO JOSEPH

to the usage of any of the ordinary sects, although they may be among the most faithful members of the Mormon Church in every other respect, yet, after death, they shall not enjoy exaltation in heaven, they shall not become gods, shall not marry or have children, shall have no kingdom or priesthood, but shall simply be as the angels—servants and messengers of the Saints. It reads thus—

4th. "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world; therefore, when they are out of the world they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants to minister for those who are worthy of a far more, and an exceeding and eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God for ever and ever."

Thus far the Revelation sets for the uncomfortable fate of those who do not strictly conform to the teachings of the Prophet in matrimonial affairs. We now come to the other side of the question—the rewards which are to crown the faithful. The reader will observe that the strictest obedience is required to be paid to "him who is anointed," and who carries the keys.

6th. "And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise by him who is anointed, unto whom I have appointed this power and the keys of this priesthood, and it shall be said unto them, Ye shall come for the in the first resurrection, and if it be after the first resurrection, in the next resurrection; and shall inherit

thrones, kingdoms, principalities and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book

80 THE REWARD OF THE FAITHFUL.

of Life, that he shall commit no murder whereby to shed innocent blood. And if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world, and they shall pass by the angels and the gods which are set there, to their exaltation and glory shall be a fullness and a continuation of the seeds for ever and ever."

7th. "Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; than shall they be above all, because all things are subject unto them; then shall they be gods, because they have all power, and the angels are subject unto them."

This is the reward to the faithful. The Revelation, however, was intended to be comprehensive and final; it was to meet every case, and there was to be no appeal from its decisions. The married couple being united in strict accordance with the Revelation, they are now assured of salvation and exaltation in the world to come, provided they commit no unpardonable sin. In the following paragraph that sin is defined, but the reader must bear in mind that the blood of Gentiles is *not* "innocent" blood; the shedding of it, therefore, is no crime—

9th. "Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood—yet they shall come for the in the first resurrection, and enter into their exaltation, *but they shall be destroyed in the flesh*, and shall be delivered unto he buffeting of Satan unto the day of redemption, saith the Lord God."

10th. "The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, in that ye commit murder, wherein ye shed innocent blood and assent unto

81 EXAMPLES FOR THE SAINTS TO FOLLOW.

my death after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord."

In the italicized words, "but they shall be destroyed in the flesh," is foreshadowed that terrible doctrine—the Blood-Atonement; of which I shall presently speak more. It was not long before the Saints were taught openly that it was their duty to "destroy in the flesh" all upon whom the leaders of the church frowned.

We come now to the examples which were held up for the Saints to follow—

12th. "Abraham received promises concerning his seed and of the fruits of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars, or if ye were to count the sand upon the sea-shore ye could not number them. This promise is yours also, because ye are of Abraham, and promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein He glorifieth himself. Go ye therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law ye cannot receive the promises of my Father which he made unto Abraham.

13th. "God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto his for righteousness."

14th. "Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him and he abode in my law. As Isaac

82 THE AUDACITY OF JOSEPH SMITH.

also and Jacob did none other things than that which they were commanded, and because they did none other things than that which they were commanded,

they have entered into their exaltation, according to he promises, and sit upon thrones; and are not angels, but Gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.”

15th. “David’s wives and concubines were given unto him of me, by the hand of Nathan my servant, and others of the prophets, who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.”

The audacity of Joseph Smith in stating as a *Revelation* from God, that “David’s wives and concubines were given him of me by the hand of Nathan ... in none of these things did he sin against me,” is scarcely conceivable, when it is remembered that in the “divinely inspired” Book of Mormon it is written, “David and Solomon truly had many wives and concubines, *which thing was abominable before me, saith the Lord.*” “The Lord,” however, whom Joseph served, seems to have been as inconsistent in this as in many other matters. But in case of difficulty, Joseph was specially commissioned “to restore all things.” Celestial Marriage was more exactly defined, and that the whole concern should run more smoothly, the keys of the kingdom on earth and in heaven were handed over to the Prophet.

16th. “I am the Lord thy God, and I gave unto thee my servant Joseph, and appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery, verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be de-

83 THE “ELECT LADY” RECEIVES ADVICE.

stroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then

shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many; for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.”

17th. “And verily, verily I say unto you, that whatsoever you seal on earth, shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.”

18th. “And again verily I say, whomsoever you bless I will bless; and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.”

After all this preamble—the keys committed to Joseph, the relation of husbands and wives under the new dispensation defined, “Celestial Marriage” was instituted, and a great many other matters discussed, we come to what was, no doubt, prominent in the Prophet’s mind all the while he was dictating the Revelation to Elder Clayton—namely, how to manage “the Elect Lady,” Mrs. Emma Smith. Accordingly she is made the subject of a special address. She is told to “receive all that have been given to my servant Joseph.” She is forbidden to leave the Prophet, as she had threatened to do if he carried out his “celestial” system, and certain other very useful hints are given for her guidance if she would remain in peace. One particular passage is said to refer to a matrimonial scene in which a threat was held out that the life of the Elect Lady should be terminated

84 PRIVILEGES OF THE MORMON MEN.

by poison. She is here commanded to “stay herself, and partake not” of that which Joseph had offered her. It is, however, only right to add that the Mormon exponents of the Revelation say that this passage refers to an offer which Joseph had made to sacrifice his own personal feelings, and to accede to a divorce between Emma and himself. [Note by James R. Spencer: This is the reading which I believe to be true. Joseph had made rash promises to Emma about mending his ways, and this “Revelation” is his way of saying that he is now off the hook.] In these few lines more is disclosed of the Prophet’s domestic life and difficulties that he probably was aware of. I give these paragraphs in full, that the reader may judge for himself.

20th. “Verily I say unto you, a commandment I give unto mine handmaid Emma Smith, your

wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid Emma Smith receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, for he hath been faithful over a few things, and from henceforth I will strengthen him.”

21st. “And I commanded mine handmaid Emma Smith to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith he Lord; for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he has said; and I will bless him and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.”

85 PRIVILEGES OF THE MORMON MEN.

The concluding clauses speak for themselves. The reader will see that in the twenty-third the Prophet is completely set free from all responsibility, and left at liberty, without let or hindrance, to follow the dictates of his own sweet will. In the two concluding paragraphs the wildest licentiousness is permitted, in the name of “the Lord,” to the masculine portion of humanity—if believers in Joseph—the weaker sex are sternly warned of the penalties of doubt and disobedience.

23rd. “Now as teaching the law of the priesthood, here are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word,

he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.”

24th. “And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him. For he cannot commit adultery with that which belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him; and they are given unto him—therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.”

25th. “And again, verily, verily I say unto you, if any man have

86 THE “ELECT LADY” GETS HER RELEASE.

a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things; then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I the Lord his God will give unto him, because she did not believe, and administer unto him, according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law; verily, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen.”

When Joseph released all other wives from their

marriage contracts, of course Emma was also released. It is said she thought of making another choice, and would have done so, but the Revelation came in time to prevent it. Joseph offered to make the sacrifice, but the Lord told Emma to “abide and cleave to my servant Joseph,” who had been cunning enough to insert these clauses in his “Revelation,” so as to hold her more closely. It is said that she was shown the first copy of it, and burned it; if so, there must have been another in existence, for the one that Brigham Young gave in 1852 as Joseph’s revelation was identical with that given a few of the chosen Saints in 1843.

I have entered somewhat more into detail regarding the early history of Mormonism than I intended in the beginning; but I have considered it necessary to do so, in order to show my readers more fully the doctrines I have been taught from my infancy, and to give them some idea of the Mormon stand-point. They can easily see how things may become distorted when looked at from such a one-sided position.

CHAPTER IV

AFTER JOSEPH'S DEATH. — BRIGHAM YOUNG ELECTED PROPHET.

Kindness of the Gentiles.—Strangers in a Strange Land.—My Parents join the Saints in Nauvoo.—They Purchase Land in the City.—Are shamefully Defrauded.—Joseph's Unfaithful Friends.—My Parents left almost Destitute.—I am Born in the Midst of Troubles.—The Saints Bewildered.—Who should succeed Joseph?—Sidney Rigdon's Claims to the Presidency.—He returns to Nauvoo.—Has Dreams and Visions.—He Promises to "Pull Little Vic's Nose."—The Apostles hear of the Prophet's Murder.—They hasten to Nauvoo.—Brigham begins his Successful Intrigues.—He Settles Sidney Rigdon.—An Extraordinary Trial.—Brigham's Idea of Free Voting.—Woman's Suffrage in Utah.—Why Brigham gave the Franchise to the Women.—My own Experience as a Voter.—Brigham dictates what I'm to Do.—I obey Quietly.—How Sidney Rigdon was Deposed.—Brigham Rules the Church.

UPON the arrival of the Saints in Illinois they made Quincy their first stopping-place, and thence the majority of them went to Nauvoo, the new gathering-place.

My parents did not accompany them, but remained in Quincy two months. They reached that city in a state of almost utter destitution, with barely clothing enough to render them decent, certainly not enough to make them comfortable. Their reception by the residents of the city, indeed by the people of Illinois generally, was very cordial, and my mother often says she

shall never forget the kindness she received at their hands. Literally, she "was a stranger and they took her in, hungry and



88 THE PROPHET'S FRIENDS STEAL A LAND-GRANT.

they fed her, naked and they clothed her." And not only her, but her little ones.

My mother was energetic and willing, and she found work in plenty, and managed to get together some of the comforts and necessities of life, when, after a two months' sojourn amid these hospitable people, they removed to Payson, where my father built a carriage manufactory and once more commenced business. After three years of remunerative labor, during which time he had got his business fairly established, he concluded to leave it and join the Saints at Nauvoo; he and my mother both—the latter more especially—desiring to be once more in Zion with the "chosen people." My father had purchased five acre-lots in the City of Nauvoo, and felt that he had a material as well as a spiritual hold upon Zion. The deeds were properly executed, and after making sure that everything was right during a visit to the city, he made instant preparations to move his family hither.

When he returned with his family and prepared to take possession of his property, he found it claimed by Dr. Foster, a friend and favorite of Joseph Smith, who pretended to have made a verbal contract for the land two years before. This, of course, brought the property into a dispute which could only be settled by the church authorities, Joseph himself presiding. As a matter of course, there was but one decision, and what would be my father know very nearly as well before it was given as he did afterwards. Joseph would not decide against his friend; the rest, seeing how his mind was made up, dared not; and the land was declared to belong to Foster, who, by the way—such were his regard and gratitude for his leader—apostatized not very long afterwards, attached himself to Law and his party, and finally removed from Nauvoo, denouncing the religion and its Prophet, and, indeed, carried his enmity so far that

89 CONTEST FOR THE PRESIDENCY OF THE CHURCH.

he joined those miscreants to whose violence may be attributed the death of Joseph Smith.

My father was again stripped of his property, by the treachery and unjust ruling of the very man whom he had so faithfully served. He had enough money remaining, however, to purchase other lots, and on the land thus obtained he built two very comfortable houses, in one which I was born, as I before said, on the 13th of September, 1844, at the most tempestuous and most critical period in all Mormon history.

Joseph Smith had been assassinated the previous July, and his death, sudden and violent as it was, had almost paralyzed the people, who were thus left without a leader, and who were ill fitted to govern themselves, since they had for so long a time given up their wills to the

Prophet, following his instructions as obediently as the most tractable children do their parents' behests. They had for so many years depended upon him to guide them that they were unfitted almost to think for themselves. Life was a hopeless muddle, and they saw no way of making it clearer. Then their former friends had turned to enemies, and they began to fear that they should be driven from their pleasant homes in Illinois, as they had been from Missouri. And with all the disturbance outside the church, there were heresy and schism among themselves.

The question who should be the leader in Joseph's place was exercising the church. The "First Presidency" was composed of Joseph Smith, his brother Hyrum, and Sidney Rigdon. Hyrum Smith was killed in prison with his brother, and Rigdon, although he had not apostatized, had grown cool in the faith, left Nauvoo, and was living at Pittsburgh, PA., enjoying life outside of Mormondom, and seemingly finding much pleasure in Gentile society. After the Missouri episode his enthusiasm was very much chilled, and he indulged in fewer rhodomontades against the government. When Joseph made his advances to his daughter

90 PULLING "LITTLE VIC'S" NOSE!

Nancy, Rigdon was very much offended, and left Nauvoo at once. As soon, however, as he heard of Joseph's death he made all haste to return and secure for himself the "office" of "Prophet, Seer, and Revelator," to which he claimed he had been ordained. He was not received with enthusiasm by the Saints,



and he very soon discovered that whoever might step into the dead Prophet's shoes, he, for a certainty, would not be allowed to wear them. There was nothing then remaining for him to do but to assume that Joseph's mantle of prophecy

had fallen upon his shoulders; consequently, he revelled in visions and dreams of the wildest and most fanatical kind. His prophecies were the most wonderful that ever were heard, and were so very incoherent and inconsistent that serious doubts of his sanity were entertained. There were to be tremendous battles; blood was to flow until the horses waded in it up to their very bridles. All the powers of the earth were to assail the Saints, but Rigdon was to lead the faithful to certain victory. All the strength of earth

was to bow before this band of people and their consecrated leader, and he was, as a final act of triumph as he returned from the battle of Armageddon, to call in England and "pull the nose of little Vic."

What the young queen, then in the full flush of popularity, had done to raise this modern Bombastes' ire, remains to this day a mystery. It is needless to say that the battles have never been fought, nor has her majesty's nose been maltreated by Rigdon or any other crazy Mormon fanatic.

91 BRIGHAM SHOWS THE CLOVEN HOOF!

At the time of the assassination of Joseph Smith nearly all the apostles were away on a mission. On hearing the evil tidings from Zion, they hastened there without delay, and Brigham Young, Parley P. Pratt, Orson Hyde, and Herber C. Kimball arrived soon after Rigdon made his appearance, and while he was in the midst of his "revelations." From the moment of their arrival his chances were smaller than ever, although he still maintained, but not so public a manner as at first, that he held "the keys of David," and that he intended to persist in the maintenance of his claims, even if obliged to do so forcibly.

The man for the situation appeared at this juncture in Brigham Young. Ambitious himself for the position which Rigdon so earnestly coveted, fortune seemed to have placed him exactly in the situation to attain it. He was—so it happened by the merest chance—the senior apostle, and that gave him authority. Thomas Marsh, who was at one time the senior, had apostatized; Patten, the second apostle, had been killed by the mob, and this made the third apostle the first or senior of the "twelve." The third happened to be Brigham Young; so that, after all, it was a mere chance that placed him where he is. Both the Pratts were far superior to him in intellect; and they and Orson Hyde were far ahead of him in mental attainments, such as they were. He was a very plain man, entirely uneducated, and had been noted for nothing except his fidelity to the Prophet and the church and his hard-working disposition. But he was shrewd enough to see his opportunity and to seize it, and yet to do in such a manner that neither his associates nor the church itself had the least suspicion of his real plan.

The first move was to have Rigdon's case settled. He was summoned for public trial before the High Council, and eight of the apostles appeared as witnesses. Brigham Young played a very important part in this trial; he opened proceedings by accusing Rigdon of a determination to rule the church or ruin it, and followed up the accusation by

declaring that he should do neither. All the events of his life were passed in review, and although he was not present, being detained, it was said, by illness, the case was by no means deferred, and he was tried without an opportunity of defending himself. At the motion of Brigham, he was "cut off from the Church of Latter-Day Saints, and delivered over to the buffetings of Satan, in the name of the Lord; and all he people said, Amen."

There were about ten persons who ventured to vote in favor of Rigdon, and they were immediately "suspended" from the church for their temerity. This is the way in which persons are served even now who venture to disagree with Brigham Young. There is absolutely no such thing known among the Mormons as a free expression of opinion. Whether it be on religious or political subjects, the decision of the people is governed by the wishes of the President. The manner of voting in public assemblies is never varied. Brigham prefaces all ceremonies of the kind by an address, in which he manages to let the people know exactly how he feels upon the subject under discussion, and they understand that they are to feel the same way; and as there is no question of choice, they make themselves fancy they do believe exactly as he does. If they have any question of doubt, they stifle it very quickly, and, if they are very good Mormons, take themselves to task for their wickedness in entertaining a thought contrary to the opinion of their Prophet. After the address, Brigham calls for a show of uplifted hands, and requests every one to vote. The "contrary minds" are then called; but such in the singular unity of this people that there is never a "contrary" mind among them. To make this ceremony of voting more humorous, the Prophet, in requesting all the people to vote, wittily adds, "in one way or another." This piece of pleasantry on Brigham's part is quite appreciated by the Mormons, and the "one way" receives all the saintly votes, to the utter exclusion of "the other." Let any one attempt to take the

93 THE PROPHET BRIGHAM'S LITTLE TRICKS.

Presidential joke *au sérieux*, and it becomes anything but pleasant for him. He is looked upon with suspicion, regarded as an enemy of the church and its ruler, and if he escape serious persecution he may be considered especially fortunate.

In politics there is about the same freedom of opinion, or of its expression, rather. Although a semblance of independent action is kept up, since the people are not publicly told which way they must vote, yet the bishops and ward-teachers manage to make it understood very decidedly what is expected of "the Faithful" at the elections. The expectations, it is perhaps needless to state, are always re-

alized.

I have often heard ladies in the East say that they considered Utah way in advance of the age in one respect at least; that there the equality of the sexes was so far regarded that the ballot was in the woman's hands, and that there they had received the right of suffrage. And I know that for this one act Brigham Young is commended by some of the leaders of the Women Suffrage party, and he is viewed by them with a lenient eye, in spite of all his other acts of gross injustice. If these same radical reformers only understood the reason that the franchise was extended to Utah women, and the peculiar "freedom" and intelligence with which they are allowed to exercise this privilege, I think they would not be so scathing in their denunciations of the Poland Bill. To the men and women engaged in this reform there seems to be no possibility that there can be cases where positive harm would ensue when the ballot was given to women; they evidently believe that with universal suffrage will be ushered in the millennium.

It may have that effect in other portions of the States, but in polygamous Utah, ruled over by a treacherous tyrant, this very right, which they claim will loosen the legal and political shackles by which women are bound, and render them absolutely free, only binds the chains tighter and makes them grater slaves than ever. And the most hate-

94 HOW BRIGHAM MAKES THE WOMEN VOTE.

ful part is, that they are helping to tighten their own bonds, and are doing it, too, under compulsion.

The reason of this wonderful act of "justice" on Brigham Young's part can easily be given. When the Union Pacific Railroad was completed, and the influx of miners and other outsiders from the Gentile world began to flood the Territory and make homes for themselves in the very midst of Mormondom, the chiefs of the Mormon hierarchy grew very fearful and apprehensive lest the power should pass from their grasp into Gentile hands by the gradual change of population. By adopting female suffrage they would treble their voting power at once. There was no longer any hesitation; the measure was adopted, and so general and generous was it, that in Utah to-day every person of the female sex, from the babe in the arms to the oldest, bedridden, imbecile crone, has the right of elective franchise, and is compelled to use it.

To illustrate the intelligence with which women vote, and the freedom of opinion in political matters which is allowed them, I think I can do no better than give my own first experience in exercising the prerogative of a free woman.

It was the first election-day that occurred after the right of suffrage had been, not granted, but commanded. I was standing in front of my husband's office, talking with a

friend, when he came out. His first question, put before he had offered either myself or my friend any greeting, was—

“Have you voted to-day?”

“No, Brother Young, I have not.”

“Then I suppose you intend doing so at once.”

“Not at all,” I replied; “I have no intention of voting at all.”

“And why not?” he asked somewhat angrily.

“Because I have not yet sufficiently acquainted with the political situation to understand what it is best to do, and I prefer not to vote ignorantly.”

“But I wish you to vote,” was his peremptory reply.

95 HOW BRIGHAM’S WIVES ENJOY THE FRANCHISE.

“Excuse me, please, Brother Young,” pleaded I; “I don’t know who or what to vote for, and I really had much rather not.” I was quite in earnest. I did not know anything then of politics, and I must confess I had no interest in them.

“Get in the carriage,” commanded he, so sternly that I knew I must obey, and further parley would be useless. “I want you to vote, and at once. Mr. Rossitur will take you to the polls and tell you how to vote.”



Mr. Rossitur, to whose care I was committed, was Brigham’s coachman, and was to be my political instructor. All the information I gained will never harm nor help me very materially. I was driven to the polls, a ticket was handed me, and hustled along without the opportunity of examining it, and to this day I am in blissful ignorance of what

or who I cast my only vote for. I know, however, that among other officers they were electing a delegate to Congress, and I suppose I must have voted for George Q. Cannon. There is an encouraging and inspiring picture for the advocates of female suffrage, who are jubilant over the triumph of their cause in Utah. A polygamous wife of the President of the church conveyed to the polls by her husband’s coachman, and be compelled to cast the vote he gives her without an opportunity of exercising her judgment or her choice, and ignorant even of what she is doing. By all means let us have the suffrage in Utah, in spite of Judge Poland.

After the Council had disposed of Sidney Rigdon to its satisfaction, and “all the people” had signified theirs by saying “Amen,” he turned about and prepared to fight

96 HOW THE “PROFIT” OF THE CHURCH BEGAN HIS REGIN.

them. His resistance, however, was short and feeble. He returned to Pittsburgh, and attempted to resurrect the “*Latter-Day Saints’ Messenger and Advocate*,” a Mormon publication that had died some years before. His attempt was futile, and he gave up the contest with his failure to revive that sheet, and Mormonism has known little or nothing of him since.

In the mean time the Twelve Apostles were to rule over the church until such time as a change in the Presidency should seem necessary. This was Brigham’s first step, and the purposes he was as much the ruler of the Mormons as he is now, although he did not then arrogate so much to himself. He knew very well that it would not do to declare himself too suddenly; so he quietly worked and waited until he found himself in the position which he now holds—a position which has never been contested by his followers.

He was always a hard worker, quite successful in making converts, and the steady determination of his character, which amounted to decided obstinacy, united with a scheming cunning, helped him very much at this period of his life.

He was shrewd enough not to attempt, as Rigdon had done, to play the prophet; he knew very well that in that should take Joseph’s place, and to this day he maintains to those who remember what he said then, and contrast his past assertions with his present position as head of the church—“No one can take the place of Joseph; he is in his place as the spiritual head of the church, and will always be there, through time and eternity.”

“I am no prophet and Revelator, as Joseph was,” he used to say to the Saints: “but Joseph left revelations enough for you to follow for twenty years; in the mean time, the Lord will reveal Himself to those among you whom He may

97 HE HAS AN EYE TO THE CASH!

choose so to honor, and there is no reason why you should not all have revelations.”

But, revelations or not, one thing he insisted upon: that was, that the Saints were to “build the kingdom up for Joseph,” and that he kept constantly before them. He next proceeded to make the church self-sustaining in a pecuniary sense. Each member was to tithe himself or herself one tenth of all their property, and place it in the hands of the “Twelve” for use of the church. This tithing fund Brigham had absolute control of—a control that he has taken pains

never to lose. He instituted other “reforms” in the church, and everything he proposed the people acquiesced in with a surprising readiness. They yielded to him, seemingly, without being aware that they were yielding, and he had his own way without opposition, while poor deluded Saints thought he was carrying out their ideas, in part at least. They came under Brigham’s yoke without knowing when they bent their necks to receive it, and in less than six months after the Prophet’s death his mastery over the church was as assured as it is to-day.

CHAPTER V.

MY FATHER'S PLURAL WIFE— CHILDHOOD IN POLYGAMY.

Childhood in Mormondom.—A striking Contrast.—The Sorrows of my Earliest Years.—How my Mother received Polygamy.—Submitting to the Rod.—Clinging to Love and Home.—Resigning all for Religion.—Strange ways of glorifying God.—The Reward of Faithfulness.—The Prophet Joseph imparts a New Religious Mystery.—The Breaking-up of a Home—Fears of Rebellion.—The Struggle of Faith against Nature.—Seeking Rest, but finding None.—Brigham's "Counsels."—A New Wife Selected.—My Parents enter into Polygamy.—The New Bride, Elizabeth.—The Marriage Ceremony.—My Mother Sealed.—She is to become a Queen.—Domestic Arrangements in Polygamy.—Bearing the Cross.—A First Wife's Sorrows.—"Where does Polygamy Hurt?"—The Mormon Husband; his position and Privileges.

I often wonder if there is a child in Mormondom, born under the blight of polygamy, who knows what it is to have a happy, joyous childhood, rendered more happy and more joyous by the smiling, calm content of the mother in whose arms its tiny infant form lies cradled. I fear the cases are as rare as happy women are.



True, childhood always has a certain careless happiness of its own; that even the saddest surroundings cannot wholly repress; but even this happiness is embittered by the tearful eyes that gaze into trustful baby ones, and the lips that

broke the chains that bound me, and came forth a free woman, unshackled in thought and untrammelled in action, although a wanderer on the face of the earth, with no abiding-place where to stay my feet, I have been compelled to contrast the difference between childhood in a monogamic country and in a polygamous one; and when I have seen the mother's face grow almost divine in its radiant content as she smiled down into the face of the little one sheltered so closely in her heart, I have felt my heart throb and ache with jealous anguish for the little ones in Utah, and above all for their weary-hearted mothers, to whom maternity brings no such joy, and added love, and tender care.

I was consecrated to sorrow by the baptism of my mother's tears upon my baby brow. I never remember on her face one such look as I see daily upon mothers' faces now. My baby hands wiped away tears, my baby fingers stroked a cheek furrowed by them, and my baby eyes never saw beyond the mist in hers. I came to her when the greatest misery of her life was about to fall upon her; and that misery came to her, as it came to all the women then, under the guise of religio—something that must be endured "for Christ's sake." And as her religion had brought her nothing but persecution and sacrifice, she submitted to this new trial as to everything that had preceded it, and received polygamy as a cross laid upon her, but which strength would be given her to bear.

She had never questioned any of Joseph Smith's "revelations," and she did not dare do so now, although this one came to her like a sudden and heavy blow, hurting heart and soul, and rendering the thought of life unendurable. Hitherto, although her sufferings had been severe, and her privations many, yet through them all she had been sustained

100 LIVING UP TO HIS PRIVILEGES

by her husband's love. That was hers, and together they had shared poverty and tasted plenty. Their sufferings had brought them closer together, and whether in plenty or poverty, they had been happy in each other and in their children, and had made a home, and a cheerful one, wherever they had been, one in which the spirit of love ruled supreme. Now, her religion told her that she was selfish and wicked to try and keep this home and husband. The one must be broken and desolated, and other shared with some one else. "The Lord commanded it." What a blasphemy and satire on Him who is the God of Love, that He should make his children unhappy, and wreck all hopes of peace and content, for His glory! It seems as though this one act of Smith's alone should have opened the eyes of this deluded People, and shown them that their false Prophet was not taught of God, as he pretended, and they so fondly believed, but that he was impelled by the demons of covet-

99 RECEIVING THE FIRST PLURAL WIFE.

quiver with pain, as they try to smile back into laughing baby faces.

In the happy homes which I have visited since I

ousness and lust. But their eyes were blinded, and they could not see; their reason was enthralled, and they did not know it was bound; their wills were obedient to his, and he held them soul and body, and played with them as though they were so many puppets, helpless and lifeless out of his hands.

Being accounted among the specially “faithful,” my parents were among the first to whom polygamy was taught by Joseph Smith himself, and my father was commanded by him to “live up to his privileges,” and to take another wife.

At first, the thought of taking a second wife to share his home with the one whom he first loved, who had been the object of his youthful dreams and of his manhood’s devotion; who had stood by him, through every reverse, with the courage, and consideration, and love which only a strong-natured, tender-hearted, earnest-souled woman could show under such circumstances; who was, in every sense, a helpmeet, and above all, the mother of his children—was

101 HOW THE “REVELATION” WAS RECEIVED

hateful to him. It took a long time, too, to overcome his aversion to the new system. He and my mother had many a long, tearful talk over it; and although they received the doctrine, believing that it must be right, they could not for some time make up their minds to put in practice. In the mean time Joseph was assassinated, and for a little time they were bound to carry out Joseph’s revelations, and this one relating to the plural wife system was strongly, though secretly, urged upon the Saints. Both my father and mother were visited by Brigham, and “counseled” in regard to the matter. My mother has often said that the “Revelation” was the most hateful thing in the world to her, and she dreaded and abhorred it, but she was afraid to oppose it, lest she should be found “fighting against the Lord.” The thought that she might be obliged to live in a polygamous relation with another woman filled her with horror and fear; but she was assured by her religious leader, that the feeling was merely the effect of her early training, which she would soon outgrow under the benign influences of the gospel. For several months she struggled with herself over this subject, before she could think patiently of it for even a minute. She wanted to have it made easy and plain to her, for she could not bear to repudiate any of her beloved Prophet’s teachings. She agonized over it day and night; she prayed incessantly to be given the true “spirit” of submission; if it was God’s will, she wanted strength to endure it; and she believed she should have it, for surely the kind and loving Father would not impose upon his children burdens greater than they could bear. She had not learned, as she has since, that the God of the Mormon belief was not the heavenly

Father whose love the Saviour taught, but a jealous God, a cruel, avenging Spirit, who demanded blood-offerings to appease his awakened wrath. He was not the tender Parent, all-wise, all-powerful, and all-loving, whom she revered and adored. There was little

102 ELIZABETH.

use in looking towards her people’s God for help of comfort. Retribution, and justice untempered by mercy, were all He had for His subjects, not children.

During all these months of wavering doubt and untold misery, my father never attempted to influence my mother’s decision in the least; she had her battle to fight, and he his; the end was inevitable for both; but for all this the contest was no less severe. Brigham’s “counseling” began to assume the form of commands, which at last grew so imperative that they were obliged to be obeyed. My mother did not rebel; she looked upon it as duty, and she was determined to do it silently and uncomplainingly, if not willingly and cheerfully. My parents consulted together regarding the choice of the new wife, and fixed upon the person with surprising unanimity. They were each anxious to help and comfort the other in this as they had been in every other emergency of their lives. My father wished, if he must take another wife, to choose one who should be agreeable to my mother, or rather as agreeable as one woman could be to another under such circumstances; and my mother was, for her part, equally determined not to oppose his in his selection. But the opposition was not necessary, as his choice fell upon the very person whom my mother would have selected, had the task rested with her alone.

A short time after my birth, a Miss Elizabeth Taft came, with a younger sister, to live in our house. She was a very pleasant, cheery, affectionate person, and all the family became very much attached to her. Father, mother, children, all quoted “Elizabeth,” and she became almost a part of our very selves. She was thoughtful of my mother, and tender to us little ones, petting us and indulging us in our childish whims, and we, in return, loved her very dearly. She was a good woman in its highest interpretation, and devotedly religious. Naturally enough, seeing her so constantly, both my parents thought of her

103 “SEALED” FOR ALL TIME AND ETERNITY.

as the new wife. If they must enter polygamy, they knew they could do no better than to take her into the family, if she could be induced to consider the subject in the same light. My father made proposals to her, and my mother seconded them. The thought of living in a polygamic relation with

any one was very unpleasant to her, as indeed it is to every true woman; but she desired to live her religion, and believing this to be a part of it, accepted my father's proposal, and became his first plural wife when I was about a year old.

Her parents were in Michigan at the time, and Elizabeth wished to wait until their arrival; but Brigham, who, as a matter of course, was interested in the affair, counseled the marriage to proceed, and of course it was considered right and prudent to obey his counsel; and as he was hurrying forward the endowments in the Nauvoo Temple, preparatory to leaving for the West, the parties most nearly concerned in the matter thought it best to hasten the nuptials.

My mother was to be "sealed" at the same time, as, according to Joseph's Revelation, her former marriage, having been performed in the Gentile form, was not binding. The place of sealing was the Temple; and there, one midwinter day, in the beginning of the year 1846, my mother was sealed to my father for "time and eternity," after which she gave him Elizabeth as his wife according to the Mormon marriage formula. It was with a steady voice and calm composure that she pronounced the words that gave another woman a share in her husband's love; but it was none the less with a heavy, breaking heart. Think of it, wives, who are happy in undivided homes, and in your husbands' unshared love; who should bear his name, and be a mother to his children; that all this should be done "in the

104 BEAUTIES OF THE "CELESTIAL" SYSTEM.

name of the Lord," and without shrinking or complaint on your part. Take this home to yourself, and you will be able to appreciate as never before the horrors of Mormonism.

It was January that my father obeyed the "counsel" of his Prophet and leader, and in March his new wife's parents returned, and were shocked and grieved beyond measure to find their daughter married into polygamy; yet, being strong in faith, and much attached to their church and their religion, submitted without a murmur, like the good Saints they were.

My mother was so quiet and uncomplaining in the position which she had voluntarily assumed, that she was praised by the officious brethren and sisters for submitting with such good grace, and was told by them that great glory awaited her as a reward, and also, as she had so readily made the great sacrifice, she would always be recognized as the first wife, which, among the Mormons, is considered an exceeding great honor. One of the sisters, who was a strong advocate of the new "Celestial" system, said to her:

"You will stand at the head of your husband's kingdom as a queen; no one can ever take your place from you,

but you will be honored to stand by his side through the endless ages of eternity." It was by such nonsensical talk and absurd promises as these that the Mormon leaders tried to make polygamy attractive to the women who were already married, and render them more willing to enter it. Such absurdities may have weight with some women, but they did not affect my mother, nor render the cross she had assumed any more easy to bear. Her husband's undivided love during time was better than royal honors in eternity.

The new wife lived in the family, and to outward appearance everything was unchanged. Only a few of the "very faithful" knew of the new arrangement; it was deemed best to keep it a secret from the majority of the people, to whom polygamy was not a fixed fact, and who were wav-

105 "DON'T YOU BELIEVE IN POLYGAMY?"

ing slightly in the faith on account of it. The time had not yet come to promulgate the doctrine freely, and many left Nauvoo for the West quite ignorant that the system really existed in their midst. I think many of them never would have crossed those endless plains, and sought shelter under the shadow of the Rocky Mountains, had they known what unhappiness awaited them. But unchanged as our family circle was to those outside it, within was unhappiness and bitterness of spirit. It was much harder to endure, even, than my mother had anticipated. Terrible as was the thought, the reality was much more horrible. She thought she had counted the cost; she found she had, in her ignorance, been unable to estimate it. Every hour of her life her heart was torn by some new agony. She was compelled to see many of the tender, wifely little offices, trifles in themselves, that she had been accustomed to perform, done by other hands, and she herself always turned off with the excuse, "You see, dear, you have the children to attend to, and I did not wish to give you trouble." Trouble! As though anything done for him, with a heart full of love, could be accounted as such! That hurt her almost as much as to see another doing what it had always been her delight to do.

As is the custom of men in polygamy, my father fell more easily into the new arrangement, and even found a certain comfort and content in it, and he wondered very much that my mother could not be happy as well. Indeed, he was a little impatient, after a while, that she would not say she was content and satisfied in the new relation.

"I don't understand it," he would say; "you were willing at first. What is the difficulty now? Don't you think Elizabeth a good, true girl?"

"Yes, indeed," was always the reply; for my mother was too just a woman to do even a rival wrong.

"Don't you believe in polygamy, then?" he would ask, determined to get to the bottom of the mystery.

106 THE MORMON MOTHER
AND HER BABY GIRL.

"Yes, I suppose so. I wish to live *my* religion," was the dreary reply.

"Well, what is to be done about it?" was the next anxious question.

"O, I don't know," my mother would say, in bitter despair; "but I can't endure this life."

"And yet you entered in voluntarily. I don't understand you; you are strangely inconsistent."

Her remonstrance and his comfort never went beyond this point. There was nothing more to be said. She had protested with unutterable anguish against the life that she felt was false and in direct contradiction to every law of moral right, although she was told to look upon it as "divine;" and the only answer she could get was, "You are inconsistent; you entered the relation voluntarily." The very truth of this reply silenced her, but it did not make her burdens any lighter or easier to bear.

She saw that patient endurance was all that was required of her, and all she could give. Her husband was hers no longer; she herself had given another woman the same right to his care that she had; and now she turned to all that was left her in life that she could call her own—her children. Had it not been for us she would have prayed to die. I was the baby, and she has said that at that time I was the strongest tie which held her to life. If it had not been for me, lying helpless in her arms, she would have taken her life into her own hands, and put an end to it then and there. But she could not endure the thought of leaving me, her only daughter—her baby girl—alone and unshielded by a mother's care. My brothers, who were quite large boys at that time, she thought would not miss her, nor need her so much; and many a time she has knelt with me clasped fast in her arms, the tears falling on my wondering face, and prayed frantically that we both might die. The thought that she had brought a girl into the world to suffer as she was now suffering, to find her whole life's happiness

107 "DO YOU THINK I HAVE NO TRIALS?"

made a wreck by the religion which should be a stay and a comfort, drove her almost wild. She had buried one little girl, and I have often heard her thank God that He had taken her to Himself before life became a terrible bitterness and burden. She often says, in referring to her sufferings at that time, and the desperate state she was in, she wonders she did not commit suicide; what kept her from it she cannot tell to this day, unless the thought that these polygamous relations did not end with time, but were carried on

through all eternity.

She had to keep a double guard on her tongue and on her actions. She did not like to vex her husband, and



neither did she wish to grieve the young wife, whose position was no pleasanter than her own. Besides, a husband in polygamy is very sensitive regarding the treatment of the last wife by those who have preceded her, and she knew that no act of hers would escape her husband's notice, even had she been inclined to ill-treat her rival.

Once, very mildly and kindly, she tried to tell some of her troubles to Elizabeth, and begged her not to add to her sorrow by bestowing so many marks of affection on my father in her presence. The young wife turned on her quickly, and demanded, bitterly—

108 EVEN WORSE THAN I THOUGHT.

"Do you think *I* have no trials?"

"God forgive me, and help us both; *I know you have,*" was my mother's quick and sympathetic answer.

After all, what could she say or do? She had influenced the girl quite as much as my father had, believing she was only doing what was right, and that the act, hard as it was, would bring its own blessing with it. Instead, it brought what polygamy always does bring—the curse of a wrecked home and a life's unhappiness.

A gentleman visiting Salt Lake City for the first time once asked me where polygamy hurt the most.

"It hurts all over, body, and soul, mind and heart," was my reply. "I can't tell a spot that it does not hurt."

"It is even worse than I thought," he replied, with a shudder.

The reply which I gave then I would give again. Never, until a woman ceased to love her husband, can polygamy cease to be anything but a series of cruel stings, alike to pride and conscience.

I have tried to portray a little something of the mis-

ery that fell upon our family by the introduction of polygamy into it, but I have utterly failed to give an adequate idea of it. No pen can possibly depict the heart-breaking sufferings that are endured by women in this relation, and no one can imagine or understand them who has not experienced them. And yet, in spite of all this unhappiness, we were accounted a model family, and were pointed out as the best exponents of the system. "They are so united!" was the admiring verdict. This was due a great deal to my mother's exertions and her conscientiousness. Having taken this new mode as a religious duty, she was determined not to be found wanting in readiness to perform whatever it required of her. A happy, contented spirit she could not give; but she could show patience, long-suffering, and a calm, though by no means cheerful, face and manner.

109 MEN GET THE BEST OF IT.

Then, my father was very just in the treatment of his wives. One did not fare better than the other in any respect. If he purchased an article of wearing apparel for one, he got its counterpart for the other; in every particular they shared alike. His position was by no means an enviable one; still it was preferable to that of either of his wives. Men, as I said before, always get the best of it in polygamy; and always become more easily reconciled to it than do the women. At meetings and all social assemblies, my father appeared with both wives, and they deferred to each other in the most charming way, both of them being too sensible and too proud to show the slightest feeling where it might be commented on. Then, too, in spite of the natural bitterness of feeling between them, there was a mutual respect and regard between them, and each was too just to lay her troubles at the door of the other. Had these two women, with their generous natures and firm principles, met on any other ground, they would not only have "got along" amiably and quietly as they did, but they would have been warm, earnest friends, and the respectful regard would have grown into positive affection. As it was, they had nothing but kind words for each other, my mother, especially, pitying the young wife as she did herself. Elizabeth was still kind to us children, and gained the love which she has held ever since, and which she fully deserved. Still the introduction of polygamy into our midst was not a pleasant thing, and we little ones, even, felt instinctively its baleful influence.

But we were to be diverted from the contemplation of its miseries by a new and absorbing excitement. The Mormon people were again compelled to move, leaving their beautiful new city in the "defiled hands" of the Gentiles; and in the very midst of our first family trouble and unhappiness came the command to seek another Zion, since this could no longer be a shelter for the Saints.

CHAPTER VI.

FORSAKING DEAR ZION.—WE FIND A NEW HOME IN THE FAR WEST.

A New Home in the West.—Dangerous Neighbors.—Some very Unpleasant Stories.—Seeking a New Home.—Preparing to Depart.—Life at Winter-Quarters.—A Lively Time in the Temple.—“Little Dancin’ Missy.”—Bound for Salt Lake Valley.—Life by the Way.—Songs of the Saints.—A False Prophecy.—“The Upper California.”—Saintly Profanity.—A Soul-stirring Melody.—The Saints Excited.—Beside the Camp-Fires.—The Journey Ending.—Entering Zion.—The Valley of the Great Salt Lake.

IN the spring of 1846 our family left Nauvoo, with the large body of the new Saints, to find a new home in the West. The Mormon people had become quite as unpopular in Illinois as they had been in Missouri; and collisions between them and the Gentiles were very frequent.

Sometimes it was one side that was the aggressor, sometimes the other. The Saints were indignant at the treachery which resulted in Joseph Smith’s death. They held the United States government responsible for it, as

well as for the troubles in Missouri, and taught disloyalty to the government, and personal revenge on all who molested them.

The people of Illinois, in their turn, regarded the Mormons as dangerous neighbors, and getting a hint of the new doctrine of polygamy, looked upon them as



grossly

111 FLIGHT TO THE ROCKY MOUNTAINS.

immoral, and accused them of much greater crimes than they really committed. All sorts of horrible rumors were

rife, and the indignation of the people outside knew no bounds.

The Mormon people realized, very soon after Joseph’s death, that they must seek a new home, and they looked with a feeling of positive relief to the unexplored region beyond the Rocky Mountains. They believed that there they would find a realization of all that had been promised them by their murdered Prophet. At least they would be beyond all interference and molestation, and after all they had suffered, they did not care how much space they put between themselves and the Gentile world.

All through the winter of 1845 and ’46 my father was very busy building wagons for the purpose of transporting the Saints and their property to their new and yet unknown home; for their destination was not definitely known to any of them at that time. The Apostle Taylor advocated California, and, indeed, announced that it would be the Saints’ objective point when they should leave Nauvoo. He wrote an emigration song about it, and all the way from Nauvoo to Winter-Quarters, some of the emigrating party were tunelessly averring—

“The Upper California, O, that’s the land for me!” Yet, in spite of Taylor’s prophecy and the saintly singing of it, they never reached California.

It mattered little to me, at that period of my existence, where we went. Home was home wherever my mother was, whether it was east, west, or camping on the prairies between. Of course I remember but little respecting the exodus of the Saints from Nauvoo; still there are indistinct recollections of things that happened as early as that which sometimes cross my mind, although they are very dim. My first distinct remembrance was of Winter-Quarters, which were then where Council Bluffs now stands.

112 “LITTLE DANCIN’ MISSY.”

My father built a log-house there, and we were comparatively comfortable. Our family consisted of my father, mother, two brothers, myself, and Elizabeth, the new wife. We were together nearly all the time, but when my father went into Missouri to work a while at his business, and get a little money ahead to take us to our new home, and settle us, he took my mother, my younger brother, and myself, leaving Elizabeth—the new wife—and my oldest brother at Winter-Quarters.

Notwithstanding the facts of the enforced emigration, the uncertainty of their future, and sacrifices they had been compelled to make, the migrating Mormons were not an unhappy party, and they managed to make their stay in Winter-Quarters lively, if not merry. As a people, they have always mixed amusement with their religion in the most amusing manner. Dancing was a favorite recreation with them, and all their balls were commenced with prayer. That

custom, by the way, is still continued, and the blessing of “the Lord” invoked at every dancing party which takes place in Mormondom. The Temple at Nauvoo (I have heard) was used for dancing parties, and it was then given out that the exercise was a religious one. It was taught to the Saints that recreation was positively necessary. Everybody dances among the Saints—president, counselors, apostles, elders, and all; and they dance with an unction, too, that is very amusing, and frequently ridiculous.

It was while on the way to Salt Lake, when I was only about three years old, that I learned to dance. It was when I was living in Missouri that I had my first lessons. Dancing was the common amusement there, and I remember the Negroes used to play. I was active and lithe, and very ready at imitations, and had, besides, a quick ear for music. I was petted by everybody, and the Negro musicians took a special fancy to “little dancin’

113 A BRIGHT GLEAM IN NIGHT’S DARKNESS.

missy,” and they taught me several Negro dances, which I used to execute to the intense delight of my sable [Note: “Black”] instructors, and the amusement of my friends.

That winter, in Missouri, is one of the bright spots in my childhood, to which I am especially fond of looking back. It is, indeed, the only really happy time I can recollect. My father was busy most of the time, and we lived very pleasantly and comfortably, for that section of the country at that early day; my mother was more cheerful that I had ever known her to be, and the atmosphere of our home was peaceful. The second wife had been left at Council Bluffs, and my mother had her husband’s sole care and attention, as she had it in the old days before the curse of polygamy was thrust upon her to embitter her whole life, and rob her of all that a woman holds most dear, and guards most jealously. Its shadow was over her still, and she knew she could not escape from it; but she should take what comfort she could, and think no more of past or future sufferings than she could possibly help.

In 1847 a party of the Saints left Winter-Quarters for the Salt Lake Valley. My parents had intended to accompany them, but my father was obliged to remain on account of business, and to assist in the final departure of the main body of the church. Brigham Young and his family went, necessarily, with the first party. Brigham was now absolute in authority, and he managed the affairs of the Saints so arbitrarily that no one dreamed of interfering with him, or gainsaying him in the least. He decreed that my father should remain at Winter-Quarters, and as a matter of course he obeyed. We were there another winter, and all the while my mother’s heart was setting most strongly Zionward.

It was the 4th of May, 1848, when at last we were

fairly started for our Rocky-Mountain home. The hearts of all the people were filled with eager anticipation, and they said “good-bye” cheerfully and heartily to the civilized world,

114 PICKING FLOWERS BY THE WAY.

in which were centered all the memories of their past, and turned gladly towards that unknown country beyond the wild plains and pathless deserts in which were all the hopes of their future.

My father took provisions that would last a year, by practicing economy, and we had two wagons and three yoke of oxen; there were six of us in the family—our own selves and Elizabeth. We joined with a train of two hundred wagons, which was afterwards divided into companies of fifties. I suppose the journey must have been a tiresome one to the older members of the party, but I enjoyed it extremely. I ran along, during a portion of the day, by the side of the wagons, picking flowers by the way, and talking to the different members of the train, for I knew everybody, and was petted almost as much by my fellow-travelers as I had been by my Negro friends in Missouri. It is a wonder that I was not completely spoiled; I daresay I should have been, had it not been for my mother’s sensible and judicious training. I was her idol, the one object for which she cared the most in the world; but for all that, she ruled me wonderfully, and I yielded her the most implicit obedience, while giving her the most passionate childish love and devotion.

I remember her so distinctly on this journey! She occupied herself a great deal with writing, keeping a literal transcript of all that befell us on our journey, mingled with the deepest religious meditation and poetic fancies. She always wrote in a large book, which she afterwards destroyed, when we arrived at Salt Lake City. I have always regretted that destruction of that book, as I should have liked it as a *souvenir* of that journey to the “Promised Land.” But she was so shy of having her feelings known, and so fearful lest it might fall into some person’s hands who would not understand her, but who would jeer at her for a sentimentalist, that she put it out of her way at the very earliest opportunity. Among other things, she wrote

115 MY FIRST INTERVIEW WITH BRIGHAM YOUNG.

a song, which used to be sung in camp, and was a great favorite; but even that is lost. I cannot recall it to memory, and my mother will not, as she says it is much better forgotten.

We rested every Sabbath, and always held services.

Sometimes we staid a week in camp, resting our tired oxen, and recruiting our own strength. It was a pleasant season



of the year, and we could afford to travel leisurely, as we had left Winter-Quarters so early that we had ample time to reach Salt Lake Valley before the weather became so disagreeable, even if we made frequent stops.

We had plenty of provisions, too, and there was no fear of their becoming exhausted.

Brigham Young had returned from the new settlement to accompany the emigrants and show them the way. We traveled in company with him, and I attracted a great deal

116 SONGS OF THE SAINTS

of his attention. The two families, Brigham's and our own, had lived in adjoining houses in Nauvoo, and I had known "Brother Young" from my birth; he blessed me in my infancy, and I was at one time a great favorite of his as any child could ever be; which isn't speaking very enthusiastically of his affection, to be sure, since he is not noted for his fondness for children, even his own. I little thought then what relation I should one day hold to this man, who was older than my father. My future was not foreshadowed in that summer journey in search of a home.

The Saints used to cheer their tedious journey by singing from some point or other in the train. I could always catch snatches of song; and on Sunday, while we were encamped, the whole body of the Saints would sing their hymns and local songs together. Some of these I recollect very distinctly, and, even now, find myself humming snatches of them, having taken them quite unconsciously. One of them I referred to before, by the Apostle Taylor, who at that time was a famous hymn-writer for the Saints. This one especially was a great favorite of the younger men in the company, and if one voice began it while we were journeying on, it would be taken up the whole length of the

train and sung with great unction. I give it as a specimen of the style of hymns that was popular in the church.

"The Upper California, O, that's the land for me!
It lies between the mountains
and the great Pacific Sea;
The Saints can be supported there,
And taste the sweets of liberty,
In the Upper California—
O, that's the land for me!

We'll go and lift our standard,
we'll go there and be free,
We'll go to California, and have our jubilee;
A land that blooms with endless spring,
A land of life and liberty,
With flocks and herds abounding—
O that's the land for me!

117 LIGHTENING A WEARY WAY.

We'll burst off all our fetters,
and break the Gentile yoke,
For long it has beset us, but now it shall be broke;

No more shall Jacob bow his neck;
Henceforth he shall be great and free
In Upper California—
O, that's the land for me!

We'll reign, we'll rule and triumph,
And God shall be our King;
The plains, the hills,
the valleys shall with hosannas ring;
Our towers and temples there shall rise
Along the great Pacific Sea,
In Upper California—O, that's the land for me!

We'll ask our cousin
Lemuel to join us heart and hand,
And spread abroad our curtains
throughout fair Zion's land.
Till this is done, we'll pitch our tents
Along the great Pacific Sea,
In Upper California—O, that's the land for me!

Then join with me, my brethren,
and let us hasten thither;
We'll lift our glorious standard,
and raise our house of prayer;
We'll call on all the nations round
To join our standard and be free
In Upper California—
O, that's the land for me!"

Another one that the Saints used to sing a great deal—and one that was composed in Nauvoo, to be sung in the Temple before the exodus—was set to the pathetic air of “Old Dan Tucker.” I give what I can remember of it.

“In ’46 we leave Nauvoo,
And on our journey we’ll pursue;
We’ll bid the mobbers all farewell,
And let them go to heaven or hell.

Old Governor Ford, he is so small
There is no room for soul at all;
He neither can be damned nor blest,
Through heaven or hell should do their best.”

This song, profane as it may seem, was sung, not once, but many times, in Nauvoo Temple, and religious exer-

118 GLORY OF THE LATTER DAY.

cises in camp were never considered complete without it. Why these two songs stand out more prominently in my memory that any others—with one exception, which I shall presently mention—I do not know, unless it was because the airs pleased me; the first was bright, stirring, and very easily caught; the other was familiar to me in Missouri. When I think of it now, two scenes always come to my mind: one, of a little blue-eyed girl, dancing merrily under the trees while a band of delighted Negroes sang the gay tune which the tiny feet were beating out; another, of the same little girl, running along by the side of a covered emigrant-wagon, with her hands full of half-withered flowers which she had picked by the wayside, listening to the old song with the new words, which she only half comprehended, and involuntarily making her steps keep time to the music.

The other hymn which I remember was a great favorite with the Saints, and whenever they sang it, it had the power of awakening the wildest enthusiasm. It is of a style entirely different from either of the other two. I can’t help quoting here a verse or two, it is so much a part of the memory of this portion of my life.

“The Spirit of God, like a fire burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth;
We’ll sing and we’ll shout,
with the armies of heaven;
Hosanna! Hosanna to God and the Lamb!
Let glory come to them in the highest be given,
Henceforth and for ever. Amen and Amen!

The Lord is extending the Saints’ understanding,
Restoring their judges and all as at first;
The knowledge and power of God are expanding;
The veil o’er the earth is beginning to burst.

We’ll call in our solemn assemblies in spirit,
To spread forth the kingdom of heaven abroad,

119 THE SAINTS AROUND THE CAMP-FIRE.

That we through our faith may begin to inherit
The visions, and blessings, and glories of God.

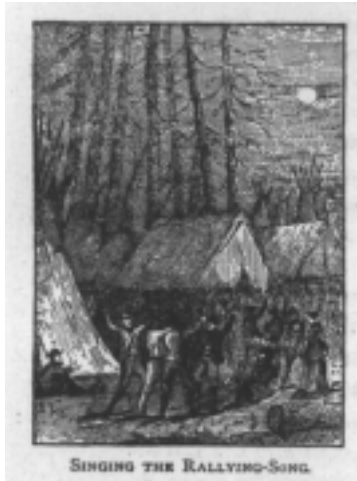
We’ll wash and be washed, and with oil be anointed,
Withal not omitting the washing of feet,
For he that receiveth his penny appointed
Must surely be clean at the harvest of wheat.

Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar amain;
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.

How blessed the day when the lamb and the lion
Shall lie down together without any ire,
And Ephraim be crowned with his blessing in Zion,
As Jesus descends with his chariots of fire.
We’ll sing and we’ll shout,
with the armies of heaven;
Hosanna! Hosanna to God and the Lamb!
Let glory to them in the highest be given,
For ever and ever. Amen and Amen...”

This hymn always stirred the Saints to the very depths of their natures. It was as appealing and sonorous as a battle-cry, as exultant as a trumpet-note of victory. Without understanding it, I was powerfully affected by it; my cheeks would glow, my eyes flush with tears, and my little heart grow so large that I would almost suffocate. The sublime exaltation of the Saints, as they sung this, was felt by me, child as I was, though I could not comprehend it. I shut my eyes now, and see a large company gathered together, in a fast-falling twilight, on a wide plain, that seems as endless as the ocean; the blue of the star-studded sky is he only covering for the heads of this company. In the dusk the white-covered wagons look weird and ghostly. Campfires are burning; men, women, and children are clustered together, and the talk goes back to the old days and the trials and persecutions which these people have borne, and forward

to an independent and happy future, blessed of God and unmolested by man. In the glow of anticipation, some one strikes up this fervid hymn—the rallying-song of the Mormons—and the wide plains echo back the stirring strains. I nestle by my mother's side, awed and subdued, but content to feel the clasp of her hand and meet the loving light of her



eyes. The song is over, and “hosannas” and “amens” resound on every side, and out of the blue sky the stars smile down on the wanderers with a calm, hopeful light.

Never, to the very last, up to the time of my abandoning Mormonism and leaving Utah, could I hear this hymn unmoved; and even now the very thought of it thrills me strangely. I have heard it sung again and again since then; but it is, nevertheless, indissolubly connected with that journey across the plains and over the mountains.

Towards the last of the journey some of the Saints began to be somewhat impatient, and begged to hasten onward. We had occupied nearly the whole summer with the journey, and probably crossed the plains more comfortable and with less trouble or loss than any train which followed us. Starting as early as we did, we could move as slowly as we liked, with no dread of winter storms over taking us. The last stop we made of any length was at Weber River, where we remained a week in camp, fishing, and getting ready for the final part of our journey. Our wanderings were nearly at an end; only a few days more and we should reach our new home—the “Zion” of the promises, the resting-place for God's people. Brigham, who did not often indulge in

121 AGAIN ON THE WAY.

“revelations,” said the place had been pointed out to him in a vision, and in the shadow of the mountains the Saints should hold their own against the entire world. The pictures of the mountain-fastness which he drew for the wandering people, and his assurances of their future safety and constantly increasing power, filled them with anticipation and exultation. Already they saw the masses of the converted from the Gentile world knocking at their doors for admission; this yet unbuilt city in the wilderness was to be the Lord's dwelling-place on earth, and to Him here, from

every nation on the globe, sinners were to come flocking, whose future glory would add to the brightness of His kingdom here and swell His kingdom in heaven.

From their stronghold in the mountains they were to reach out and grasp the whole world. “The fullness of the earth” was to be the Lord's through them. Like the Covenanters of old, they might have sung—

“For the strength of the hills we bless Thee,
Our God, our fathers' God!
Thou hast made Thy children mighty
By the touch of the mountain sod.
Thou hast placed the Ark of Refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless Thee,
Our God, our fathers' God.”

In spite of all that this devoted people had passed through, they still believed they were the “Chosen of God,” to whom it was given to “build the waste places of Zion, and make the desert blossom as the rose.”

There was general rejoicing when at last the camp at Weber's River was broken, and we were again on our way. The spirit of prophesy broke loose and fairly run riot among the leaders. The “Promised Land” was near, the “City of Refuge” for the weary-footed Saints was nearly reached, where God Himself would cheer his people. The rest of

122 THE REST AT LAST.

the journey was accomplished quickly; lagging footsteps hastened and heavy hearts grew light as they neared the Mormon Canaan. It was destined not to be a land overflowing with milk and honey, but they had little care for that, when, on the 20th of September, 1848, they reached the Salt Lake Valley, and were welcomed to the Fort by the little band who had preceded them into the wilderness. They were travel-stained and weary; but here was home at least—the “Zion” of their hopes.



CHAPTER VII.

OUR WELCOME TO "ZION."—UTAH IN EARLY DAYS.

Our Welcome to Zion.—Housekeeping under Difficulties.—Our First Home in Utah.—The Second Wife's Baby.—The Young Mother.—A Very Delicate Position.—Doctors at a Discount.—Brigham's Wife turns Midwife.—An Obedient Woman.—Taking care of the Baby.—Practicing Economy.—The Path of the Crickets.—Too much Cracked Wheat.—Building the First Mill.—Brother Brigham Speechifies.—Tea at Five Dollars per Pound.—California Gold Discovered.—Building up Zion.—Brigham's "Dress Reform."—A Rather Queer Costume.—The Women "Assert" Themselves.—Clara Decker Rebels.—How the Prophet treats his Wives.—I ask for some Furs, and am snubbed.—How the Prophet doled out his Silk.—Eliza Snow and Fanny's Finery.—The Prophet snubs Eliza.—He Combats the "Grecian Bend."—Dancing among the Saints.—Polygamy Denied.—How the Saints received It.—A Nice Little Family Arrangement.

OUR own immediate family were welcomed by Elizabeth's parents, who had gone on with the first body of the Saints, and were living as comfortably as they could under the circumstances, in the Fort. We were their guests but a short time; then we moved into a



tent and our covered traveling-wagon, which constituted our first housekeeping establishment in Utah.

We were quite in the fashion, however, as nearly all our friends were living in the same way. My father commenced immediately to build an adobe house, hoping to get us into it before the winter set in. When it was finished it was regarded with admiration, and ourselves with envy, since no one else had so fine a place. The reason of its superiority was, that it was the second house in the place, and the other was a miserable affair of a log-cabin, in contrast with which our adobe structure was quite a palatial affair.

Shortly after our arrival at Salt Lake, Elizabeth added a son to the family. This was a time and an occurrence to try my mother's spirit; but she bore it bravely, and showed herself true Christian, and a brave and sympathetic woman. She took all the care of the mother and child, and was as devoted to the former as though she had been a daughter. If there was any bitterness in her heart towards her, she certainly did not show it at this crisis of her life. It was a trying position for her to be placed in, as any woman can realize who will give a thought to the circumstances—a woman caring for another during the birth of a child whose father is her own husband.

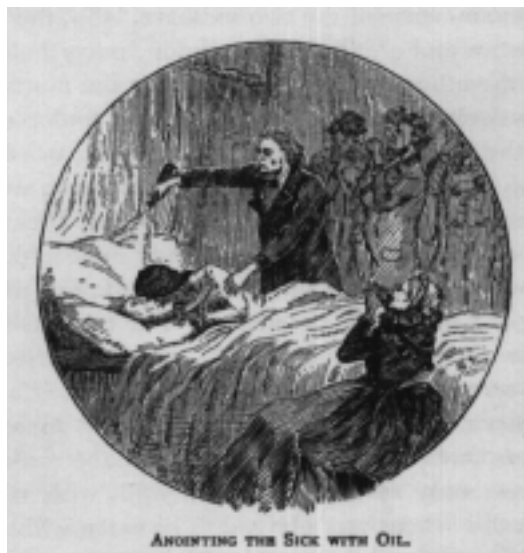
For many years the Mormons rejected the aid of physicians altogether. They applied oil, and "laid hands" on all sick persons, without regard to their ailments. If a person was ill, the elders were called, and they anointed him with consecrated oil; then they rubbed or manipulated him, much after the manner of the modern "magnetic treatment," the elders praying audibly all the time. In cases of childbirth, women used to officiate, and Brigham Young compelled one of his wives, Zina Huntington, to learn midwifery, in order that she might attend her husband's other wives during their *accouchements*. The task was extremely distasteful to her, as she was not particularly fond of nursing; and as those to be cared for were her own rivals, she, of course, relished the work still less. But she was a good, conscientious woman, and her reverence for her husband—

125 ANOINTING WITH OIL.

for, strange as it may seem, she *did* reverence him—would not allow her to resist any commands he might place upon her; and her generous nature and strict sense of justice would not allow her to neglect any one under her care, no matter how distasteful the person might be to her. She never carried her personal feelings into a sick room, and always gave her patient the tenderest, most watchful, and motherly care. The world, Mormon or Gentile, does not hold a nobler, truer woman than Zina Huntington Young.

In the absence of physicians, almost entire responsibility and care of Elizabeth and the boy, my half brother,

fell upon my mother. She has often said that in the care she gave her at that time, she tried to make amends for some of



the bitterness of feeling she had shown before. She never expected to be reconciled to the family arrangement; but as it was inevitable, she was determined to do everything in her power to help everyone concerned in it, and to make the new home in Zion as peaceful and harmonious as possible. It was a difficult task; but then po-

126 THE DELIGHTS OF "CRACKED WHEAT."

lygamy is made up of difficult tasks and trying situations. There is nothing else in it—no one palliation for all the woe. My mother grew very much attached to the child, and he clung to her with loving affection. He is twenty-six years old now, but he has always kept his love for "Auntie," as he calls my mother, and she has an unflagging interest in him. Indeed, all Elizabeth's children are fond of my mother, and our two families have been more united than polygamous families usually are. This has been due to the common-sense of the two mothers, who, the dupes of a false system and a still falser religion, nevertheless knew each that the other was not to blame for the mutual suffering. For twelve years they lived together under one roof, eating at the same table, with not an unkind word passing between them. It was a matter of conscience with both; they were neither of them resigned to the situation, but they believed that it was right, and they must endure it.

When we arrived at "the Valley" we found the people practicing the rigid economy. The crickets had been very numerous, and had almost entirely destroyed the crops, devastating whole fields, until they looked as though they had been scorched by fire. A few had managed, by most desperate exertions, to save some of their wheat; but as there was only an apology for a mill, with no bolting apparatus,

this wheat obliged to be eaten without being sifted. When I have seen persons eating cracked wheat as a delicacy, and heard them speaking of it with the subdued enthusiasm which some people manifest when talking of food, I have thought of the time when this delicacy was the only thing that was seen on the tables at Utah for breakfast, dinner, or supper, and I have come to the conclusion that "delicacies" may, in time, grow monotonous.

To be sure, we brought flour and other necessities from the Missouri River in considerable quantiti—enough to have lasted us a long time, had we kept them exclusively for our own use; but on our arrival we divided with those

127 OUR FIRST WINTER IN UTAH.

who, had none, and ate our share of the coarse bread. As soon as possible a good mill was built, and the year after we arrived we had our wheaten flour again. Of course when once our small store of groceries was exhausted, it was quite impossible to procure more in the Territory. Everything was used most sparingly, and what had, in the States, been looked upon as actual necessities, were now positive luxuries. It was a year of deprivation and self-denial, but the Saints bore every cross with patience, and were brave to the end. During the time no word of complaint was heard, and not one seemed to regret the step he had taken. There was an exultation and a spirit of freedom that amounted to bravado. Brigham added to this spirit by his Sunday discourses in the Bowery, by such language as the following—

"We are now out of reach of our enemies, away from civilization, and we will do as we please, with none to molest. The Gentiles cannot reach us now. If they try it they will find themselves in trouble."

During the first year we had only the groceries we brought with us; but the following year some kinds were brought in from the States, and although the prices demanded were fearfully high, yet buyers were found for all the articles. Tea sold for five dollars a pound, sugar for one dollar and fifty cents a pound; potatoes brought their weight in silver, and potato-balls were brought from California, at a great expense, to be used for seed.

It was at this time that the California mines were discovered, and the gold-dust actually was more plentiful than food or clothing, for a while.

The first winter was filled with a variety of occupations, the men going to the canyons for timber, building houses, and taking care of stock; the women knitted, repaired the dilapidated clothing, and attended to the household duties, necessarily in a very primitive fashion. There wasn't a pair of idle hands in the entire settlement. The yarn which

the women used for knitting was made from buffalo wool, which we picked from the sage-brush on the journey. The carding and spinning were also done by the sisters.

Our principal food, the first winter, was dried buffalo-meat, very poor beef, and the coarse bread of which I have spoken, made from the unbolted wheat. Occasionally, as a very great luxury, we had dried fruit and a cup of tea; but this was only on state occasions, and at very long intervals.

I am sorry to say that bickering among this Saintly people were no more infrequent than among the Gentiles, and that there were as many disputes over land and other claims in "Zion," as ever there had been in "Babylon." They were not above jealousies, either, this "chosen people;" and, indeed, on our arrival at Salt Lake we found trouble between Apostle John Taylor and Bishop Smart, the two men whom Brigham Young had left in authority when he left Utah for the States to fetch the remainder of the Saints. Each had become jealous of the other, and envious of his authority, and it required considerable skill and tact to settle the apostolic quarrel and make matters smooth again. Jedediah M. Grant was presiding, and holding the two factions apart when Brigham arrived; and so well did he manage this most difficult task, that, as a reward for his faithfulness and patience, Brigham made him his second counselor. It took some time to settle this and other disputes, and often the entire Sunday service was devoted to the adjustment of difficulties between the brethren.

The fort was by no means large enough to hold all the people who had already arrived, and tents would be comfortable for only a few weeks. The work of building went on as rapidly as possible, those who were able having log or adobe houses, while others of less extensive means were obliged to content themselves with "dugouts," which were nothing more or less than holes dug in the ground and covered with willow boughs and earth.

129 THE PROPHET INVENTS DRESSES FOR THE GIRLS!

When the clothing wore out, as there was no cloth there, and no wool to make it from, the men wore clothes made of deer and antelope skins. It was at this time that Brigham undertook to inaugurate a "dress reform" among the women, and introduce a most unique style of dress of his own invention. If the dress reformers of the East are likely to fail in their attempts to present a sufficient quantity of novelties to meet the demands of their patrons, I would most respectfully recommend to their most favorable notice President Young's "inspired" dress, which was called the "Deseret costume."

It is a marked peculiarity of the Mormon Mogul, that he is extremely fond of interfering. No matter is too trivial for his mind to dwell upon and consider. Nothing is too private or personal a nature for him to refrain from meddling with it. From the *cuisine* of the poorest family in the Territory to the wardrobe of the richest, nothing escapes him, and whatever he may say or do, no one dares resent his interference.

Not long after the arrival of the Saints in Utah, Brigham conceived the idea of a uniform dress, by which the sister Saints should be distinguished from the rest of the world, and for a while he was enthusiastic on the subject of this "dress reform." He not only introduced the idea of this dress, but he planned it himself, and was as proud of his costumes as Worth is of any one of the most gorgeous gowns which he sends out from his world-famed establishment. Several of her sisters had adopted the Bloomer costume in Illinois, and President Young had warmly approved of it. He now wanted something more pronounced, and he held meetings with the leading ladies who favored his plan, for the purpose of deciding in what manner to introduce the new costume. There was much excitement over it, and most of the sisters were intensely curious concerning the proposed style of it, when suddenly it was revealed to them in all its beauty.

130 CUTTING OFF THE PETTICOATS!

The costume consisted of a short dress, which did not fit the figure at all, but resembled very closely the modern gored wrapper, such as is worn at the present time. It

reached about half way between the knee and ankle, and was worn with long pantalets, made of the same material as the dress itself. Over this was worn a long, loose sacque, of antelope skin. This costume was certainly peculiar and distinctive enough; but it did not quite suit the Mormon Worth; it was not com-



plete enough; so he added a hat eight inches high, with a

straight, narrow brim; and then he viewed his achievement with complacent admiration.

It must be confessed, however, that the large majority of the sisters did not share his admiration; and even he although he strenuously urged the general adoption of this costume, could induce but very few of the sisters to wear it. Even Mormon women will assert themselves in matters of the *toilette*, and they refused, most persistently, to make perfect guys of themselves. It was a very unbecoming dress, both to face and figure; there was nothing graceful or beautiful about it, and probably the female Mormons have never, in all their lives, come so nearly being actually indignant with their Prophet as they were when he endeavored to induce them to disfigure themselves by wearing this hideous costume.

131 "THE DESERET COSTUME."

Some of the sisters, however, were quite energetic in their efforts to bring about the desired dress reform, and they cut their silk dresses and other expensive materials after this pattern. It is true, silk was not very common in Utah at that time, but a few of the more wealthy had brought materials with them for future use; and the first use they made of them was to sacrifice them to one of President Young's whims. They did it with an earnestness, and even eagerness, that was beautiful to behold—or would have been, had not one been pained at their delusion.

But the "Deseret Costume" was not a success. The high hat killed it at its birth. It is possible that without this addition the rest of the dress might have been tolerated; but as every one who wore it was expected to don the hat also, the short-dress mania was of brief existence. Of course the material that was used for one of these dresses was utterly worthless after that, as nothing could be done with it. The dress was in so many pieces that the cut-up cloth was good for nothing.

One or two of the Prophet's wives—who wished to serve the Lord and glorify Brigham, and who were determined to live by "every word that proceeded out of his mouth"—persevered in wearing the dress, hat, pantalets and all, long after every one else had abandoned it; until at last they compelled to succumb to popular opinion and a more prevailing fashion. That was the first and last attempt of Brigham Young to institute a "dress reform," although he has never ceased inveighing in the strongest terms against the follies and vanities of the feminine world, and assailing the women who followed the fashions. It is, indeed, a pet occupation of his when he is in exceedingly bad temper; and the Saints can easily tell when anything has gone wrong with him during the week by the ferocity with which he attacks the sisters on the subject of dress, in the Tabernacle on Sunday. He does not seem to make a very decided im-

pression on his listeners, however; even his

132 THE GRUMBLING PROPHET AND THE FURS.

wives and daughters following their own inclinations rather than teachings. The truth is, he says so much about it that it is altogether an old story, and has lost all its impressiveness from its frequent repetition.

His chief topic is retrenchment in dress, and he pleads for it as earnestly as though it were a vital matter with him. And he not only preaches economy in the Tabernacle to his people, but he practices the most rigid parsimony at home with his wives. Except by Amelia, a request for any article of wearing apparel is the signal for all sorts of grumbling. Once in a while, however, some of his wives will turn suddenly and give him an answer; though, I must confess, the occasions are rare.

Clara Decker, one of his numerous wives, was sadly in want of some furs, and she did not hesitate to ask Brother Young to supply her needs. He became positively furious, and declared that her extravagance was beyond all endurance; she wanted to ruin him; and she was determined to ruin him; all his wives were banded together for his financial downfall; and so on, with endless abuse. She listened to him patiently for a few minutes; then getting tired of all this abuse, she interrupted him—

"If you think, Brigham Young, that I care anything for you, except for your money and what little I can get from you, you are mistaken. I might have cared more once; but that was a long time ago."

She then turned and left the room, leaving him petrified with amazement. A few hours after a set of furs was sent to her room. She quietly took them, and the subject never referred to again.

The winter after my marriage with the Prophet, I myself preferred a similar request, and was met by a similar torrent of abuse. Not knowing that this was his usual manner of meeting a request from his wives, and not having Clara Decker's experience, I was perfectly overcome, and felt as though I had committed the unpardonable sin in daring even

133 CLARA DECKER SPEAKS HER MIND.

to think a set of furs, which, by the way, are actual necessities in a Utah winter. I burst into tears, and sobbed out—

"O, don't Brother Young!"

I left the office and went home, puzzled and astonished at this new revelation of my Prophet-husband's meanness and coarseness. The next time he came to see me he had brought me my furs. I used them two seasons, when

the muff needed re-lining, and ventured to ask him for silk for the purpose, thinking, of course, he could find no fault with so modest a request as that. But it seems I had not even then tested his full capacity for fault-finding. He treated me to a tirade, longer and more abusive than ever. He had got my furs for me, and yet I was not satisfied, but I must come bothering him again. I knew that he had sev-



eral trunks full of silks, velvets, and laces, that he was keeping for some purpose of other, and consequently the material

134 ELIZA SNOW IS SHOCKED!

for re-lining my muff would cost him nothing; so I did not feel that I merited the lecture I was receiving. I said nothing, however, beyond making my request, and when he had finished he cut off *a quarter of a yard* of narrow silk from an entire piece which he had in one of the trunks, and gave it to me with as many airs and as much flourish as though he were presenting me with a whole dress pattern. It is needless to say that my muff was not lined with *that* piece of silk.

The trimming of dresses also comes in for a full share of Brother Brigham's condemnation; but he likes to have all the scolding and fault-finding to himself. If any one else ventures to express a like opinion, he is more than likely to disagree with them, probably from pure contrariness. I remember an incident that illustrates this, which took place at family prayers at the Lion-house one evening. One of the Prophet's daughters, Fanny, a very pretty, stylish girl, came into the parlor wearing a black wrapper trimmed with rows of red braid. The sight of this seemed very greatly to exercise Eliza Snow—a proxy wife of Brother Brigham—and she exclaimed in a shocked tone—

"Is it possible that I see one of Brigham Young's daughters in a dress trimmed with red? I am more sur-

prised than I can tell."

Brother Brigham couldn't stand this invasion of his province, and called out peremptorily—

"That dress is well enough. Let the girl alone; she shall wear whatever she chooses. I've seen you in more ridiculous finery than that." And this to the woman who was the first to adopt, and the last to relinquish, the hat, pantalets and short gown of the "Deseret Costume!" Such is prophetic gratitude!

On one occasion he was holding forth on the subject of long dresses; reviling them, of course, and holding up to ridicule and contempt the women who wore them.

"The very next time," said he, growing warm with his

135 BRIGHAM DECLARES AGAINST THE "GRECIAN BEND."

subject, "that I see one of my wives with a dress on sweeping the ground, I will take the scissors and cut it off."

The very next day, I was passing through a door in front of him, when he accidentally stepped upon my train, which was a very long one. Of course I expected my dress to be sacrificed to the Prophet's promise, but to my great surprise, he not only refrained from the threatened application of the scissors, but from any comment, even so much as an apology for his awkwardness.

One of his favorite amusements has been imitating the Grecian bend for the benefit of the congregation, and it pleased him so much, and seemed so highly entertaining, that he kept up the practice long after "the bend" was out of fashion. He indulges in the coarsest witticisms, and is not above positive vulgarity and profanity, both in language and manner, often making himself very offensive to the more refined portion of his audience.

His own practice is entirely at variance with his teachings, since he wears the finest broadcloth of the most fashionable cut, drives the fastest horses, and rides in the most elegant carriages in the Territory, and his favorite wife is indulged in all the extravagances of the age. And yet a large portion of the Saints seem to take no notice of these inconsistencies, but receive all that he says as the strictest law and the most unimpeachable gospel.

In place of a distinctive costume, which he hoped to make the women adopt, the daughters of Zion fairly rival their Babylonian sisters in gaiety and fineness of attire, and the remotest allusion to the "Deseret Costume" is never heard now in the City of the Saints. It was the last attempt at dress reforms in Utah.

Immediately on the arrival of the church in Utah, polygamy was urged upon the people. Having no fear of the outside world, since they were so far removed from it, they laid aside all caution, and preached and practiced it

openly. The plural- wives taken in Nauvoo were acknowledged for

136 LOOKING OUT FOR MORE WIVES.

for the first time, and others were added. The men were constantly urged to “build up the kingdom,” and in order to do that they were counseled to “take advantage of their privileges.” If they did not hasten to obey counsel, they drew down Prophetic and Apostolic wrath onto their heads, and were accused of not “living up to the privileges.” It soon became very unpopular for a man to have but one wife, and he quickly found himself looking for another. In fact, the somewhat coarse song, which was much affected by the Mormon men, described the state of affairs at the introduction of polygamy—

“Some men have a dozen wives,
And some men have a score;
The man that has but one wife
Is out looking for more.”

Of course dancing-parties were frequent then, even when there was nothing but the “Bowery” for a ball-room, with the earth for a floor. Joseph Smith had told them that it was the will of the Lord that they should “make themselves merry in the dance,” and, like the consistent Christians they were, they determined that the Lord’s will, in this matter at least, should be done. They had danced in the Temple at Nauvoo, they had danced while crossing the plains, and now they commenced again, in the only place of worship which the city boasted, which was an open space, overarched by boughs of trees. This served as tabernacle and dancing-room while the weather permitted; after which the religious services were held at Brigham’s own house, the dances at the different houses.

Polygamy became so much the fashion, that if a man attended a party with only one wife, he felt ashamed and humiliated, and would instantly select some unappropriated young woman, and commence paying her “particular and peculiar” attentions. He would dance with her, and in the intervals of the dance talk matrimony to his, usually, not

137 FOUR WIVES LIVING IN ONE ROOM!

uninterested nor unwilling listener; the poor wife sitting by, watching the progress of the courtship with a heavy heart and a consciousness of what the result would be. A lady friend, who had lived that experience, once said to me, “I could write volumes on the misery I endured that first winter in Utah.” Another one, referring to the same period, said, “I have divided my last crust with polygamy.”

It was horrible, the makeshifts that were obliged to be restored to, in order to start the system. A neighbor of

ours had four wives, and only one room to live in during the entire winter. It was used for sitting-room, kitchen,



bedroom and parlor, and the interior arrangements defy all description. No pen can portray the many ingenious expedients adopted to preserve appearances. Modesty and decency forbid my throwing too strong a light on that habitation.

This was only one of many, and by no means exceptional. The command had gone forth to take more wives, and it did not matter at all whether there was a place to put them in; they must be taken into polygamy. It was kept quiet from the outside world, and the elders who were sent out on missions were commanded to keep utter silence on

138 THE “EXTRA” WOMEN AND CHILDREN.

the subject. Rumors did get out after a while, especially after the California miners began to pass through Utah. There were no hotels at Salt Lake City at that time, and the emigrants who stopped there to rest, before finishing their journey, were compelled to become temporary inmates of Mormon families, where they found polygamous wives and children as a matter of course. Naturally they would grow curious after a time concerning these extra women and children, and as the inquiries were sometimes quite embarrassing, every subterfuge had to be resorted to keep the guests in ignorance of the system.

But, try the best they might, they could not prevent suspicion of the truth; and it was not long before the missionaries, both in the States and in Europe, found themselves terribly perplexed by all sorts of questions concerning the truth of the reports that were coming thicker and faster from Utah. They were ordered to deny the rumors, and they all did so in the most emphatic manner, up to the very time of the publication of Joseph’s “Revelation,” in 1852.

In Nauvoo it had been represented to those who had been told of the new doctrine that it was optional; that no one need enter the relation unless he chose; and conse-

quently, although they felt it was a cruel doctrine, yet most of the women flattered themselves that *their* husbands, while they might receive it as a religious truth, would never practice it. But when the church was located in Utah, away from everybody, where help could never reach the oppressed and miserable, and from whence there was no possibility of escape, then polygamy was no longer optional, but every man was compelled to enter it, under pain of Brigham's displeasure, and its results.

That was a miserable winter for the Mormon women; they felt that they had in some way been the victims of false pretenses, but they did not dare to blame anyone, for fear of displeasing "the Lord." It was represented to them that this was God's will, and they must submit, else they would

139 VICTIMS OF FALSE PRETENCES.

never see salvation. Many of them were exceedingly rebellious, and would have returned to the States had it been possible; but they had no means, and no prospect of getting any, and they could only stay on and endure in sullen silence and inward rebellion, which, after a while, when they found there was no escape, become a sort of hopeless apathy, which was by no means resignation.

Others, actuated by true religious fervor—like my mother—accepted the situation because they really believed it was commanded by God; and while they were always unhappy in it, and considered it the greatest cross that could have possible be put upon them to bear, still made the best of it, and made it a matter of conscience to be as patient, forbearing, and charitable as it was possible for human nature to be under such circumstances.

Most of the men took kindly to the new state of affairs, and did not seem at all backward about availing themselves of their privileges. They had a good example set them by their Prophet and his counselors, and the Apostles fulfilled their duty to the utmost by setting an example to their people in this respect.

The few Saints who had practiced polygamy in Nauvoo had done so very secretly; consequently, when we came to Utah, and were beyond the reach of the government, and, as the leaders taught us, no longer amenable to the laws of the United States, there were some very strange family revelations made. I will instance one, in the case of Lorenzo Young—an elder in the church and a brother of Brigham—Mrs. Decker. Mr. Young, who had a wife and six children all living, met Mrs. Decker, a very charming and fascinating woman, who did not seem to think that the fact of her having one husband, in the person of Mr. Decker, prevented her from taking Mr. Young for another; and he seemed to find Mrs. Young no obstacle to his union with his new love. Each of them had children married, yet both declared they had never met their affinity.

140 MEETING "AFFINITIES" LATE IN LIFE

Mr. Young laid the case before Joseph Smith, and the Prophet informed him that no doubt they were kindred spirits, intended for each other from the beginning of the world, and that the day would come when they would be united by the bonds of celestial marriage. This was in 1837, which showed that the idea was in his mind as early as that, although it was not reduced to a form and shown to anyone until 1843.

Joseph having given them this much consolation, they arranged matters to suit themselves, and seemed quite enchanted with one another. The only difficulty in the way was Mr. Decker. It was a puzzle to know how to dispose of him. But he and the world must both be deceived, and appearances must be kept up. So the wife remained with her lawful husband until the Revelation of 1843 cut the perplexing knot for them, and unraveled the intricate affairs.

Mrs. Decker was sealed to Brother Young, and Mrs. Young to Mr. Decker, who by this means had two wives given him in place of the one who was leaving him.

These mixed families were compelled to live in one house until they left the States. They then separated. Their children scattered everywhere, not knowing to whom they belonged; and, altogether disgusted and dissatisfied, felt more at home with strangers than they did with their parents—especially as they did not know, positively, what name they were entitled to bear. They were by no means the only ones who were perplexed in the same way. There had been a queer and intricate mixing up in Nauvoo; it is not at all strange if the attempt at straightening out was a difficult one.

Joseph Smith's sons contend that he was not a polygamist; yet, with all the fact concerning his own life, and his encouragement of what would be considered in most communities the broadest kind of license, he either must have been a polygamist or something infinitely worse. Certainly the

141 DIDN'T KNOW WHO THEIR FATHERS WERE!

wildest doctrines of promiscuity, as taught by certain socialists of the present day, are no more startling than those taught by Joseph Smith, and have been forced upon the people by his successor, under the guise of polygamy, or, "Celestial Marriage."

CHAPTER VIII.

TROUBLES UNDER THE NEW SYSTEM.

The Sorrows of My Uncle — “It’s a Hopeless Fix.” — A Woman’s Argument about Polygamy. — My Mother “labors” with a First Wife. — Wife No. 2 “Walks Off.” — Marrying a Widow and her Two Daughters. — Mrs. Webb becomes a Wife No. 2. — Wife No. 1 throws Brickbats into the Nuptial Chamber. — She clears the Field of Extra Wives. — “Building up the Kingdom.” — The Atrocious Villainies of Orson Pratt. — How he has Seduced Innocent Girls. — Brigham’s Nephew Rebels. — Trouble in the Prophet’s Family. — Forgetting a Wife’s Face. — A Woman who liked Polygamy.

THERE was literally no end to the muddles in which the Mormon people found themselves while trying to adjust their polygamous affairs.

In our own family it was very smooth sailing, as

there were no superfluous members to be accounted for, and the two wives made the best of their unfortunate situation. But the same peace did not prevail in all families. I remember one family quite well where affairs were strangely mixed, and in which the wife exhibited a most



amusing inconsistency.

A brother of my father, Milo Webb, had married a very pretty and agreeable woman in Illinois, who was perfectly

143 THE SORROWS OF MY UNCLE.

devoted to him, and he returned her love ardently. They were both members of the Mormon Church, and had lived in the greatest harmony, with not the slightest shadow of

discord, until 1846, when the “Endowments” were given in Nauvoo Temple.

To those men who were considered worthy to be called to that holy edifice to receive the sacred rite of the Endowments, polygamy was quietly taught as one of the requirements of religion, and these faithful brethren were counseled not to appear with but one wife; and of course after this many felt ashamed to present themselves with only the wife of their first and unbiased choice, the mother of their children, the sharer of their fortunes, the consoler in trouble, the faithful, loving soul who had made her husband’s people her people, his home her home, his God her God; who had considered no sacrifice too great to bear for his sake, no suffering too intense to be endured; who had literally taken him “for better, for worse, for richer, for poorer;” had clung to him in sickness and health, in poverty and distress, as well as in plenty and comfort, and who fondly believed that only death should part them.

If a man dared be true to his better nature, and present himself for his Endowments with this wife alone, he was ridiculed by the authorities for being so poorly provided for, especially by Brigham and Herber C. Kimball—who seemed always to supply the buffoonery for the occasions—and warned that he need never expect to be received into the celestial kingdom until he had entered polygamy, as it was quite impossible for him to do so.

My uncle was a conscientious man and a devoted Mormon, and, like my father, believing the command to be from God, dared not disregard it. He made proposals of marriage to a young girl named Jane Matthews, and she, being taught by the leaders of the church, whom she consulted in the matter, that, except as a polygamous wife, she could not attain to exaltation in the future state, accepted

144 A FAMILY MIXTURE.

the proposal as the only means within her power of securing salvation; and the two, together with the wife, received their Endowments, and were united in the “indissoluble” bonds of “Celestial Marriage.”

The wife had given only a reluctant consent to the arrangement, impelled to this solely by a sense of religious duty, and not because she approved of or liked it. It was the first bitter experience of her married life, and she did not accept it with the slightest spirit of resignation, but as something inevitable. Neither she nor her husband realized, in any degree, the magnitude of the undertaking, and the young girl was still more ignorant of the situation. Had they known how utterly wretched the future was to be, I believe they would have hesitated a long time before they assumed such relations with each other, even if they thought they were periling their salvation by the delay.

The new wife was brought to the home where so

entire happiness had reigned, and lived there until the church left Nauvoo; but what a changed home it was! The spirits of Peace and Love that had brooded over it so long, folded their white wings and fled, leaving the demons of Discord and Hate in their places.

It was not long before the first wife discovered that polygamy was a much more serious matter even than she had supposed it to be, and that it grew constantly worse and more unendurable, instead of better and more easily to be borne, as she had been taught it would become. She grew to cordially hate the young wife, and although they were compelled to live under one roof, she could not even make herself feel like speaking to her; so they lived without addressing one word to each other. She grew nearly insane under this trouble, and was wrought up to such a frenzy by jealousy and despair that she committed the most flagrant acts of violence.

The poor husband found himself in a dilemma from which he saw no way of extricating himself. He could not under-

145 HOW DO YOU MANAGE AFFAIRS?

stand how such really good women could behave so much like fiends. Neither of them had bad dispositions naturally, yet both were perfect termagants under the new family system. The house was in inextricable confusion, and he saw no way of setting matters right; so he applied to my father for advice, he having taken second but a short time before. I do not know what advice he gave, but I think he must have referred him to my mother, for he came to her, begging her to assist him in bringing order out of the domestic chaos.

"How do you manage these polygamous affairs?" he asked, anxiously: "you do not appear to be very unhappy."

"I cannot tell you how I manage," was my mother's reply. "I am a riddle to myself; but I do assure you that it is no easy matter to live in polygamy. Its ways are not 'ways of pleasantness,' nor are its paths 'peace.' Trials of every description grow constantly more numerous."

"Yet you manage to preserve an outward appearance of serenity, which is more than we do. I wish you would see my wife and reason with her; I believe she would listen to you. Affairs are horrible with us: my wife hates Jane, and it seems impossible to keep them together, since she will not even try to conceal her aversion towards her. I don't see how I am to keep them together, and yet I cannot afford to build another house. It is a most hopeless fix, and I don't see a way out."

My mother promised him that she would see his wife, and try to induce her to bear her cross more patiently. But what a hypocritical task it seemed to her! While her

own heart was breaking with the weight of sorrow and care, she had to counsel patience and resignation to another woman who was suffering from precisely the same cause. It seemed heartless and awry, but it was placed upon her as a duty, and she could not shirk it. She upbraided herself for her reluctance, and prayed for more of the "Spirit." It

146 SHE WOULDN'T ENDURE IT ANY LONGER.

never occurred to her that the system was false and horrible in the extreme; she only felt that she was lacking in grace and the true spirit of the Lord.

Very shortly after my uncle's appeal to her, she visited his wife, and found her weeping as though her heart would break. Her first impulse was to put her arms about her and weep with her. She felt every throb of that poor lacerated heart, for her own was torn with the same anguish; and for a little while she forgot her mission, and her woman's instinct predominated, while she indulged in a passionate burst of tears.

But horrified at what she feared was a rebellion against her God, she soon quieted herself, although her heart still ached with a pain which she could not banish or control, and as delicately and tenderly as possible introduced the object of her call. This brought for the a wild outburst of indignant protest from my aunt; and my mother listened, not daring to show her sympathy with the passionate utterances. There was quiet between them for a while after this; then my mother, having regained control of her voice, said—

"But can you not see that it is your duty to submit to the "Order" and be patient. You know very well that when we cannot cure an ill, the only thing that remains to be done is to endure it; and we must not revel against any doctrine taught by our leaders, no matter how hard it may be to live it."

"I *don't* believe! I *can't* believe! I *won't* believe! That it is my duty to submit to anything of the kind," was the quick answer, made through stormy gusts of weeping. "I cannot live with that woman in the house; I had rather die at once. O, I wish I could! I wish I could! Do you know," continued she, turning round with such suddenness that my mother was fairly startled, "I shall take measures to rid myself of that nuisance if somebody doesn't take her away! I can't endure it! I *won't* endure it any longer!"

147 I WILL NOT LIVE IN POLYGAMY.

Mother tried to reason with her, but she interrupted her:

"If any woman pretends that she is satisfied with polygamy, she is a hypocrite. I don't believe her; and she knows she is not speaking the truth."

My mother knew that she designed this remark for her, and that she resented her interference; but she did not let her see that she understood her, and determined to make one more effort, though she felt that it was absolutely hopeless.

"We none of us love the doctrine now," she replied; "but yet we must submit to it as a part of our religion—a duty which that religion lays upon us; and we may grow to like it better by and by."

"Well," was the sharp retort, "it will be soon enough for me to comply with its requirements when I know it to be a duty. But at present I do not believe it to be such, and I cannot, nor will not, live in polygamy; on that point I am determined, and there is no use arguing with me, for I shall not change my mind, I am sure, and I will not consent to live in a state against which both conscience and common sense rebel."

This ended my mother's only attempt as missionary in the interests of polygamy. She had not been at all successful, and she was only too glad to drop the subject; for her heart was not in it, and it must be confessed that in this case was a very unskillful special pleader.

There was no help for it; the young wife could not hold out against all the opposition that was shown her, even though her husband made some pretense of standing by her, and she was finally compelled to leave the house. She saw no prospect of ever being able to live with her husband again, and she concluded that the best thing for her to do was to put as great a distance as possible between herself and him; so she went to Salt Lake with the first body of Saints.

As Brigham had taught the women, if they could not live happily with a man, to "walk off," and leave him without a

148 SAVAGE AFFAIRS!

divorce, she, of course, felt freed from her former marriage, and after a year or more she married Mr. Levi Savage, a single man, with whom she lived very happily for about two years, when she died, leaving one child, who is now grown to manhood. Soon after Mrs. Savage's death, Mr. Webb and his wife left the Missouri for Salt Lake. The husband died on the way, and his wife came on into the valley with her children.

Mr. Savage was at that time feeling very much grieved over the death of his wife, and was exceedingly pained because she had never been sealed to him by the proper authorities. He said, "I know she ought to belong to me, and I will contend for her throughout eternity." He applied to the priesthood to have the sealing in the Temple to my uncle revoked, that she might be sealed to himself. He was told by the man who "holds the keys of life and

death," that he must wait until the Temple in Salt Lake was completed.

Mrs. Webb, however, with wonderful inconsistency, considering her former feeling, opposed Mr. Savage's wish by every means in her power, and contended that this woman, whom she could not and would not live with, ought, now she was dead, to belong to her husband; and she said it was very wrong indeed for Mr. Savage to try and rob her dead husband of his rights and privileges. She evidently felt that there was not the slightest doubt of her ability to endure polygamy in a future state, although it was impossible to do so in this life.

After a few years Mr. Savage married a widow and her two daughters, and is still living with them, waiting, meanwhile, for the Temple to be built, when he hopes to have this "spiritual controversy" decided in his favor; for he has not given up his first wife, though he has taken three others to solace him temporarily until she can be given to him spiritually. Judging from present appearances, he will have to wait some time, as there seems no prospect of the Temple being finished during this generation.

149 WIFE NO. 1. THROWS BRICKBATS!

Mrs. Webb found it a most difficult task to provide for herself and her children, and becoming discouraged in her attempts, listened with more patience to the doctrines of polygamy than she had done in Illinois. She was instructed that it was her duty to marry someone for time, that she might raise up more children to her dead husband, to swell his "kingdom." She took the instruction with a properly meek spirit, and very shortly accepted the proposal of Bishop McRae, a distinguished and prominent Mormon, and became Mrs. McRae number two.

As may be imagined, Mrs. McRae number one did not take kindly to the interloper, and, having a decided objection to polygamy, emphasized her objection by throwing bricks into Mrs. McRae number two's window when their mutual husband was her guest. She varied her expressions of opposition and protest by occasionally sending a pistol shot, instead of a brickbat, through the window.

It may not be out of the way to mention, just here, that the heroine of the brickbat and pistol was, and still is, the President of the Female Relief Society in her ward, and that one of her chief duties is to instruct the young sisters in polygamy. I have never heard whether she had a shooting gallery attached to the society rooms.

Her plan of action was quite successful, and she soon had the field again to herself; for Mrs. McRae number two, after adding two children to her husband's kingdom, declined any longer to act as a target for Mrs. McRae number one, and left her husband voluntarily, and has since lived in a state of widowhood. I have often wondered whether

she had any sympathy for Jane Matthews while she was herself the object of persecution.

I have known all the actors in this polygamic drama, except the two who died. I was too young to have any but the most indistinct recollection of my uncle, and Mrs. Savage, I, of course, could not remember at all. But the rest I knew very well, all being intimate visitors at my father's house.

150 "BUILD UP THE KINGDOM!"

"Build up the kingdom, build up the kingdom," has always been the watchword of polygamy. At Nauvoo it was whispered into the ears of those who were considered

strong enough in the faith to receive it unquestioningly, but in Utah it is hurled indiscriminately at all alike. "Build up the kingdom, whether you can support it or not," is the almost literal teaching. The pecuniary condition of a man is never taken into consideration. He is expected to take

as many wives as he can support, then take a few more to support themselves and their children.

The Apostle Orson Pratt is one of the most persistent polygamists in Utah, and he has nothing to give his wives for their maintenance. They struggle on as best as they may, striving in every way to earn a scanty substance for themselves and their children. Some of them live in the most wretched squalor and degrading poverty. He, in the mean while, goes on foreign and home missions, and gathers thousands of unsuspecting victims to "Zion." Polygamy is his favorite subject, and he grows very eloquent while discoursing upon it, quoting Scripture freely in support of the glorious system—which, by the way, is the only support he does give it, or that he feels it his duty to afford. After he has once converted and married a girl, she is left to shift for herself, or to starve and die of neglect. Two, at least, have met this fate one a pretty English girl, who starved, body and heart, and who, with her little children, died from exposure, while her husband was at Salt Lake, being "entertained" by some of his rich brothers in the church.



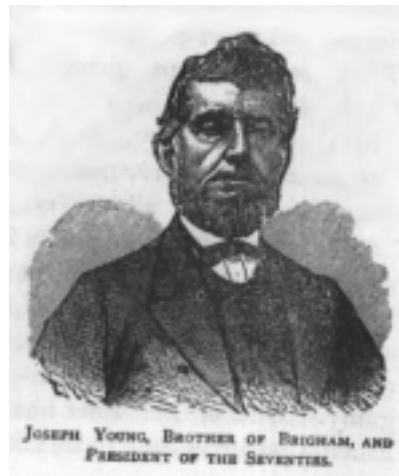
151 THE LITTLE "KINGDOM" OF THE PROPHET'S BROTHER.

He is still the recognized defender of the gospel of polygamy, and is quoted by every one as an authority; his numerous and more pressing duties prevent his caring for his family, and nowhere in Utah are the wives more wretched or neglected, or children more ignorant and uncared for, than the wives and children of Orson Pratt, the eloquent expounder of the beauties and glories of a polygamous life, and the best educated and most able man, intellectually, in Utah.

Another polygamist of the same stamp is Joseph Young, brother to Brigham, and President of the Seventies. He has busied himself in "building up the kingdom" ever since Joseph Smith gave him that precious piece of counsel in Nauvoo. When he was a young man, he married a girl, and lived very happily with her until he learned from the Prophet Joseph that it was not only his privilege, but his duty, to enlarge his kingdom more speedily by marrying more wives.

His first acquisition was a young widow, who listened assentingly to his proposals of a "celestial marriage," and soon after entered his family as a second wife. However, the marriage with her did not avail him much, as she could only be his for time. Her former husband died a Mormon, and she and her children would belong to him in eternity.

He was past the prime of life, feeble in health, and compelled to accept the support of his brethren; yet all this did not deter him from doing what was required of him by his Prophet. About the time that he married the widow, he took a young girl for his third wife, who was supposed to be his, and his



152 BRIGHAM'S APOSTATE NEPHEW.

only, with no former husband "behind the veil" to come up "in the morning of resurrection" and lay claim to herself and her children. All his wives lived in one house, which had been built for him by the "Seventies," in return for his spiritual ministrations in their behalf.

His first wife did not like the new family arrangement any better than other Mormon women who were first

wives; but as a matter of course, her liking or disliking was not of the least consequence. She fretted herself ill over it, however, and was prostrated for months. She had toiled and suffered with her husband for many long years, while they were journeying about with the Mormons, and she could not bear to have the dark shadow of polygamy cast over the hitherto unclouded happiness of their domestic life. It seemed a terrible injustice. Yet, knowing her husband's devotion to the faith, she would not openly rebel, although she complied with his demands, that she should receive his other wives, with a feeling of intense bitterness, and lived in this unnatural relationship with her husband and his other wives.

It is impossible to depict her sufferings; they can never be known or realized outside of Mormonism. It is the very refinement of cruelty, this polygamy, and its hurts are deeper and more poisonous than any other wounds can be. They never heal, but grow constantly more painful, until it makes life unendurable. She was prostrated for months with nervous debility, seeing all the time her family needing her constant care, the care that only a mother can give, and her husband all the while devoting his energies to "building up his kingdom." It is only just to say that he was as kind to her as the circumstances would permit.

After a few years the invalid wife recovered her health, and has been permitted to assist in rearing her children to respectable men and women who do not believe in polygamy. One of her sons has apostatized, and once published a paper in Salt Lake City, called "*The Daily Press*."

153 BROTHER BRIGHAM WAXES WROTH.

This paper was of course offensive to Brigham, contain-



ing, as it did, some unpleasant truths regarding himself and other authorities in the church, and he determined to put a stop to its publication. Accordingly he sent for his brother Joseph, and said, on his arrival—

"I want that '*Daily Press*' suppressed."

Joseph "did not know how it was to be done."

"I want you to use your influence with your son to accomplish my wish," demanded Brigham.

"I cannot do it," said his brother; "my son will do as he likes."

Brother Brigham grew angry. "You must put a stop to the printing of that paper; I will not endure the annoyance from it any longer."

Joseph's spirit rose to the occasion. If Brigham was his superior in the church, he was also a younger brother, and he didn't like his peremptoriness of manner; so he quietly answered—

"I shall do nothing more about it than I have done. I have said all to my son that is necessary, and if he does not wish to follow my advice, he can go his own way, and act according to his own judgment; I most certainly shall not interfere."

154 A YOUNG BRIDEGROOM OF EIGHTY!

Brigham was terribly angry, and he raved and stormed, while Joseph listened quietly, and then walked out, making no answer to his threats and railings. The Prophet evidently did not succeed in influencing or terrifying either brother or nephew, as the "*Press*" was still published, and continued to win popularity. I was glad of its success, for the sake of the brave young editor, and the mother who reared him. She, at least, should find comfort and support in her children, although everything else in life has failed her, even her religion proving false and fatal to her happiness.

During his first wife's illness, Joseph added another widow to his establishment. Her husband having been killed at Nauvoo, she wished to assist him to build up a kingdom, and so married Joseph for time. Shortly after another woman applied for "salvation" at his hands, and "conscience" would not allow him to reject her. When he was about seventy years of age he added still another to his family, being united to her the same day that I was married to his brother Brigham, and is still, although over eighty years of age, considered in the matrimonial market.

Joseph had a real romance in his youth, which connects him, in memory and feeling at least, somewhat with my mother's family. His first love, when he was very young, was an aunt of my mother, for whom I was named. He was passionately attached to her, but something occurred to part them, and she died. Her memory has always remained with him, and he has always loved her, in spite of his extensive matrimonial experience. He told my mother that he had Jane, his first wife, baptized for her, and sealed to him for her; so she is to be his in eternity.

This venerable polygamist has nothing to support his wives upon, or himself, for that matter, except what is

given him by the "Seventies." In most respects he is a very good man, much more conscientious and honest than his brother Brigham, of whose conduct towards the people he does not approve; but he has gone mad in his desire to

155 "I MARRIED YOU TEN YEARS AGO!"

"build up his kingdom," and he considers it a duty to continue to raise up a young family, who must necessarily have to "shift for themselves," both in childhood and later life. They can have no father's care or attention, no matter how much they may need it, and he evidently does not consider how much misery he is entailing on these children.

Besides the wives I have mentioned, I don not know how many he has been sealed to, whom he does not pretend to look after in the flesh, but whom he expects to "resurrect," to swell his heavenly kingdom.

It is possible that, like Herber C. Kimball, he may have "fifty or more scattered over the earth," whom he has not seen for years, and whom he hopes he never may see again in this world.

A vary amusing story was told me of Brigham, by a lady who vouches for its truth; and although I cannot, of course, corroborate it, I am quite ready to give it credence enough to publish it. Brigham met a lady in the streets of Salt Lake City, several years since, who recognized him, and addressed him as Brother Young, greeting him quite cordially.

He scrutinized her closely, with a puzzled expression. "I know I have seen you somewhere," he said; "your face is very familiar, but I cannot recall you."

"You are right," replied she; "you have most certainly seen me before; I was married to you ten years ago. I have never seen you since," she continued, "but my memory is more retentive than yours, for I knew you the moment I saw you."

Very few, even of the most enthusiastic Mormon women, were ready to listen with any degree of patience to the first teachings of the doctrine of polygamy. They rebelled against it in their hearts, even if they dared say nothing of their dislike and disgust of the system. Still less were they willing to advise or urge their husbands to introduce it; and never was a woman, with one exception, heard to say she

156 A WOMAN WHO LIKED POLYGAMY.

was happy in it, even if they endured it with any degree of patience.

The one exception of which I have spoken was an old neighbor of ours, and quite a friend of my mother's, Mrs. Delia Dorr Curtis. Both she and her husband were

faithful Mormons, but he had, for some time after polygamy was taught, continued living "beneath his privileges." He was constantly reminded of his remissness by the priesthood, until at length he felt obliged to yield to their teachings, and "obey counsel." When he mentioned the matter to his wife, she made no objections, but, on the contrary, she encouraged him in his decision, and proposed their niece, Miss Van Orden, for his consideration.

Her husband was exceedingly pleased with her suggestion. "She is the very one I should have chosen," he said in reply. He instantly made proposals for his niece, and she, being quite willing to marry her uncle, accepted the proposals, and was sealed to him at once, Mrs. Curtis giving the bride to her husband with an alacrity and willingness which were rarely seen in similar circumstances.

About three months after the celebration of the nuptials, the first wife of this good elder came to visit my mother, and, as is always the case when two Mormon women meet, and are together for any length of time, the talk turned on to polygamy, and during the conversation Mrs. Curtis remarked—

"Well, as far as I am concerned, I never have felt any of the stings of polygamy."

"Do you wish me to believe," questioned my mother, in surprise, "that you have seen your husband going through a courtship and marriage with a young wife, have seen him lavish attentions on her that have heretofore belonged alone to you, and have never felt the pangs of jealousy?"

"Yes; I wish you to believe all that."

"Well," said my mother, somewhat incredulously, "I cannot comprehend it, and if I did not know you to be a

157 SHE DEFENDS THE SYSTEM.

most truthful women, I should certainly say I did not believe you."

Mrs. Curtis grew quite eloquent on the subject; she and the other wife lived in one house, not a large one either, and the relation between them was amicable in the extreme. She had always been fond of Sarah; and was fonder than ever of her now.

"Why should there be so much trouble in it?" continued she, waxing earnest; "the Revelation on Celestial-Marriage is from the Lord; I know it, and every person might have a testimony for themselves if they would cultivate the Spirit; it is wrong and absurd in us to rebel."

"Yes, to be sure it is," returned my mother, "if one knows it to be true. I do not know it; I merely believe it, and I am not sure that I do that even. I try to believe it, and try to practice it, but I must confess to many anxious days and sleepless nights on account of it."

Mrs. Curtis was horrified at my mother's lack of

belief. "Why," said she, "if I did not have a perfect knowledge of the truth of polygamy, I should lose all faith in the other principles of Mormonism, I fear."

"Not necessarily so," replied mother. "I still cling to the faith; I must not relinquish that; but polygamy is a hard cross to bear."

"Not at all! Not at all!" asseverated Mrs. Curtis; "if you only have the Spirit of the Lord to enlighten your mind, you will find no difficulty."

"Well, you certainly are an exception to the general rule," said mother, "and you are far in advance of me, though I have struggled hard to inure myself to the system."

"Now let me tell you how we manage," persisted the enthusiastic defender of plurality. "When my husband intends going to Sarah's apartment, we first kneel down and have prayers; then he takes me in his arms and blesses me, and after our usual good-night kiss we part, happy in each other's love; and why should there be any trouble?"

158 "KEEP YOUR EYES SHUT!"

"The story you are telling me seems incredible," said my mother; "if it is true, you are really enjoying a very pleasant dream, from which I pray you may never awaken."

"O, no fear of that," was the quick reply. "I love Sarah too well to ever regret giving her to my husband; and you might be just as happy, if you would take the right view of the subject. I am sure, if Sarah had children I should love them as well as my own, and I really cannot see what there is in polygamy to cause so much annoyance."

"Well," said my mother, as the conversation ended, "let me give you this bit of advice—keep your eyes shut."

My mother did not see friend again, or even hear from her, for a very long time; but she used often to refer to her, and wonder whether "the stings of polygamy" had reached her in all that time, or whether she was still as enthusiastic a devotee to the system as she was at the time of her memorable visit.

Some years after Mrs. Curtis's visit, the mother of the young wife became our guest. My mother, of course, made instant and interested inquiries regarding the welfare of the family. She was quite surprised when, in answer to them, the lady replied—

"I do not know what to say or think about Delia. She behaves in the most peculiar manner; we all think she may be insane, and I am very certain she is, for no woman in her right mind would conduct herself in the way she does."

"Why, what is the matter?"

"You know what a disciple of polygamy she professed to be, and how earnest she was that Sarah should join the family. She has turned completely about; you would

not recognize in her the same person she was before we went south to live. She raves wildly about polygamy, and says as many things against it as she used to say for it. I never heard anyone more bitter in my life. She abuses Sarah in every possible way—you know how fond she used to be of her—and whips her children shamefully. She has become

159 SHE YIELDED AT LAST TO NATURE.

so violent that Sarah cannot live with her any longer, even if she dared to, and she does not, for Delia absolutely terrifies her in some of her rages; so she is going to move away. I never saw a person so entirely changed in my life. It is terrible.

"What has happened to cause such a change?" asked my mother.

"I do not know, I am sure," was the sad reply; "we none of us know; it is a perfect mystery to us; but one thing I am quite assured: if she goes on in the way she is going now, she cannot live long; she will literally wear herself out."

It was less than a year from this time that we heard of her death. It was evident she had not been so strong as she imagined, or else the "Spirit" deserted her. The end of this "happy" woman's life was not so different, after all, from that of hundreds of her "unhappy" sisters. She was another victim to polygamy, that horrible system which crushes women's hearts, kills their bodies, and destroys their souls.

CHAPTER IX.

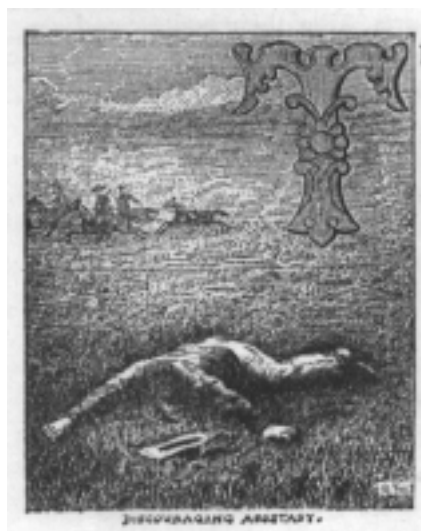
THE HARDSHIPS AND PERILS OF LIFE IN A NEW COUNTRY

“Killed by the Indians.”—How Apostates Disappeared.—A Suspicious Fact.—How Brigham “took care” of the People’s Property.—The Mormon Battalion.—Brigham Pockets the Soldier’s Pay.—How Proselytes were Made.—Scapegraces sent on Mission.—My Father goes to Europe.—How Missionaries’ wives are Left.—Collecting funds for the Missionaries.—Brigham Embezzles the Money.—The “Church Train.”—Joseph A. Young as a Missionary.—His Misdoings in St. Louis.—What Brother Brown said of Him.—The Perpetual Emigration Fund.—How the Money was Raised.—Cheating the Confiding Saints.—How Brigham Manages the Missionaries’ Property.—The “Church” makes Whiskey for the Saints.—The Missionaries bring home new Wives.—How English Girls are Deceived.—My First Baptism.

THE first years of life in a new country are full of hardships, peril, and adventure, and all these, the Mormon people met.

I can remember listening in round-eyed wonder and terror at recitals of Indian atrocities, for we were surrounded

by the wandering Southern tribes, and they were constantly thieving from us, and a murder was by no means an uncommon thing. When a man left home and failed to return, the general verdict, as a matter of course, was, “killed by the Indians.” Did an



161 HOW APOSTATES WERE
“KILLED BY THE INDIANS!”

exploring party visit the Territory, and fail to leave it again, their fate, if it was ever alluded to at all, was regarded as “massacred by Indians.”

It is a significant fact that most of the persons who thus perished were Gentiles, apostates, or people who, for

some reason or another, were suspected by, or disagreeable to, Brigham Young; and it came presently to be noticed that if anyone became tired of Mormonism, or impatient of the increasing despotism of the leader, and returned to the East, or started to do so, he invariably was met by the Indians and killed before he had gone very far.

The effect was to discourage apostasy, and there was no one but knew that the moment he announced his intention of leaving Zion and returning to “Babylon,” he pronounced his death sentence. He was never discouraged from his plans, nor was any disapprobation of his course expresses. The faces were so friendly that he met every day, the voices just as kind; his hand was shaken at parting, and there was not a touch either of warning or sarcasm in the “God speed” and *bon voyage*. But he knew he was a lucky man if, in less than twenty-four hours after leaving Salt Lake City, he was not lying face downward on the cold earth, shot to death by an unerring rifle ball, while the stars looked sorrowfully down, silent witnesses, on this deed of inhuman butchery, and a man rode swiftly cityward, carrying the news of the midnight murder to his master, who had commanded him in the name of his religion to commit this deed, and send an innocent soul before its Maker. “Ah, poor fellow; killed by the Indians,” said all his friends; but Brigham Young and Bill Hickman or “Port” Rockwell knew better.

The Indians have been convenient scapegoats and alternate allies and enemies to Brigham Young. But he had managed to make warfare, even with them, a profitable thing for himself.

The Indians are notoriously thievish; they will steal from

162 BRIGHAM “TAKES CARE” OF THE PEOPLES MONEY.

each other, and from their very best friends. Civilization, even, doesn’t seem to take the taint from their characters; they positively can’t keep their hands off what doesn’t belong to them.

As a matter of course, the Mormons, being their near neighbors, suffered very much from their depredations. They would often steal an ox, or, indeed, a large number of cattle, when they could do so with comparative safety; the owners would soon be on their trail, and would pursue them until they reached them, and sometimes both Mormons and Indians would be killed.

On occasions like these a proclamation would be issued, by the “authorities,” for the brethren to fit themselves out for a campaign of indefinite length for the purpose of quelling the “Indian disturbances,” and suppressing the trouble; and Brigham, who always has an eye to the main chance, generally managed in some mysterious man-

ner to make large sums of money out of these “wars,” as they were called.

Sometimes the manner of the money-making was not at all mysterious. There in one case in particular which I have often heard spoken of by my mother and other Mormons, who would have disapproved of the proceedings, and even called them dishonest, had they dared; but none of them ventured to connect such an adjective as that to the Prophetic name.

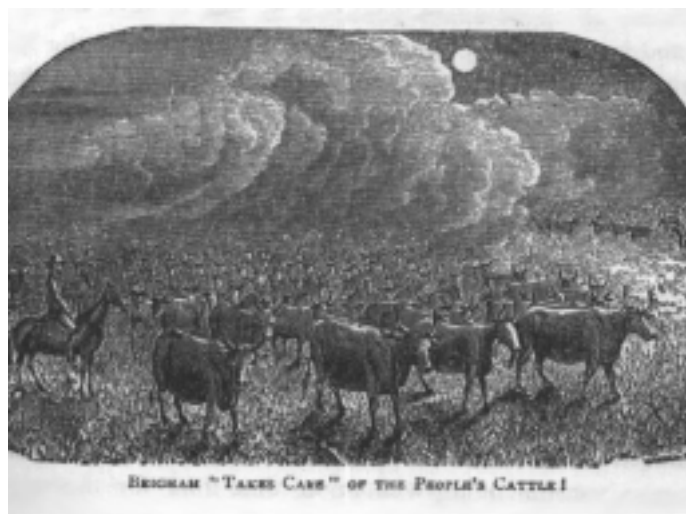
At this particular time he became so very anxious for his people’s welfare, and so earnest in his endeavors to “protect” their property, that he sent Captain William Walls, of Provo, with a company, to collect all the surplus stock from the settlements south of Salt Lake, and drive them into the city for safekeeping, reserving only the necessary teams and the milch cows. The orders were very absolute to “drive every hoof that could be spared.”

At Cedar City, Iron County, there were three men who as absolutely refused to give up their stock, as that was all

163 BRIGHAM STEALS THE CATTLE OF THREE SAINTS.

they had to depend upon; for, being poor men, with large families, they naturally preferred to keep what property they had where they could look after it themselves, feeling certain that they would take quite as careful an interest in it as a stranger would.

The names of these rebellious men were Hunter, Keer, and Hadshead. They insisted upon defending their



property, and the captain commanded them to be arrested and put in irons, and then he started with them for Salt Lake City, having previously secured all their stock. When they arrived at Parowan, they were chained together and confined in the school-house, there being no prison or jail in

the place.

They were met by George A. Smith, who at that time was on a visit to the southern settlements; and he, thinking the men were treated with unnecessary harshness, ordered their irons taken off, and them set at liberty and allowed to return to their families—without their stock, however. These men, after suffering such indignities, could live among Mormons no longer, and they left for California.

164 THE PROPHET ROBBS THE HELPLESS WOMEN.

Their stock, with a large herd of cattle collected in that vicinity, was driven to Salt Lake City, where they remained until they were in proper order for sale, when Brigham sold every one of them to pay a large debt which he owed to Livingston and Kincade, Salt Lake merchants.

This was his somewhat novel method of “protection.” The cattle, to be sure, were out of the reach of the Indians, but they were equally out of the reach of their lawful owners, who neither saw them again nor any money which accrued from the sale of them.

Some of the owners ventured to ask if they might be turned in for tithing, but the inspired Prophet of the Lord replied, “No; if you had kept them, the Indians would have stolen them, and you are as well off as you would have been if I had not taken them.” So was he, and several hundred dollars better off, too.

This reminds me of another instance of Brigham’s faculty for “turning things to account,” or, as a young Mormon quite wittily said, “taking advantage of his opportunities;” although it has nothing to do with the Indians, yet it occurred at an even earlier date, and was among the first of his notoriously dishonest transactions.

At Council Bluffs, as early as 1846, he counseled five hundred of his followers to enlist in the service of the United States; recruits being wanted at that time for the war in Mexico. They went without a question, on being assured that their families should be cared for. The church at that time was camped on the Missouri River, on its way from Nauvoo to Salt Lake.

The Mormon soldiers—commonly called “The Battalion”—sent all their pay to their families, to the care of Brigham Young, and he cared for it so well that the poor families never received it. John D. Lee brought the money which was collected from the soldiers, amounting to several thousand dollars, and gave it to Brigham. The families of these soldiers were, many of them, nearly starving, and all of them

were very poor, needing sadly the money that their husbands had sent them; and in the face of all this destitution and suffering Brigham Young bought goods in Missouri to take out to the Valley, and if a soldier's wife ventured to ask him for anything, no matter how trifling it might be, she was rudely repulsed, usually without the slightest excuse for not giving her what was rightfully her own.

The men served in the army two years, receiving pay all the time, which Brigham pocketed, and all the time their families lived on the banks of the Missouri in the most squalid poverty, while Brigham came to Salt Lake in the most comfortable manner possible at that early day, and lived on the provisions that he had brought with him, bought with the money that was not his. He lived in what would be called luxury for the time and the place, by literally taking bread out of the mouths of hundreds of needy women and children.

When these men came to Utah, after having been honorable discharged, they, of course, expected to find their families there. What was their surprise on learning that they were still at Winter-Quarters, and that no arrangements had been made for bringing them to the Valley! The President of the church would not allow them to go for them until the next spring, and when they did find them in such a wretched, helpless condition, it is no wonder that so many of them apostatized, and refused to believe in a religion whose chief teacher could be capable of such heartless cruelty and mean dishonesty.

It is asserted, by those who have the best means of knowing, that this war put twenty thousand dollars in Brigham Young's pocket; and yet he is very fond of talking about the *forcing* five hundred of the ablest Mormon men into its service at a time when they were the most needed, and leaving the weak and helpless to cross the plains without sufficient protection.

166 BRIGHAM YOUNG AS A MISSIONARY.

The Mormons have always been very enthusiastic on the subject of missions. Probably no other church has done so much both home and foreign missionary work as the Church of Latter-Day Saints. They began by traveling about the country, making converts wherever they could, in the days when the entire church could easily be numbered: as they increased in numbers they extended their work across the ocean, and now nearly all the work is done in England, Norway, Sweden, and Denmark.

It is a very rare thing nowadays to hear of an American convert, and the southern European nations never did take kindly to the faith.

Brigham Young was among the very earliest of missionaries, and he was very successful at proselytizing. He was very different then from the haughty, arrogant blusterer of today. He and his brother Joseph were the first Mormons that my mother ever saw, and I have very often heard her describe the peculiar influence they exerted over her, and the manner in which they impressed her.

To her they seemed very humble men, of the most earnest, devoted piety and intense religious zeal, traveling about "without purse or scrip," meeting with ridicule, derision, and persecution, while they preached "the gospel as taught by Christ and his Apostles." They came to a house where she chanced to be visiting, and, after seating themselves, commenced singing one of those earnest, stirring hymns for which the Mormons were at that time celebrated.

"Hark! Listen to the trumpeters,
They call for volunteers.
On Zion's bright and flowery mount,
Behold their officers.
Their horses white, their armor bright,
With courage bold they stand;
Enlisting soldiers for their king,
To march to Zion's land."

167 THE FOREIGN MISSIONS OF THE MORMONS.

"We want no cowards in our bands,
That will our colors fly;
We call for valiant-hearted men,
Who're not afraid to die;
Sinners, enlist with Jesus Christ,
Th' eternal Son of God,
And march with us to Zion's land,
Beyond the swelling flood."

They were fine singers, both of them, and they threw so much fire and fervor into this song that my mother—young, enthusiastic girl of sixteen—made up her mind on the spot to enlist and follow this new army to Zion.

She was baptized and confirmed by Brigham Young almost immediately, and to use her own language, "There was nothing arrogant, haughty, or tyrannical, either in his (Brigham Young's) or Herber Kimball's appearance, as they pronounced, in the most fervent manner, such glorious blessings upon me, a poor ignorant girl, with no one to guide me, but who had given up my little all in this world to follow their teachings, which to me at that time meant the teachings of Christ."

No sooner had the Saints become fairly settled in Utah than Brigham Young commenced sending the brethren off on missions. He had, and still has, a peculiar way of managing, quite original with himself. A few of the lead-



ERASTUS SNOW.



JOSEPH F. SMITH.



LORENZO SNOW.



A. CARINGTON.



C. C. RICH.

MORMON APOSTLES

ing members of the church were sent; indeed, at that time one or more of the apostles was kept in England all the while, and different elders were sent to relieve each other, and to assist the apostle in taking charge of the "Branches," and starting mission churches, which were afterwards held in charge by some resident brother, who was appointed elder. In addition to these elders, any one who displeased the Prophet was "sent on a mission" as a punishment. Did the polygamous Prophet fancy a man's wife, he was sent to the farthest possible point from Zion, to "enlist" souls for the Mormon Church. If any young man is suddenly started

168 A NEW DODGE OF THE PROPHET.

"on a mission" to preach the gospel and win souls to Christ, it is safe to argue that "he has been a little wild," and is accordingly exiled for a while.

My father was sent to England not very long after our arrival in the Valley, and he had charge while there of the Sheffield branch of the church. My mother and myself lived part of the time in Salt Lake City with Elizabeth and her family, and the remainder of the time on Payson. As the missionaries are all expected to give their services, and as they are obliged to go when ordered, whether they wish to or not, the wives have to take care of themselves as best they may. They certainly can expect no aid from the church; so, unless they can do something to support themselves while they are left in this way, they are pretty sure to suffer discomfort, and many times actual want. My mother was equal to the occasion, however, and we got on better than most Mormon families do whose "head" has gone on a mission. My mother taught school most of the time, either in the city or in Payson, and during all the time I studied with her.

Before sending his missionaries to England, Brigham one Sunday addressed the people in the Tabernacle very much after this fashion: —

"Brethren and sisters, the time has been when we were compelled to travel without purse or scrip, and preach the gospel. We have had to beg our way of an ungodly world, and have gone, like the Apostles of old, trusting the Lord to provide for us. And," continued he, waxing excited over his subject, "I have traveled on foot the length and breadth of the United States with my shoes full of blood. Foot-sore and weary, I have often arrived at a house and asked for a night's lodging. I was hungry and cold; yet I was turned away; and many a time I have shaken the dust off my feet as a testimony against those people. But now I want the elders to travel independent of the Gentile world." Then, after reading the names of those whom he had selected to go, he proceeded with his address: —

169 ROBBING HIS OWN MISSIONARIES.

"Brethren and sisters, the missionaries must be supplied with the necessary funds to defray their expenses. And I want this whole people to come forward and donate freely for this purpose. I do not suppose you are all prepared today, but you can call at the office tomorrow and leave the money with my clerk; or we will have another meeting for the purpose of receiving donations, and so give all the opportunity of assisting in the noble work of sending missionaries to a foreign land."

As an answer to this appeal there was a large sum raised, the people responding generously to this call for assistance, and there was sufficient to carry all the laborers to their appointed fields. What was the surprise, then, of these men, when calling on the Prophet previous to their departure, and referring to the subject, they were coolly told by Brother Brigham that there was no money for them—"not one cent"!

"But what are we to do?" said the bewildered and disappointed men, who had relied on this money to assist them.

"You must go to Bishop Hunter; I have nothing for you," was the careless and heartless reply.

Accordingly they went to the Presiding Bishop, and after telling him their errand, and that they had been sent by President Young, he informed them that there was a "church train" of three hundred wagons going East, which would take them to the frontiers for forty dollars apiece; "and after that," said the bishop, "you must get to your fields of labor as best you can."

Now, the Mormon elders in those days were poor, and could barely support their families when they were at home. And to be informed, just at the last moment, when they had supposed they were well provided for, that they must defray their own expenses to England, was really a hard blow for all of them. And yet such was their devotion to their religion, that each one paid his forty dollars to ride to the

170 SCANDALOUS DOINGS OF THE PROPHET'S SONS.

frontier in the "church" wagons, and then made their way to England at their own expense.

The Saints supposed that these wagons were sent out for the purpose of bringing emigrants from the Missouri River; but on their return they were loaded with freight, for which Brigham received twenty-five dollars a hundred. Between the amount paid for the passage of the missionaries and the loads of freight on the return, this "church train" certainly paid the head of the church very handsomely for that one trip.

Among the missionaries to England, during my father's residence there, was Joseph A., the Prophet's eldest son, who has recently died. He has always had the reputation among the Saints of being a very "fast" young man. In order, if possible, to cure him of some of his propensities for evil-doing, his father decided to send him on a mission, to carry the light of the everlasting gospel to the benighted nations of the earth. When men of family are sent, it is generally because Brigham wants something belonging to them which he cannot get if they are allowed to stay at home; and single men are often sent to convert the world, who are not capable of writing their own names in a legible manner.

But Joseph A. was sent because his father did not know what else to do with him; he had become so dissipated and caused so much trouble at home.

On his way Joseph stopped a few days in St. Louis, after which he went immediately to England. He was appointed in my father's pastorate, he being at that time pastor over several conferences. Everything was moving on harmoniously, when another Mormon elder, named Brown, arrived from America, telling some hard stories about Joseph's conduct while in St. Louis.

Mr. Brown circulated the reports that Joseph had drank immoderately, several times had been beastly drunk, and had constantly and habitually visited most disreputable resorts; in fact, that his conduct while in that city had been marked by the most profligate excesses, and that it had also

171 MY FATHER "MAKES IT RIGHT FOR JOE!"

been notoriously open, very little attempt being made one



his part to hide it. He seemed to fancy that his personality

was sufficient protection from scandal, and that the gossips would not wag their tongues over the misconduct of a son of Brigham Young.

These reports shocked the English Saints very much, and many of them were on the point of apostasy on account of it. My father did not doubt that there was some foundation for these stories, although he did not think the fellow could be so bad as he was represented; and he considered it his duty to take immediate steps to suppress the scandal, since it was doing very great injury to the cause of Mormonism. He accordingly represented this view of the case to Mr. Brown, who listened earnestly, and seemed quite convinced of the truth and justice of what my father had said. He took his leave, agreeing to "make it all right for Joe."

172 YOUNG "BRIGGY" GETS INTO A FIX!

The following Sabbath, at the close of the services, my father said, "Mr. Brown will now have the opportunity to retract the scandal which he has put in circulation concerning Joseph A. Young."

Mr. Brown arose before the thousands of people assembled there, and acknowledged that he had misrepresented the character of



E. HUNTER, PRESIDING BISHOP.

the Prophet's "beloved" son, and, in the blindest manner possible, made it appear that Joseph was perfectly pure, upright, and moral, and entirely above reproach.

The chief object of this farce was to prevent apostasy; another was to save the Prophet's son from infamy and disgrace.

My father, on his return to America, learned that Mr. Brown's reports were all true, and were not exaggerated in the least. Yet this dissipated libertine was considered sufficiently good to preach the truths of the Mormon religion to "a world lying in darkness."

Brigham Young's sons usually distinguish themselves while on their missions, rather by their aptitude at getting into scrapes than by the number of converts which they make. Brigham Jr.—"the probable successor," or, as he is familiarly called, "Briggy"—succeeded in distinguishing himself in England. The story popularly told among the Saints is, that regarding himself, without doubt, as a "scion of royalty," and with the egotistical assumption and the assurance which characterize his father, and which he

honestly inherited, he actually ventured, in spite of the law, to drive the same number of white horses before his carriage that the queen had on her

173 HE DISTINGUISHES HIMSELF IN ENGLAND.

carriage, and that he was arrested and fined a hundred and fifty thousand dollars for the offense. The true account of the matter is, that when driving in one of the London parks, in a state of inebriety, he committed a trespass, for which he was arrested and mulcted [note: “fined”] in the ordinary fine—a few shillings, I believe. Brigham, however, is said to have profited by the exaggerated store, and to have made capital out of it.

The donations that year had been unusually large, for Brigham had announced his intention of “emigrating” a larger number than ever before, and, as a consequence, the “Perpetual Emigration Fund” must be correspondingly increased.

“Brethren and sisters,” he commenced one day, in his most delicate and refined style, “you must retrench your expenses. You have been traveling in a direct line towards eternal damnation for a long time; now you must turn about, and show to the Lord and His holy angels that you still desire to be numbered among His people. I intend, this year, to bring over every Saint from the Old Country, and you must take hold and help me. I want the sisters to leave off their ribbons and finery, and stop running to the stores. I want you, one and all, to stop using tea, coffee, tobacco, and whiskey, and the money you would spend for these things you must donate for the emigration of the poor in Europe. Now is the time to manifest your faith by your works.”

All the Saints in the Territory were personally called upon to assist in the work, and responded generously, if not willingly. Poor women contributed their mites, and poor men gave of their hardly-won earnings, that could ill be spared, as they could barely support their families at the best. In England, also, they were made to contribute, and many a working man was compelled to donate an entire week’s wages. The English Saints gave willingly, and suffered the privations caused by their generosity cheerfully,

174 THE PROPHET SETS UP A WHISKEY STILL.

as they confidently expected to be gathered to Zion that year. But their suffering availed them nothing, and their generosity was but ill repaid. It was years before many of these patient, long-enduring Saints saw the Zion of their hopes.

As the Prophet has a most decided objection to seeing any of his followers becoming independent in worldly

affairs, either because he is afraid they will be able to act without counsel or advice from him, and so get beyond his power to manage them, or because he is jealous of their pecuniary success, since he has often said that he was the only man in the Territory who know how to make money or how to use it, he always finds some way to put a stop to their growing prosperity. His usual method of doing this is by sending them on a mission. Of course their business is at a standstill altogether as soon as the heads of it are away; and it either remains quiet ever after, or, if it is sufficiently lucrative to make it worth while, Brigham manages to get into his hands, and it is as completely lost to its rightful owners as though they never had possessed it.

For a number of years, two men—named Badley and Hugh Moon—worked a whiskey distillery in Salt Lake City, and appeared to be becoming rapidly wealthy. They were good Mormons, staunch defenders of Brigham Young, ready in every good work with open purses and generous deeds, and they were highly respected by the entire body of Saints.

What was the consternation of the church, when, during the delivery of a temperance sermon on Sunday, the President, waxing more personal, more eloquent, and consequently more abusive, “cursed, in the name of the Lord,” the men that ran the distillery!

They knew very well that these men paid their tithing promptly—and the greatest virtue a Mormon can possess, by the way—and that they were foremost in all charitable works, and they marveled very much that the Prophet should deal

175 HE ADULTERATED THE WHISKEY TOO MUCH!

so hardly with them. His language was so abusive that Badley, who was especially attached to the President Young, shed tears during the denunciation. He finally finished his anathemas by ordering them to take their families and go on a mission to an unsettled portion of the Territory, leaving their homes to the “church,” which, of course, meant Brigham Young.

As soon as they had gone, the Prophet removed the apparatus for distilling a few miles from the city, and commenced making whiskey for the church. But, unfortunately, the church whiskey did not prove to be so good as that made by Moon and Badley, and the church distillery was short-lived.

The men who were thus heartlessly ruined and unjustly exiled never returned. Their homes were broken up, their property taken from them, and themselves and their families banished to the wilderness, to gratify the covetousness and grasping of an avaricious tyrant, who committed this outrage, as he has all others, with a “Thus saith the

Lord.”

Brigham’s missions may be considered moral “Botany Bays,” where he sends those persons who in any way incur his sovereign displeasure. It is any easy way of punishing offenders; and so common has it become, that lately, whenever a man is sent away on this errand, the spontaneous question which arises to every lip is, “What has he done?” This is specially true of the younger men.

In case of a certain trial which took place some years since, Brigham had given his wishes to a portion of the jury as to how the case should be decided. After retiring, those of the jury who had received instructions from the Prophet came to a decision very readily, while those who had not been “interviewed” by him could see no justice in the way they had decided, and consequently refused to agree with the others.

Brigham was exceedingly angry at this, and took them

176 “MY WORD IS LAW HERE.”

very severely to task for their disregard of his known wishes.

“Well, Brother Brigham,” said one of the obstinate jurymen, “the law will sustain us.”

“The law!” said the Prophet. “What do you suppose I care for the law? My word is law here. I wish you distinctly to understand that; and,” he continued, “those men who decided against my view of the case shall pay the penalty.”

Very soon after that, one of these men, whose only fault had been that he would not be coerced into committing a gross injustice, was sent on a mission to China; another was ordered to Japan, a third to the Sandwich Islands, and one quite old gentleman was appointed to Las Vegas. This man having grown gray in the service of the church, Herber C. Kimball ventured to propose that, in consideration of his age, he be allowed to remain at home, and his son sent of the mission in his stead. The father was actually too feeble to be of any service in the building up a new place, and Las Vegas was considered an important point to secure; so, after much deliberation, it was decided that the son should go in his father’s stead. Seventy-five families were ordered to abandon their homes, and take their departure for a new and almost unknown portion of the Territory.

They expended thousands of dollars in building, fencing, and every way beautifying and improving their new homes; and just as they were getting nicely settled, and had made their new homes habitable and comfortable, the Prophet pronounced it an utterly unsuitable place for a “Stake of Zion,” and ordered them all back again; so that the years passed there, and all the expenditures, were a to-

tal toss.

After the son of the aged jurymen had paid the penalty of his father’s sin, he returned to Salt Lake. He has ever since fearlessly expressed his opinion of the Las Vegas mission, in terms not very flattering to its originator, and

177 MISSIONARIES “ENLARGING THEIR KINGDOMS.”

Brigham has been obliged to withdraw the hand of fellowship from him, very reluctantly indeed, as he had been a faithful servant to the President’s interest for several years.

As a comment of his often expressed contempt of the law and of lawyers, I wish to say just here that his son Alphilus Young is at this present time a law student at the University of Michigan, sent there by his father to carry out his own ambitious plans for his son’s future, and also to have a lawyer in the family, since he has been forced to have so much to do with the law in late years.

It must not be supposed that none others are sent on missions except those who are to be punished, or got out of the way for a while. Brigham Young is shrewd, and so with these he sends every year prominent members of the church. All the apostles, and most of the leading elders, have been in the mission work, both in the States and in Europe, and it is in response to their efforts that so many converts have been made.

The period of my father’s stay in England was one specially marked for success in mission work. Very many of the leaders of the church were there then, and mighty efforts were made to secure converts. They worked day and night with unabated zeal, and so great was their success, the whole world marveled at the number of converts who came yearly to Zion.

In the mean time, the families of the missionaries were getting on as best they could at home, deprived not only of their husbands’ society, but of the support which they gave them when at home—scanty enough in some cases, I assure you, and yet just as much missed as though it had been larger, since it was the all; and above all, there was the horrible shadow of polygamy hanging over them; for no wife ever knew how much her husband may have been moved to “enlarge his kingdom,” and the young English girls were apt to be very much taken with the American

178 THE “REVELATION” ON POLYGAMY PUBLISHED.

elders, and they in turn submitted without much struggle to the fascinations of their youthful converts. Very few of the

missionaries failed to bring home an English wife, of at least to induce some young girl to emigrate to Zion, with the prospect of becoming his wife on her arrival.

At first polygamy was not preached. Indeed, so very careful were the elders not to mention the subject, or

else to deny polygamy altogether, that many of the girls supposed themselves to be the first and only wives of the men whom they married; and it was not until they reached Utah, and were introduced to their husbands' "other wives," that they were undeceived.



So strong was the feeling in England, that for some time after polygamy was openly practiced in Utah, the missionaries denied it, and men who had four and five wives living quoted largely from the Book of Mormon, and other church works, to prove the impossibility of the existence of such a system. At length, however, they were obliged to confess to the truth, which they did by causing the "Revelation" to be published in the "*Millennial Star*," the church organ published at Liverpool. For a while it seemed almost as though all the labors of the missionaries would go for nothing, so many apostatized. By strenuous effort and redoubled endeavor, however, many were still held in the

179 PRACTICING POLYGAMY FOR CONSCIENCE' SAKE.

church. They were told that polygamy was optional; that while the leaders of the church, many of them, practiced it, "*for conscience' sake*," since the Lord willed it, yet many more had not entered the system, and probably never would, and that no one need enter it, unless they felt themselves especially "called by the Lord."

In England, as in America, the men became much more easily reconciled to the doctrine than the women. The latter had many bitter hours over it; and yet each one, as all their American sisters before them had done, thought her husband would not take a polygamous wife, although he might believe in the theory, and uphold those of his brethren who converted the theory into practice. They had to

learn, in the intensest bitterness of suffering, what other women had learned before them—that their husbands were like the majority of men, who had temptation so persistently thrust in their way.

Even now the men who go on missions are very guarded in preaching the doctrine, and advocate it only where they are very certain that it will be received. They admit its existence, but they by no means are willing to confess to what an extent it is practiced; and to this day many of them win wives under false pretenses.

It was only a few weeks since, a gentlemen living in the British Provinces, on a visit to some friends in New England, spoke of a visit he had received quite recently from a lady friend from England, a relative, I think, who had become converted to Mormonism, and married one of the elders of the church, and was on her way to Utah with him. She was a very lovely person, and in talking of her new religion, concerning which she was enthusiastic, deplored the existence of polygamy as its only drawback to a perfect faith. Yet she said her husband had told her that it was only a doctrine of the church that was rarely practiced, except by the older Saints, who had received the Revelation directly from Joseph, and had considered the

180 I AM DIPPED IN A POND BY BROTHER TAFT.

adoption of the system a duty; that in time it would be entirely done away with, except in theory, and that at all events *she* need have no fear.

Great was the surprise of the gentlemen on learning that she, who so fondly believed herself the only wife of her husband, made Number 5 or 6 of his plural wives. The poor girl had, without a doubt, learned the truth long before, although her pride, no doubt, would prevent her from informing her friends how cruelly she had been duped.

The Mormon mode of managing missions troubled me very little during those early days. I missed my father, and wished President Young would let him come back; beyond that I had little thought or care. I was busy studying with my mother, and I of course was taught the elements of the religion in which she so firmly believed, and on which she so greatly depended; and, like all children of Mormon parents, I was baptized when I was eight years old.

The Mormon people do not baptize or "christen" their infant children. When they are eight days old they are "blessed," and they are baptized at eight years of age. I was baptized by Bishop Taft, my father's second wife's father; and I was exceedingly terrified. I was taken to a pond, and the bishop carried me in his arms, and plunged me into the water; and so great was the nervous shock that I could not think of it without a shudder for years after.

My mother was glad when it was over, for I was made a child of the church, and by this rite she consecrated

me to God and the Mormon faith. To God I still hold loving, trustful allegiance; as for the Mormon faith, I can never be too thankful that I have so entirely freed myself from its tyrannical fetters, that held me, soul and body, in such a long and cruel bondage.

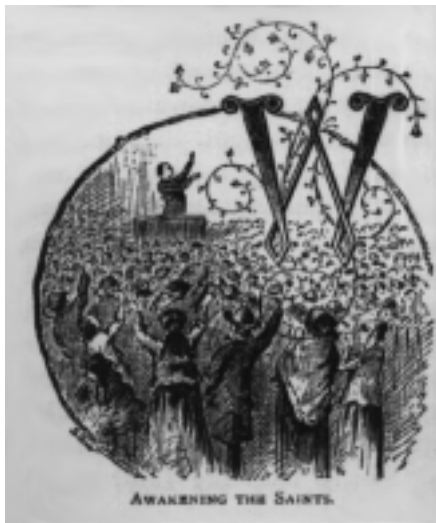
CHAPTER X.

THE UTAH "REFORMATION."—"A REIGN OF TERROR."—THE BLOOD-ATONEMENT PREACHED.

The Beginning of the Reformation.—The Payson Saints Stirred Up.—What the Wicked "Saints" had been Doing Secretly.—The Old Lady who stole a Radish.—Confessing the sins of Others.—A System of *Espionage*.—Brigham bids them "Go Ahead!"—The Story of Brother Jeddy's Mule.—The Saints receive a terrible Drubbing.—Great Excitement in Mormondom.—How the Saints were Catechized.—Indelicate Questions are put to Everybody.—My Mother and Myself Confess.—The Labors of the Home Missionaries.—Making Restitution.—Everybody is Re-baptized.—"Cut off *Below their Ears*."—The "Blood-Atonement" Preached.—Murder recommended in the Tabernacle.—Cutting their Neighbor's throats for Love.—A "Reign of Terror" in Utah.—Fearful Outrages Committed.—Murdered "*by the Indians*"? —Brigham advises the Assassination of Hatten.—Murder of Almon Babbitt, Dr. Robinson, the Parrishes, and Others.—Bloodshed the Order of the Day.

WHILE father was in England on mission, my mother was urged very strongly to go to Payson, a town about seventy miles south of Salt Lake City, and start a school there.

She had taught in Kirtland, and in Salt Lake City, and was considered a person of superior attainments by the Saints. Her reputation as a teacher was quite extended among them, and since her arrival in Utah she had often been solicited to resume her profession. She had always hith-



erto refused persistently; by now, finding her time somewhat unemployed during my father's absence, and wishing to add to the family funds, which were running somewhat low, she decided to accept the situation, which was fairly thrust upon her. Of course I accompanied her to the scene of her labors. I had never been separated from her, and neither she nor I could endure the thought of being parted.

It was, I think, in January, 1855, that a Mormon, named Joseph Hovey, came to Payson to preach. He was a man of an excitable temperament, a fanatic in religion, and he succeeded in stirring the people up to a state of the most intense religious enthusiasm. He held a series of meetings, which were very largely attended, and such was his peculiar magnetism, that he swayed and held the multitudes who thronged to hear him, notwithstanding he was a man of unprepossessing manner, little education, and no culture. He commenced by accusing the people of all sorts of misdeeds and crimes, and he denounced them in the most scathing and the rudest fashion, and they trembled under his fierce denunciation, and cowered before him as before the face of an accusing angel. He accused them of theft, of licentiousness, of blackguardism, of lying, of swindling and cheating, of hypocrisy and lukewarmness in their religion, and of every other sin, of omission or commission, of which he could think. He represented himself as the Lord's messenger, called by Him, and sent to warn the people of Southern Utah of the horrors of their situation; their souls were in imminent peril, so weighted were they with a load of guilt. "Repent, confess, and be re-baptized," was his urgent call, "and all your sins shall be forgiven you; yea, verily, for so hath the Lord promised."

The excitement grew daily, and his work of "Reformation," as he styled it, and went bravely on. Meetings were held, lasting all day and late into the night. It was reli-

183 THE OLD LADY WHO STOLE A RADISH!

gious madness run riot. There seemed to be a sort of competition as to who should confess the most and the oftenest. The people of Payson had been considered as good as average communities, but this "Reformation" revealed the most astonishing amount of dishonesty and depravity among them.

I was at one of the meetings, and I remember how shocked I was as one after another arose and confessed the crimes of which they were guilty. It made a very vivid impression on my childish mind, and to this day I can recall the very expression of the faces and tones of the voices as the owners professed their criminality. Many of them confessed to stealing flour from a mill; this, indeed, seemed

a common peccadillo; others had stolen lumber for various purposes; and one man said he had stolen a sheep. I remember this man very distinctly; there happened to be a bit of wool sticking to his clothes, on the shoulder, and I know I wondered if that was from the sheep he had stolen.

Some had taken potatoes, some turnips, some others parsnips, others had taken all three; one conscience stricken old lady, who felt impelled to confess, and could think of nothing that she had done wrong, was immensely relieved when she remembered that she had taken a radish without permission; she seemed, too, to derive much consolation from the fact that "it had burned in her stomach ever since."

Taking it all in all, it was a tie of the wildest confusion and the intensest ill-feeling. If there were any persons who did not come forward readily, and acknowledge their faults, some one would do it for them, telling their brothers' and sisters' sins in the public congregation.

My mother did not approve of the state of affairs, and would not countenance them any farther than she was positively compelled to do. It was dangerous to express any disapproval of the proceedings; so she was obliged to keep quiet, although she would not take active part in the excite

184 THAT TROUBLESOME MULE OF JEDDY'S.

ment. The most fanatical of these blinded enthusiasts did not hesitate to threaten the lives of all who dared dissent from them, and the person who failed to confess was looked upon with suspicion. A close watch was kept upon the actions of these persons, and every word that dropped from their lips was noted. In fact, the entire church, with few exceptions, was converted into a detective force, to keep vigilant watch over those few exceptions who were found to be "cool in the faith."

While the excitement was at its height, Brigham Young was informed of Hovey's movements, and their results in Payson. The few who were not in sympathy with the excitement waited anxiously for the Prophet to speak, expecting, of course, that when he heard the state of affairs, there would be a summary stop put to all these fanatical proceedings. Many of the surrounding settlements were very much exercised over the conduct of the Payson people, thinking they were all going mad together; and they also waited curiously to see what action Brigham would take. He was at Fillmore, attending the legislature, when he was told of the excitement at Payson, and his reply was, "Let them go ahead; they won't confess to more than they are guilty of."

As may be supposed, this cavalier manner of treating the matter surprised the more thoughtful of the Saints, who had counted confidently on his interference; but their

surprise increased tenfold, when, the very next winter, 1856, Brigham and his counselors instituted a similar reform throughout the entire territory. It is said that this latter Reformation was caused by President Jedediah M. Grant losing his temper over a mule.

It seems that Brother Grant was to hold a meeting at Kaysville, and had invited several elders to accompany him. To one of the elders he lent a mule, which should bear him to the appointed place. When he arrived, the sharp eyes of Brother Grant discovered that his mule was heated

185 THE BEAST CREATES A SENSATION.

and somewhat jaded; and although he made no remarks at the time, but, on the contrary, was suavity itself, yet he did not let the brother go unrebuked. After everyone had spo-



ken at the meeting, testifying to the utmost good feeling themselves, and exhorting faithfulness on the part of their hearers, Brother Grant arose for the last word. He accused the speakers who had preceded him of inconsistency and hypocrisy; charged the bishop with inefficiency, and his people with all manner of crimes, and then personally attacked the unfortunate brother for ill-treating his mule. He called upon everybody to repent, and "do their first works over again," or the judgment of God would speedily overtake them. This was the beginning of the famous Utah "Reformation," of which the local movement at Payson was the immediate forerunner. It was the same thing on a much larger scale; confessions were the order of the day, and accusation was as prevalent as confession.

It was a horrible time, and one that never will be forgotten by those who were living in the midst of the excitement. An impressionable twelve-years-old girl, I remember every detail with wonderful distinctness.

This "Reformation" was more systematically conducted than Hovey's revival; a catechism was compiled by the leading spirits of the church, and printed by their order, and elders were appointed to go from house to house with a copy of it, questioning the people. This catechism contained a list of singular questions, many of which I distinctly remember. I *dare* only mention a few. They were after this style—

"Have you ever committed murder?"

"Have you ever stolen anything?"

"Have you ever been drunk?"

"Do you believe in polygamy?"

Many were grossly indelicate, others laughably absurd; yet every question was obliged to be answered on pain of expulsion from the church. Men, women, and children alike were catechized; many of the little ones did not know the meaning of some of the questions which were put to them; but they were obliged to answer them; whether understandingly, or not, it made no difference.

It was customary to catechize each member of a family separately; but an exception was made in our case, and my mother and myself were examined together. There was a great part of the catechism that I did not understand, but I always answered as my mother did, feeling sure that what she said must of a necessity be right. When the questioning was over, I was exhorted by the visiting elder to obey my parents, and to marry into polygamy when a little older.

The elders that acted as "Home Missionaries," whose duty it was to catechize the people, were astonished at the grossness of some of the immoralities which were brought to light. The private history and secrets acts of all were

187 "CUT OFF BELOW THEIR EARS!"

unfolded. People were accused of sins which they never had committed, and yet they were afraid to deny them. Some of the elders were shocked beyond measure at the sickening details revealed, and begged that a stop be put to this mania for confession; but the poor fanatics were urged forward by their leaders, and they firmly believed that in the fullest and freest confession lay their only hope of salvation. They were goaded to the very verge of frenzy. Every person throughout the Territory was commanded to be re-baptized, even if their sins had not been very grave. It was commanded, too, that every person who had committed a

theft should make good what he had taken; and I recollect a man returning some property to my father which he had taken from the family while my father was in England; some others confessed to having stolen the fence from the farm; so, it seems, we had suffered from the dishonesty of our before presumably honest neighbors. Throughout the whole church there was a general time of accusation, confession, restitution, and re-baptism.

There were many of the Mormon people who did not approve of all this unhealthy excitement, and who foresaw exactly what results would follow, yet not one of them dared venture a protest. It would have been at the risk of their lives, as it was publicly advised, not only by Hovey in Payson, but by men in much more prominent places, to punish such persons as ventured a disapproval by "cutting them off from the church, *below their ears*."

It was during this excitement that the terrible doctrine of the Blood-Atonement was first preached. So high did the feeling run that people who were guilty of certain crimes were counseled to shed their blood to save their souls. Said the arch-fanatic Jedediah M. Grant, in the Tabernacle, speaking of those who had apostatized or were in danger of apostasy—

"What ought this meek people, who keep the commandments of the Lord, to do unto them? 'Why,' says some one,

188 THE "BLOOD-ATONEMENT" PREACHED.

'they ought to pray to the Lord to kill them.' I want to know if you would wish the Lord to come down and do all your dirty work? Many of the Latter-Day Saints will pray, and petition, and supplicate the Lord to do a thousand things they themselves would be ashamed to do. When a man prays for a thing, he ought to be willing to perform it himself."

In the same sermon he said—

"What! Do you believe that people would do right and keep the law of God be actually putting to death the transgressors? Putting to death the transgressors would exhibit the law of God, no matter by whom it was done. That is my opinion."

Following the expression of his belief, he uttered the following fervent wish—

"I wish we were in a situation favorable to our doing that which is justifiable before God, without any contamination influence of Gentile amalgamation, laws, and tradition, that the people of God might lay the ax to the root of the tree, and that every tree that bringeth not forth good fruit might be hewn down."

He was so in earnest that he would have the atonement by blood commence at once. Listen to his disinterested counsel—

"I say there are men and women here that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."

On another occasion he said, speaking in his wild, fanatical manner—

"We have been trying long enough with this people; and I go in for letting the sword of the Almighty to be unsheathed, not only in word, but in deed."

Brigham Young, not to be behind his counselor, assured the Saints that this doctrine of throat-cutting and blood-shedding was pleasing to the Lord, and that it was a glorious and soul-saving belief. He says—

189 HUMAN BLOOD TO BE SHED!

"There are sins that can be atoned for by an offering on the altar, as in ancient days; and there are sins that the blood of a lamb or calf, or of turtle-doves, cannot remit, but they must be atoned for *by the blood of the man.*"

Another choice bit from one of his Tabernacle discourses is as follows—

"The time is coming when justice will be laid to the line and righteousness to the plummet: when we shall take the old broadsword, and ask, 'Are you for God?' and if you are not heartily on the Lord's side, you will be hewn down."

In a sermon preached from the text—the sweetest and tenderest of all the commandments given by Christ—"Love thy neighbor as thyself," Brigham Young put this peculiarly Christ-like construction on the words—

"When will we love our neighbor as ourselves? Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, should not be satisfied or rest until your blood should be spilled, that you might gain the salvation you desire. That is the way to love mankind. Now, brethren and sisters, will you live your religion? How many hundreds of times have I asked that question? Will the Latter-Day Saints live their religion?"

He also asked in the same sermon—

"Will you love your brothers and sisters when they have a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? *That is what Jesus meant.*" "The time will come when the law of God will be in full force. This is loving our neighbor as ourself: if he needs help, help him; if he wants salvation, and it is necessary to spill his blood upon the earth in order that he may be saved, *spill it.*"

It is no wonder that such language as this, poured into the ears of the already half-crazed Saints, should incite them to deeds of violence. For a while bloodshed and mur-

der were

190 A STORY OF THE "REFORMATION" DAYS.

The order of the day. If any person or family were supposed to be lacking in the faith, and failing to exhibit the usual blind submission to the teachings of the priesthood, that person or family was sure to be visited by some disaster—whipped, mobbed, or murdered, and their property destroyed or confiscated to the use of the church. Some instances came under my own observation, and I tell the incidents from actual knowledge, and not from mere hearsay.

A merchant of Salt Lake City, and Englishmen, named ——* was suspected of being cool in the faith, and to have little or no sympathy with the fanatical proceedings which attended the Reformation and formed its chief feature. His store was entered one evening by Saints in disguise, he was pulled over the counter by the hair of his head, dragged into the street and thrown into the snow, his store plundered, all the money taken away, his house set on fire, and his sick wife barely given time to escape with her children. As an excuse for all this he was accused of having "spoken against the authorities, and had entertained Gentiles at supper."

Soon after, the wife of Mr. —— wrote quite a thrilling account to some of her English friends respecting their treatment; and as her story is so simply and yet plainly told, I shall insert it here, as being the best description I can give of it and similar scenes. It is dated from "Weston, Missouri," the August following the year of Reformation.

"After Mr. Grimshaw left Salt Lake, Mr. —— made known to Brigham Young his intention to leave the Territory and return to the States, with his reasons for so doing; but his letter was never answered. Brigham made some allusion to it in public, which seemed to convey the idea that he approved of the course Mr. —— had taken, rather than try to leave clandestinely. From that time we began to dispose of our property, and draw everything into as small compass as possible. As the winter drew on, various reports were circulated; such as, that we intend to dispose of our large house to the soldiers, and were buying grain to store it for them. This is a 'capital' offense in the Salt Lake Valley, for the Mormons protest that no soldier shall sleep in Salt

[* The name is not given from personal consideration, and at the special request of the writer of the letter. *Publisher.*]

Lake City one night. It was also said that Mr. ——— had sworn to take the life of President Young; that he was boarding Sates officers at his house; and many more such stories, as strange and unlikely as they were untrue; for when Mr. ——— wrote to President Young, he made the offer of all



DEALING WITH A WEAK BROTHER.

or any part of his property to him first, if he chose to purchase it, and told him that he would rather sell it to the church than to anyone else. Time passed on, and we heard some whispers that something dreadful was going to happen to us; but we thought little about it, and felt perfectly safe, until the 13th of January, 1857, when, at half past six in the evening, a man knocked at the front door, which was locked, and asked for some trifling article out of the shop. While Mr. ——— was attending to him two men walked in and hastily stepped up to him. One of them caught him by the hair and by the collar, and pulled him across the counter, saying, 'You are my prisoner.' Mr. ——— said, 'For what? If you have any charge against me, I will go where you wish.' To this no answer was returned but oaths and curses. They dragged him on the ground some distance, and then brought him back into the doorway, all the time trying to strangle him, and threatening to shoot him if he made any noise. One of them made a desperate kick at him but missed his aim.

192 A LADY TELS HER STORY.

"In the mean time Betsey and I were undressing the children; and hearing sounds of heavy footsteps and muttering undertones of strange voices and persons struggling in the passage, we looked at each other, and rushed to the door, each with a child in our arms. I succeeded in pulling open the room door in the passage, but I had no sooner done so than a man who was holding the door knocked me back into the room, flat upon the floor, with

the baby in my arms, and, shutting the door again, held it fast. Instantly I laid the baby on the carpet, and, with all my strength, forced open the door, and found myself surrounded by a number of ruffians—I believe five or six—who were all in the dark, for they had extinguished the candle, and I calling aloud for Mr. ——— several minutes. In the end he, gasping for breath, answered me."

"When I found where he was, I made a desperate rush at the man who was holding him, and the fellow, lifting up his hand, let go his hold of him, and he darted out of the open door like lightning, across the street, and round the corner to a neighbor's house to obtain assistance. He got to the door almost exhausted, and begged for help; but no one dared come until the master of the house, who was absent, returned. They fetched him, and when he heard the particulars of the attack made upon us, he said, 'Sir, you must leave my house instantly. I have no sympathy for you. I would not protect my own father under the same circumstances.' Mr. ——— said, 'What have I done?' The man replied, 'You have done plenty; you covenanted to serve the Lord, and you are serving the devil, and I should not be surprised to see you with your throat cut.'"

"After Mr. ——— had made his escape from the fiends, I turned to enter the house again, firmly believing that some of them were in pursuit of him, and begged to know of the men of the spot what they wanted. On stepping forward to enter the door, I found it guarded by a man on each side, who pushed me backward into the snow. I rose and again attempted to enter the house, but was prevented in like manner, when I saw Mrs. M. coming out with the babies in their nightgowns, one under each arm, to carry them to a place of safety. When I found I could not, after several such attempts, force an entrance, I ran round to the back door and got in, but no sooner was I in than out again. I was tossed by the same ruthless hands as before. Many a time I was knocked down

193 TERRIBLE STORY OF TWO WOMEN.

in the way I have described; and one of my front teeth was loosened, and my limbs most mercilessly bruised."

"Finding I could not enter to ascertain the state of affairs in the house, I determined to let the neighborhood know, and for many minutes stood shouting for help, until I was exhausted. I could hear that the windows were all being broken, and the furniture destroyed; when I was appalled by hearing Mrs. M. shriek out, 'O, Mrs. ———, the house is on fire!' I instantly ran in desperation, and got in at the back part of the shop—and O, my dear sister, what a scene! Flames and smoke up to the ceiling; the goods in the store, or shop, burning; and two men, almost suffocated, still intent upon the work of destruction—carrying lighted paper, and setting fire to every-

thing that would burn!"

"The thoughts of my three boys sleeping up stairs;



BRUTAL ASSAULT UPON MRS. ———

my husband, I knew not where—perhaps murdered—and seeing no hope of saving the house—for three rooms were then burning; the thought that tomorrow I and my children would have no home, no shelter, and be penniless, with the snow two feet deep, and not a friend that dare open the door to us—they dare not do it, however much disposed they might be; for they were threatened with the same, and were told that if they heard the cry of fire they were to take no notice; all these things rush-

194 DOINGS IN THE DARK.

ing into my mind at once, I grew desperate, and forced my way in at the front door, and implored the ruffians to let me fetch my children down stairs. They muttered, 'There's none of them there.' I said, 'Yes, they are asleep in bed.' Then he said, 'Go.' On passing the stairs, I saw on one side the shop in flames, and the room, the furniture and windows broken, and our clothes scattered about, on fire. I shrieked out, when a man caught me by the throat, and I had to gasp for breath. I saved my children in their night-dresses, and the oldest had to run out with the snow up to his hips."

"When we found that the villains were gone, we put out the fire, throwing water upon it; and on one shelf was a large canister of gunpowder, within six inches of the flame, of which I got my hands severely burned. Four large windows were broken out, one dozen chairs and a table destroyed; a stove and three tables broken; carpets, clothes, and goods burned in the store; and many silver watches and other substantial things stolen, making the damage sustained amount to nearly eight hundred dollars. Every day after was a living death—a dying daily. We were never safe for an hour. When we appealed to the authorities, they

advised us to be quiet about it, and 'let it slide.' And so we did; for we could obtain no redress."

"The outrage upon us was never mentioned in the newspaper. We had to pocket the insult, and bear the loss; and now we are thankful we are out of it. We exchanged our property for land in the States, hired conveyances, and left on the 22nd of April. We are now at Weston, eight miles from Leavenworth, where we arrived without any interruption; but we suffered greatly from the heat. We shall remain here till Mr. ——— makes arrangements for our future abode."

My father knew these people well in England; they were from Leeds, where they were highly respected. I have met them quite recently in Burlington, Iowa, where they are living in very comfortable circumstances. They have outgrown all tendencies towards Mormonism, and are now among its bitterest opponents.

This outrage is somewhat remarkable, because it was

195 THE PROPHET CONCEALS MURDER.

unattended by bloodshed—a most extraordinary circumstance, when so many were killed outright who had sinned as Mr. ——— had. Innocent people suffered, and at that time, no Gentile was safe in the Mormon territory.

A cousin of mine, whose parents lived in Utah, married a man named Hatten, in Illinois. When her mother emigrated with the Saints, she, of course, remained behind with her husband, to her mother's great distress. After a few years, Mr. Hatten decided to remove to California, and he came by the way of Utah, so as to give his wife an opportunity of visiting her relatives, whom she had not seen since the exodus from Nauvoo.

At that time it was considered a dishonor to have a friend married to a Gentile—she was regarded as lost. And for a girl to be taken to California was a still deeper disgrace.

My aunt and her husband were devout Mormons, and they grieved over their daughter as over one dead. My aunt prayed and wept for her and over her; and my uncle—the girl's father—even grew desperate in his despair. He consulted Brigham as to the best course which he should pursue, and the Prophet's ready reply was, "Put Hatten out of the way. It is a sin and a shame to have so good a woman dragged around the world by a Gentile."

That was sufficient. In a few days came the startling news that Hatten had been "killed by the Indians." He had gone to Fillmore on a visit, from which he was destined never to return. The young wife was almost heart-broken at the sudden loss of her husband, but she did not dream what was his real fate until long afterwards. She

supposed he had fallen a victim to Indian cruelty, as the reports told her; but when, after many years, she learned the bitter truth, she fairly hated the religion that had made a martyr of her husband, and brought sorrow and affliction to her. She could not get away from it, however; there was no place to which she could go; she had no friends

196 "NOTHING TO DO BUT ENDURE!"

elsewhere; all the years that had intervened between her husband's death and her knowledge of his real fate had been passed in Utah, and she had severed herself in that time most effectually from her former friends. There was nothing to do but to endure; and that she did, as patiently as possible. A few years after her husband's death, she married again, but not happily. However, she was speedily released from this unhappy bondage. Herber C. Kimball had seen and fancied her, and he went to Brigham with the story of her unhappiness, and added, as he finished his recital, "She ought never to have married that man. I designed her for myself."

"It is not too late," replied his friend, the Prophet; "you can have her yet." And he made good his word by divorcing her from her uncongenial husband, and bestowing her on Heber. She was too indifferent to care what became of her, and she became a Mrs. Kimball without a protest. She and her two children are living in Utah now.

Another victim to the Blood-Atonement was a young man named Jesse Earl, a musician of rare talent and great promise. He was a very intimate friend of the Prophet's oldest son, Joseph, and had lived a great deal in the Prophet's family. The reason of his death has never been given; it was only said that his sins were past forgiveness, except his blood should atone for them.

Apostates were even more hardly dealt with than the Gentiles. One of the old Mormons, named Almon Babbitt, was "killed by the Indians," on his way to the States. Mr. Babbitt was among the first seventy apostles appointed by Joseph Smith; he had been among those who went up to Missouri, to "Zion's Camp," and was an eloquent preacher and advocate of Mormon doctrines. After Brigham came into power, Babbitt became quite disaffected towards the authorities, and left Utah to return to the States, when he was overtaken by his doom.

Once in a while some person would become so con-

197 FRIGHTFUL MURDERS IN UTAH.

science-stricken for some sin he had committed, that he would voluntarily seek to make the "Atonement;" but those were rare cases. I remember hearing on one at the time of

its occurrence. A Mormon named John Evan had shot a man in Council Bluffs. He came at once to Salt Lake, visited Brigham, and begged to atone for his crime in the usual way.

Not long after that, he was on his way home one night, when suddenly the report of a pistol was heard; Mr. Evan was found dead, and although it was currently reported that he had committed suicide, it was well known by the better informed that "he had only paid the debt," and given his life for another that he had taken by violence.

The Potter and Parrish murders at Springville, and the assassination of Dr. Robinson at Salt Lake, are notorious. The Parrish brothers were murdered for apostasy, Dr. Robinson because he was a Gentile whose influence was extending in the Territory, so popular was he, and consequently the authorities considered him dangerous.

More vividly stamped upon my memory than any other of the horrible occurrences, is the murder of a woman named Jones, and her son, in Payson. They were suspected of falling away in the faith, and other grave charges were brought against them, for which it was deemed necessary that they should die. One night there was a great commotion in the streets of the town; pistol-shots were heard; there was a sound of hurrying feet, a murmur of voices, and a subdued excitement, lasting all night. No one dared to venture out to learn the cause, lest their curiosity should be summarily punished. In those days it was dangerous to seek to know more than the priesthood choose to tell. In fact, everything but a blind following of fanatical doctrines was dangerous. Free thought was suicidal. It was proclaimed everywhere that the Joneses had been killed, and their dead bodies,

198 FIENDISH DOINGS AT PAYSON.

shockingly mutilated, were placed in a wagon, and exposed to the crowd by being driven through the streets, attended by a jeering, taunting mob, who could not cease their insults through their victims were still in death. I did not see the bodies, not did my mother, although they were driven past our door; we both shunned the fearful sight. But there were plenty of women who did look at them, and who gloried in their death as a deed of service to the Lord. Mrs. Jones was mixing bread at the time she was shot, and the dough still remained clinging to her hands after her death.

This was the way that "the Lord" was "worshipped" in Utah in 1856 and 1857. *I have heard men say*, "If I apostatize, I hope some of my brethren will love me well enough to slay me." The Saints are by no means a blood-thirsty people, but these are some of the results of the teachings during the Reformation.

It may be a matter of wonder to many how honest-hearted people could remain in a church that taught and

practiced so many and such fearful evils. Concerning the murders, the majority of the people knew nothing, and sup-



posed that the Indians were the assassins, as they were always told so. Yet some were sufficiently fanatical to

199 CAN BRIGHAM EVER ATONE?

believe that, if Brigham was the instigator, it was quite right. "The ancient order of things was being restored."

I have heard many Mormons declare that they hoped, some time, light would be thrown on these dark deeds, and the murderers made to pay the penalty of their crimes. But those who suspected that the authorities of the church were implicated felt that their only safeguard was silence. Those living in Utah during the Reformation, and seeing it in all its horrors, as I did, know very well the spirit of the teachings in the Tabernacle; and although many may be slow to impute the commission of crime to Brigham Young, they cannot but admit his teachings all tended to make crime prevalent. And if they do not acknowledge his direct agency, they must see that his influence all went in the direction of the atonement of sin by blood. As far as I am concerned, I do not hesitate to say that I believe all these murders lie at his door, and that he will have to be personally responsible for them. His hands are red with innocent blood, his garments dyed with it, and no "Atonement" can ever wash out the damning spots.

CHAPTER XI.

“DIVINE EMIGRATION.”—THE PROPHET AND THE HAND-CART SCHEME.

Early Emigration to Utah.—The Prophet Meditates Economy.—The “Divine Plan” Invented.—How it was Revealed to the Saints.—They Prepare to “Gather to Zion.”—How the Hand-Carts were Built.—The Sufferings of the Emigrants.—On Board Ship.—An Apostolic Quarrel.—Base Conduct of the Apostle Taylor.—The Saints arrive in Iowa City.—How the Summer-time was Wasted.—Beginning a Terrible Journey.—Suffering by the Way.—“Going Cheep.”—They reach Council Bluffs.—Levi Savage Behaves Bravely.—Lying Prophecy of the Apostle Richards.—How the Emigrants were Deceived.—Brigham Young sends help to Them.—Two Apostles are Denounced.—The Prophet in a Fix.—He lays His own Sins on the Backs of Others.—Preparing to Receive the Emigrants.

IN the history of any people there has never been recorded a case of such gross mismanagement as that of gathering the foreign Saints to Zion in the 1856.

Until this disastrous year the emigrants had always

made the journey across the plains with ox-teams, under the charge of some of the returning elders, who were triumphantly bringing the fruits of their labors in foreign vineyards to garner them in Zion. The able-bodied walked, and those who were too young, too old, or too feeble to perform the journey on foot, went in the



THE EMIGRANTS' LANDING PLACE,
CASTLE GARDEN, NEW YORK.

201 THE “DIVINE” EMIGRATION SCHEME.

wagons with the baggage. It was in the same way that the Saints themselves made their first journey across the plains, and in the proper season of the year was a safe

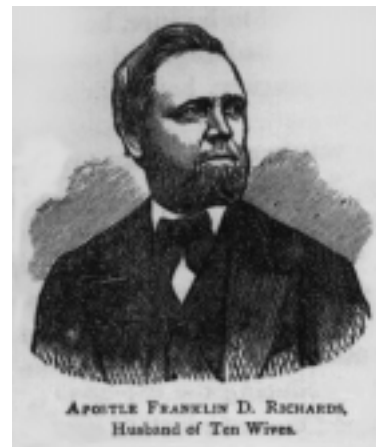
and a pleasant journey. Tedious and wearisome, to be sure, but in no way perilous, as plenty of provisions, bedding, and clothing could be carried, not only for the journey, but sufficient to last some time after the arrival.

The cost of emigration in this way was from £10 to £12, English money, or nominally \$50 to \$60 in gold—not very expensive, surely, for a journey from Liverpool to Salt Lake City; but to Brigham, in one of his fits of economy, it seemed altogether too costly, and he set to work to devise some means for retrenchment. During the entire winter of 1855-56, he and his chief supporters were in almost constant consultation on the subject of reducing the expenses of emigration, and they finally hit upon the expedient of having them cross the plains with hand-carts, wheeling their own provisions and baggage, and so saving the expense of teams. The more Brigham thought of his plan, the more in love he grew with it, and he sent detailed instructions concerning it to the Apostle Franklin D. Richards, the Mormon agent at Liverpool, who published it in the “*Millennial Star*,” as the new “divine plan” revealed to Brother Brigham by the Lord, whose will it was that the journey should be made in this manner.

My father was in England when the “command of the Lord concerning them” was given to the gathering Saints, and their enthusiastic devotion and instant acceptance of the revelation showed how entirely they entrusted themselves to the leadership of their superiors in the church, implicitly believing them to be inspired of God. They were told by Richards, in the magazine, and by their missionaries in their addresses, that they should meet many difficulties,—that trials would be strewn along their path, and occasional dangers meet them—but that the Lord’s chosen people were to be a tried people, and that they should come out

202 PREPARING FOR THE PLIGRIMIAGE.

unscathed, and enter Zion with great triumph and rejoicing, coming out from the world as by great tribulation; that the Lord would hold them in special charge, and they need not fear terror by night nor pestilence that walketh at noonday, for they should not so much as hurt a foot against a stone.



APOSTLE FRANKLIN D. RICHARDS,
HUSBAND OF TEN WIVES.

It was represented to them that they were specially privileged and honored in

thus being called by the Lord to be the means of showing His power and revealing glory to a world lying in darkness and overwhelmed with guilt, deserted by God and given over to destruction. Considering the class of people from whom most of the converts were made, it is not at all strange that all this talk should impress their imagination and arouse their enthusiasm. Emotion, instead of reason, guided them almost entirely, and they grew almost ecstatic over the new way in which they were called to Zion.

The United States government was beginning to trouble itself a little about Utah; and in order to make the church as strong as possible, in case of an invasion, Brigham was anxious to increase the number of emigrants, and requested Apostle Richards to send as many as he could. To do this, the elders counseled all the emigrants, who had more money than they needed, to deposit it with the Apostle Richards for the purpose of assisting the poor to Zion. The call was instantly and gladly obeyed, and the number of Saints bound Zion-ward was thereby nearly doubled. In the face of the disaster which attended it, it has been the boast of some of the missionaries and elders that this way

203 BRIGHAM SUMMONS THE SAINTS.

the largest number that ever was sent over at one time. So much greater, then, is the weight of responsibility which rests upon the souls of those who originated and carried out this selfish design, made more selfish, more cruel, and more terribly culpable for the hypocrisy and deceit which attended it from its conception to its disastrous close.

Great, however, as was the number of emigrants who that year crossed the plains to Utah, as many, if not more, have, during various seasons since then, traversed the same route; although, of course, for obvious reasons, it is difficult to give approximate statistics. During the summer of 1862—the same year in which Eliza Snow and Geo. A. Smith, the fattest of all fat apostles, together with a select company of Saints, wandered off to the Holy Land in order to bring it within the dominions of Brigham—it was said that more Mormons were landed at Castle Gardens [Note: Castle Gardens, New York—the immigration port at that time] than in any other year. I cannot say whether this is true; but it is a fact that only a few weeks ago seven or eight hundred were landed in New York, and every few weeks, all through the summer, other ship-loads will arrive.

On the 14th of March, 1856, my father, who was at Sheffield, England, engaged in missionary work, received a telegram from Richards, telling him to come at once to Liverpool for the purpose of taking passage for America in the mail-packet Canada, which was to sail for Boston on the 15th. He had no time to say goodbye to his friends, but

made his preparations hurriedly, and left Sheffield as soon as possible. On arriving at Liverpool and consulting with Richards, he learned that he had been sent for his part of the work was to be performed in the United States. He, being a practical wagon-maker, was to oversee the building of the carts. In twenty-four hours after the receipt of the telegram—his first intimation that he was to be called home—he was on his way. The passage was unusually rough,

204 “APOSTLES” EMBEZZLE THE FUNDS.

and he was glad enough to see the shores of America after tossing about on the ocean for fifteen days. He landed in Boston the 30th of March, and went immediately to Iowa City, the gathering-place of the Saints prior to their departure for Utah, arriving there to 10th of April.

He expected, of course, to go to work at once, and was very impatient to do so, as it was very nearly the season when the emigrants should start to cross the plains, and the first vessel filled with them was already due in New York. He knew it would be a waste both in time and money to keep them in Iowa City any longer than was absolutely necessary; besides which, after a certain date, every day would increase the perils of crossing the plains. But when he arrived, Daniel Spencer, the principal agent, was east on a visit, and did not make his appearance until an entire month had expired; and there was all that valuable time wasted in order that one man might indulge in a little pleasure. What were a thousand or more human lives in comparison to his enjoyment? Less than nothing, it would seem, in his estimation.

Not only were there no materials provided to work with, but no provision had been made for sheltering the poor Saints, who had already commenced to arrive by ship-loads. Their condition was pitiable in the extreme; they had met nothing but privation from the time they left England. The trials that had been promised them they had already encountered, but so great was their faith, that they bore it all without a word of complaint, and some even rejoicing that it was their lot to suffer for the cause of their religion; they were sure they should all be brought to Zion in safety, for had not God promised that through the mouth of His holy Prophet? Their faith was sublime in its exaltation; and in contrast to it, the cold-blooded, scheming, blasphemous policy of Young and his followers shows out false, and blacker than ever. To have deceived a credulous people by wanton misrepresentation is wicked enough, but to do it

205 MISERIES OF THE OCEAN-TRANSIT.

“in the name of the Lord” is a sin that can never be atoned

for to God or man. It is the height of blasphemy, and I fairly shudder as I endeavor to comprehend, in some slight degree, the magnitude of such an offense.



They had been crowded and huddled together on shipboard more like animals than like human beings; their food had been insufficient and of bad quality; the sleeping accommodations were limited, and there was not the proper amount of bedding for those who were compelled to sleep in the more exposed places. Some of the persons who saw the emigrants, say that it was like nothing so much as an African slave-ship, filled with its unlawful and ill-gotten freight. The air in the steerage, where most of the emigrants were, was noxious, and yet these people were compelled to breathe it through all the days of the voyage. Many were too ill to leave their beds, and a change of clothing was out of the question. The entire floor was covered with mattresses, and it was impossible to walk about without stepping over some one. Men, women, and children were huddled in together in the most shameless fashion.

Affairs were not much bettered when they arrived at New

206 STRANGERS—PENILESS AND HELPLESS!

York; the Apostle John Taylor, whose duty it was to provide for them there, was too deeply engaged in a quarrel with Apostle Franklin D. Richards, as to which of the two was higher in authority, to attend to these poor creatures, who were thrown on his protection, penniless and helpless, in a strange country. But everyone must understand that his personal dignity must be attended to and his position maintained, if all the poor Saints that were emigrated, of dreamed of emigrating, should die of starvation and exposure. I think the great body of Saints must have learned before this time that it is by no means safe to trust to the tender mercies of a Mormon Apostle. When, after a while, the Apostle Taylor's imperative personal business allowed

him a moment in which to think of the unhappy emigrants, he started them for Iowa City, where they arrived only to experience a repetition of their New York sufferings, and see another illustration of apostolic neglect. Nothing had been prepared for them either in the way of shanties or tents, and they were compelled to camp in the open air, their only roof a sky that was not always blue. While in camp, there were several very severe rain-storms, from which, as they had no shelter, there was no escape; they got completely drenched, and this caused a great deal of severe illness among them. They were unprotected alike from burning sun and pitiless, chilling rain, and it is no wonder that fevers and dysentery prevailed, and that hundreds of longing eyes closed in death before they beheld the Zion of their hopes.

It would have been strange if the faith of some had not wavered then; yet none dared complain. There was nothing to do but to go on to the end. They were thousands of miles from home, with no means of returning, and they were taught, too, that it would be a curse upon them to turn their backs on Zion. So there they remained through the long summer days, waiting helplessly until they should be ordered to move onward.

At length my father saw his way clear to commence his

207 BUILDING THE HAND-CARTS.

work, and he went to work with a will, pressing everyone who could be of actual assistance into his service. But here the trouble commenced again. He was instructed to make the wagons on as economical a plan as possible, and every step that he took he found himself hedged about by impossibilities. The agents all talked economy, and when one did raise an objection to a proposal, another did, and difficulties were placed in his way constantly.

They did not wish to furnish iron for the tires, as it was too expensive; raw hide, they were sure, would do just as well. My father argued this point with them until at last the agents decided to give up raw hides, and they furnished him with hoop iron. He was annoyed and angry, all the while he was making the carts, at the extreme parsimony displayed. A thorough workman himself, he wanted good materials to work with; but every time he asked for anything, no matter how absolutely necessary it was to make to work sufficiently durable to stand the strain of so long a journey, the reply invariably was, "O, Brother Webb, the carts must be made cheap. We can't afford this expenditure; you are too extravagant in your outlay;" forgetting, in their zeal to follow the Prophet's instructions, what the consequences would be to the poor Saints, if delayed on their way to the Valley, by having to stop to repair their carts.

As soon as was possible they started companies on the way. My father strongly objected to any of them start-

ing after the last of June; but he was overruled, and the last company left Iowa City the middle of August, for a journey across arid plains and over snow-clad mountains, which it took twelve weeks of the quickest traveling at that time to accomplish; and in the manner in which these emigrants were going it would take much longer. He also opposed their being started with such a scanty allowance of provisions: He insisted they should have at least double the amount; but in this attempt, also, he was unsuccessful, and

208 GOING CHEAP!

one of the survivors of the expedition afterwards said that the rations which were given out to each person for a day could easily be eaten at breakfast. They consisted of ten ounces of flour for each adult, and half that amount for each child under eight years of age. At rare intervals, a little rice, coffee, sugar, and bacon were doled out to the hungry travelers, but this was not often done. Many of the people begged of the farmers of Iowa, so famished were they, and so inadequate was their food which was supplied them by the agents. They were limited, too, if the matter of baggage, and again my father tried to use his influence, but all to no purpose; so much might go, but not a pound more.

Almost discouraged, and altogether disgusted with the meanness and heartless carelessness which were exhibited throughout the whole affair, as far, at least, as he had experience with it, he yet made one more attempt to aid the unfortunate travelers, whose trails, great as they had been, had really not fairly begun. His last proposition was, that more teams should be provided, so that the feeble, who were not likely to endure the fatigues of the long march, should have an opportunity of riding; but he was met again with the inevitable reply, "Can't do it, Brother Webb. We tell you we can't afford it; they must go cheap." It was dear enough in the end, if human lives count for anything.

My father never speaks of those days of preparation in Iowa City that he does not grow indignant. It might have been averted had not Brigham Young been so parsimonious, and his followers so eager to curry favor with him, by carrying out his instructions more implicitly than there was any need of doing. They were only quarreled and found fault with, and reprimanded publicly in the Tabernacle for their faithfulness to him, when it became necessary to shield himself from odium in the matter. Nothing more would have happened if they had obeyed the instincts of humanity, and deferred a little to their consciences, and they

209 REMONSTRANCES OF NO AVAIL.

Certainly would have been better off, as they would at least

have retained their own self-respect, and the regard of their unfortunate charges, which, it is needless to say, they lost most completely.

When some of the last companies reached Council Bluffs—better known to most Mormons as "Winter-Quarters"—there was considerable controversy whether it was best to try and go any farther before spring. Most of the emigrants know nothing of the climate and the perils of the undertaking, and were eager to press on to Zion. Four men only in the company had crossed the plains; those were captains of the trains—Willie, Atwood, Savage, and Woodward; but there were several elders at this place superintending emigration. Of these, Levi Savage was the only one to remonstrate against attempting to reach Salt Lake Valley so late in the season. He declared that it would be utterly impossible to cross the mountains without great suffering even death.

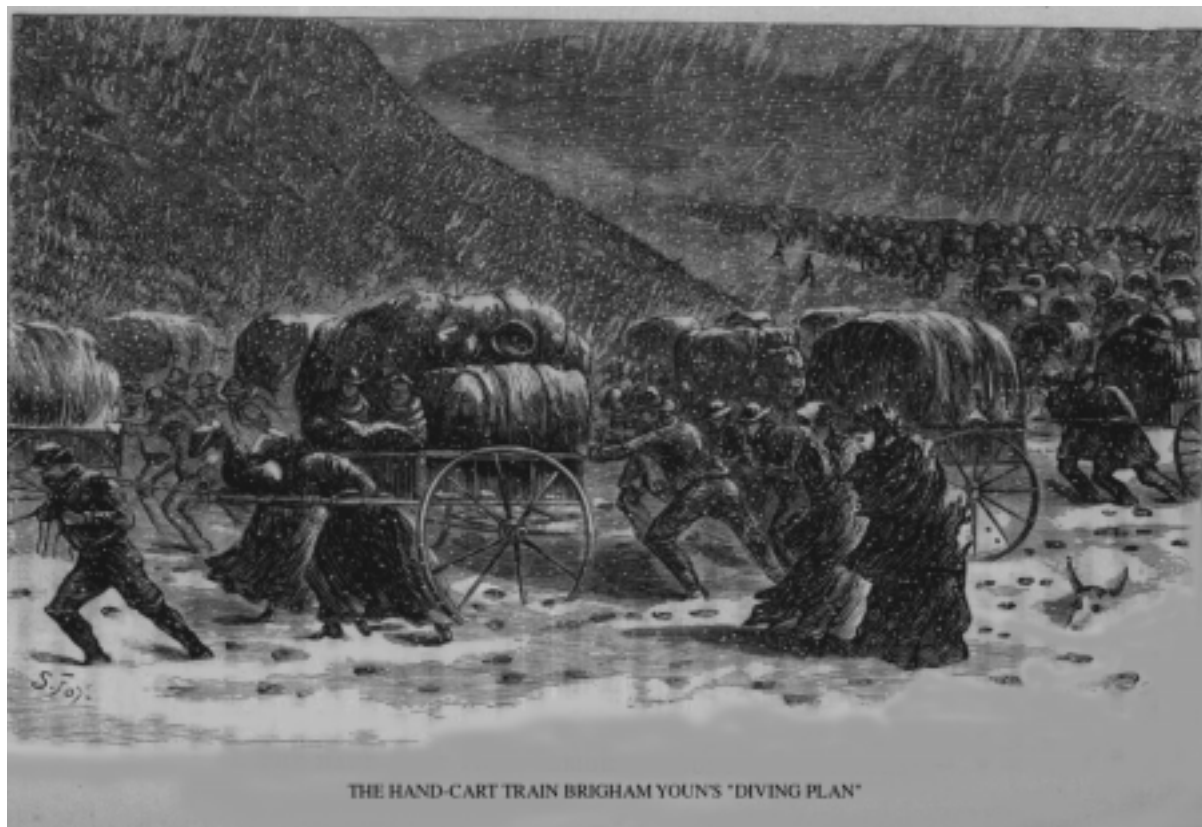
His remonstrations availed as much my father's had done in regard to their starting. He was defeated and reprimanded very sharply for his want of faith. He replied that there were cases where "common sense" was the best guide, and he considered this to be one. "However," said he, "seeing you are to go forward, I will go with you, will help you all I can, will work with you, suffer with you, and, if necessary die with you."

Very soon after the departure of the last company of the emigrants from Iowa City, my father, with the other elders, started for the Valley in mule-teams, intending to return, if they found it necessary, to bring succor to the poor wandering people. In the company with my father were Apostle Franklin D. Richards, and Elders W. H. Kimball, G.D. Grant, Joseph A. Young, Brigham's oldest son, and several others, all of whom were returning to Utah from foreign missions, and all of whom had been engaged in the expedition.

210 SHORT SUPPLY OF FOOD AND CLOTHING.

They overtook the emigrants at their camp on the North Fork of the Platte River, and camped with them over night. Richards was told of the opposition which Savage had made, and he openly rebuked him in the morning. He then informed the Saints that "though it might storm on the right hand and on the left, yet the storms should not reach them. The Lord would keep the way open before them, and they should reach Zion in safety." It may be that he believed all this nonsense himself. It is to be hoped, for charity's sake, that he did. If that were the case, however, it is a pity that he had not been endowed with a little of Levi Savage's common sense. It would have been much better for the Saints than all his vaunted "spirit of prophecy."

It is significant fact, that in the very face of his



prophecy, delivered to the victims of his zeal in the cause of Brigham Young, he was anxious to hasten his arrival in Salt Lake in order to send assistance back to the patient Hand-Cart emigrants, who, he must have seen, would soon be in sore straits for food and clothing. The rations were scanty, and would soon have to be lessened; the nights were chilly, and fast growing cold; and already the seventeen pounds of bedding and clothing allowed to each one were scarcely sufficient protection; and as the season advanced, and they approached the mountains, it would be totally inadequate. It was fortunate that they did not know the climate of the county, and the terrible hardships to which they were to be exposed, else their hearts would have failed them, and they would have no courage to have recommenced the journey. My father realized it, and so did most of the party with him; yet they had no idea how horrible it was to be, else they would have insisted upon their remaining in camp until spring. Even the usually indifferent heart of Joseph A. was touched, and he hurried on to impress upon his father the urgent need for immediate assistance for those poor, forlorn creatures whom

211 BRIGHAM'S RESPONSIBILITY.

he left preparing to cross the mountains, where they would of a surety meet the late autumn and early winter storms, and where so many of them must of a certainty perish of exposure and hunger. He had no faith in the apostolic prophecy, which seemed a mockery to all those who knew the hardships of the journey which lay before these faithful souls before they could reach the Zion of their hopes.

My father had been four years absent from us, yet such was his concern for the poor people whom he so recently left, and who had been his care for so long, that he could only stay to give us the most hurried greetings. His gladness at his return, and our responsive joy, were marred by the thought of the sufferings and privations of those earnest, simple-hearted Saints, who had literally left all to follow the beck of one whom they supposed to be the Prophet of the Lord. After all these years of absence, he only staid two days with us—as short a time as it could possibly take to get the relief-train ready with the supplies.

I think Brigham Young's heart and conscience must have been touched, for he really seemed for a while to forget himself in the earnestness with which he pushed forward the preparations for relief. He fairly arose to the occasion, and held back nothing which could contribute to the comfort and welfare of his poor, forlorn followers. Yet he was only acting as both justice and decency commanded that he should act. He was the cause of all this terrible suffering, and he felt that he should be made answerable. Such a transaction as this could by no means remain unknown. It would be spread over America and Europe, and

used as a strong weapon against Mormonism and its leader, already unpopular enough. He realized the mistake he had made when too late to rectify it, and, with his usual moral cowardice, he set about hunting for somebody on whose shoulders to shift the blame from his own. Richards and Spencer were the unfortunate victims, and he turned his wrath against them, in private conversation and in public assem-

212 SHIFTING THE BLAME.

blies, until they were nearly crushed by the weight of opprobrium which he heaped upon them. He was nearly beside himself with fear of the consequences which would follow, when this crowning act of selfish cupidity and egotistical vanity and presumption should be known. Love of approbation is a striking characteristic of this Latter-Day Prophet, and he puffs and swells with self-importance at every word he receives, even of the baldest, most insincere flattery, and he cringes and crouches in as servile a manner as a whipped cur, when any adverse criticism is passed upon either his *personnel* or his actions. A moral as well as a physical coward, he dares not face a just opinion of himself and his deeds, and he sneaks, and skulks, and hides behind any one he can find who is broad enough to shield him.

My father's disgust at a religion which submitted to such chicanery, and his distrust of Brigham Young, were so great, that he was very near apostatizing; but my mother again held him to the church. She argued and explained; she wept and she entreated, until he said no more about it. But though, for her sake, he took no steps towards leaving the church and renouncing the faith, he felt daily his disgust and distrust increasing, and he never again believed so strongly in the Mormon religion, and ever after regarded Brigham with much less awe and respect than formerly.

CHAPTER XII.

BRIGHAM'S HAND-CART SCHEME, CONTINUED.—FAILURE OF THE "DIVINE PLAN."

Arrival of the First Train.—Fearful Sufferings of the Emigrants.—Women and Girls toiling at the Carts.—The Prophet's "Experiment."—Burying the Dead.—Greater Mortality among the Men.—Arrival of Assistance.—Hand-Cart Songs.—Scenes in the Camp of the Emigrants.—How every Prophecy of the Elders was Falsified.—Hoe the Tennant Family were Shamelessly Robbed.—One of the Vilest Swindles of the Prophet.—Mr. Tennant's Unhappy Death.—His Wife Views the "Splendid Property" Bought from Brigham.—Brigham Cheats her out of her Last Dollar.—She is Reduced to Absolute Poverty.—The Apostle Taylor Hastens to Zion.—Richards and Spencer are made Scapegoats.—Brigham evades all Responsibility.—Utter Failure of the "Divine Plan."

THE first Hand-Cart Companies, which had left Iowa City early in the season, arrived in the Salt Lake Valley the last of September. They were very much fatigued, and were greatly rejoiced when their journey was ended.



"SOME MUST PUSH, AND SOME MUST PULL,"

husbands in pulling the hand-

The entire company had waded every river on the route to Salt Lake, and, as a consequence, the health of almost every man and woman was completely broken. The married women suffered the least, as they only had to assist their

when the second of these companies came in that Brigham Young was heard to say, as he rubbed his hands and smiled with the overflowing complacency, "This experiment is a success."

Alas for Brother Brigham, this remark was overheard by some of the emigrants, and it is needless to say that their faith in "inspiration," and "revelation," was very much weakened; and the subsequent adventures of their friends and companions, whose arrival had been delayed, by no means tended to reassure them, or restore their waning belief. It was enough to be the victims of a heartless and mercenary experiment; but to be deluded into the belief that it was by the direct revelation of the will of the Lord made it harder to bear, and there was much bitterness of spirit expressed when the people who had endured so much, and gloried in the endurance, because in so doing they were obeying the commands of God, learned that their sufferings were borne merely to help fill the purses of a false prophet and his corrupt followers.

When the relief train reached Captain Willie's company, they were camped on the Sweetwater, near the Rocky Ridges. They had eaten their last provisions, and death was staring them piteously in the face. The camp was filled with the dead and dying. There was no help for the latter, and the poor souls had lost their desire to live. They were waiting, with almost apathetic indifference, for release, while those dearest to them were doubly agonized because they must see the loved ones perish, and they were helpless even to bring comforts to them, or make life easier while it lasted. Those who were strong enough, dug one large grave in which all the dead were laid together. It was the best they could do; but their hands were no less tender

215 THE LAST, LONG SLEEP.

and loving, their hearts no less sore, than if the last rites had been as imposing as those of royalty itself. The only thing they could do to prepare their dear ones for the grave was to close the eyes, the loving eyes that, to he very last, had turned longingly Zion-ward; to fold the pulseless hands over the silent hearts that, through al hardships and toil, had kept their trust firm and their faith bright; to straighten out the tired feet that, bleeding and sore, had yet toiled joyfully along the rugged path that led to the fair Canaan of their dreams; to smooth the tangled hair away from haggard faces, where the lined of care lay heavily, and yet through which the light of peace divine shone serene and pure; to arrange as decently as possible the tattered garments, which were their only clothing for the tomb, and to lay them, coffinless, in their cold bed in the Rocky Mountains, in their last, long sleep; then to

214 THE CAMP OF DEATH.

carts. The young girls had to pull theirs unassisted, and they were literally worn out with the exertion. The children were placed on the carts when they became tired, and so added weight to already overburdened wagons. It was



go away and leave them there, with the relentless winter storms beating upon them, and no stone to mark their resting-place. The road from Winter-Quarters to Salt Lake was a *via dolorosa* indeed.

Thirteen had died in Willie's camp the day that succor reached them; two more died the next day; and all were buried in one grave. The men succumbed to death before the women. The cause, no doubt, was the greater weariness on account of their more arduous exertions, and their wonderful self-denial for the sake of their wives and children. They would work just so long as they could, then fall dead in front of their carts, their hands still holding them tight in the tenacious grasp of death. There was no time for mourning or delay. Wives left their husbands, husbands their wives, parents their children, and children their parents, under the frozen earth of the desert and mountain ridges.

When the poor Saints knew that assistance had really reached them, that starvation was beaten away and death held at bay, their joy knew no bounds. They cried like children, men as well as women, and burst forth into prayer and songs of praise. They attacked the food like famished animals, and ate it with a wolfish greed. The scene is one that can never be adequately described. It was full of a terrible pathos. It told of a suffering that never can be comprehended except by those who endured it. The clothing and bedding were then divided between them, and they were made comfortable, as they could be under the circumstances. That night, for the first time for many weeks, the sounds of rejoicing were heard through the camp. They were not forgotten of the Lord, nor deserted by his people; and again they found heart to sing their hand-cart hymns which had

been written for them by some enthusiastic members of the train.

217 THE HAND-CART SONGS.

Contrast one of their songs, if you please, with the situation when relief from Salt Lake reached them: —

"We're going to Zion with our carts,
And the Spirit of God within our hearts;
The old, decrepit, feeble dame
Will lend a hand to pull the same;
For some must push and some must pull,
As we go marching up the hill,
Until we reach the Valley, O!"

"Our maidens, they will dance and sing,
Our young men happier be than kings,
Our strength increasing every day,
As we go traveling up the way.
Yes, some must push and some must pull,
As we go marching up the hill,
Until we reach the Valley, O!"

Rough in phraseology, and rude in structure, it yet shows the spirit which animated the converts when they first started on their pilgrimage to the promised land. Another favorite song had a stirring chorus, as follows—

"Hurrah for the camp of Israel!
Hurrah for the Hand-Cart scheme!
Hurrah! Hurrah! 'tis better far
Than the wagon and ox-team."

In this song the "divine plan" was extolled with all the enthusiastic fervor with which it was first expounded to them by the elders in England. It is needless to say that these songs were written in the first glow of the furor, before any of the hardships even of the sea-voyage had been encountered. They were not sung after the first encounter with a mountain storm; that took the heart out of them. Even in the rejoicing at their deliverance, they sang only the hymns, making no attempt even to revive the spirit of the hand-cart songs.

218 TERRIBLE SUFFERINGS.

After seeing Captain Willie's company made comfortable, the relief train started east again in search of Captain Martin's company. This they found in camp at Grease Wood Creek, twenty miles from Willie's camp. The suffering in this company was quite equal to that of the company just relieved, and precisely the same scenes were en-

acted. They were wild with joy, and men and women fell on the necks of their deliverers with sobs and kisses, calling them their saviors, and invoking blessings of all kinds on their heads.

The camp was filled with the dead and dying, and many had been left behind that day, having fallen exhausted in the way. The storm had been blinding, and their companions could not stop for them; they could only hasten on while daylight lasted, making their slow, painful progress towards the haven of their of their rest. My father and his comrades spent the night in searching for those that were left behind, and bringing them into camp, where they were tenderly cared for. Many of them died very soon after being brought in; others lived, but they were maimed for life, feet and hands, in many cases, having been literally frozen off. This was the people, "the chosen people of very elements themselves, should be controlled." Their belief in "prophecy" must have been severely tried by this shock.

Everything had happened to them to make their journey hard. Their carts had broken down repeatedly, as my father had prophesied they would, and a great deal of delay had been caused by the frequent stopping for repairs; their cattle had stampeded, so that their supply of milk and fresh beef was cut off, and only oxen enough left to allow one yoke to a team; some of the men who dropped behind the others, wearied with the journey, were eaten by wolves; very many had died, and others were hopelessly crippled; the winter had set in earlier, and with severer storms than

219 EATEN BY THE WOLVES.

have ever been known in all the Utah experience. It seemed as if the Lord were punishing priest and people, the one for the audacious assumption of power, the other for blind belief in, and dependence on, earthly promises, even when purporting to come from Him. Blasphemous presumption and foolish ignorance were alike hateful in His sight.

Richards had promised the people that they should find supplies at Laramie, but he was unable to reach there with them, and on their arrival the Saints found only a message telling them that the supplies would be at South Pass. It was with heavy hearts that they went on their toilsome way, more discouraged than ever they had been before. The swift-falling winter storms made matters worse, and it is only a wonder that so many survived as did,—that every one did not perish before aid could reach them.

The day after reaching Martin's camp, the party from Salt Lake pushed on about thirty miles farther east, walking most of the way, through a blinding snow, to meet Captain Hunt's wagon train. They found the people connected with this but very little better off than the Hand-Cart companies; they were suffering severely from the intense cold, and many had their limbs frozen. Captain Hunt might

have hastened and reached Salt Lake City earlier, but he had been expressly forbidden to pass the hand-carts, which shows conclusively enough that those very persons who sent the emigrants off at that unfavorable season feared for the results. This was the last company that was to be relieved, and so my father and his companions remained with the train until it overtook the hand-carts at Devil's Gate.

At this point the train was unloaded, and all the goods which were going to Salt Lake City, that could actually be spared, were left there for the winter, and the wagons were filled with the sick and feeble emigrants, who could never have reached the Valley but for this aid. The progress was necessarily slow, but the people were so much more

220 ANOTHER PROPHETIC BLUNDER.

comfortable that the time did not drag so heavily. There were very few deaths after the mountains were well crossed, and a milder climate reached, and those who were ill grew better, although the majority of them have never been well since.

At Fort Bridger, one hundred and thirty miles from Salt Lake City, the emigrants were met by and order from Brigham Young to winter there and at Fort Supply. A general feeling of dismay spread over the camp, in spite of the joy with which the Saints received the added supplies of food and clothing. To be so near their destination, and yet to be kept from it, seemed doubly hard, after all the sorrow and hardships they had met and endured on their way. It did indeed seem as though the way to the land of promise was closed, instead of being opened to them. Were they, like Moses of old, to die in sight of their Canaan? Had they been brought all this way only to perish just outside the walls of their Zion?

The places designated by Brigham were totally unfit to winter in. Should the poor Saints, in their feeble and emaciated condition, attempt it, it was more than likely that they would perish before spring. Seeing the utter impracticability of the plan, and touched by the distress of the poor people, who were again to be made the victims of a prophetic blunder, two or three of the relieving party, among them my father, came at once to the city, traveling day and night, to have arrangements made to bring them to the Valley.

They were successful in their mission, and an express was at once dispatched to bring the waiting Saints home. When at length they arrived, they were met with gladness, and given the warmest welcome. The people in Salt Lake City opened their houses to them, and took them gladly in, giving them the best and the kindest care. Those of the Hand-Cart companies, who had come in first, crowded round them, and met them with tears of rejoicing, in which

221 MEETING OF THE HAND-CART COMPANIES.

Sorrow mingled. It was then that they began to realize their loss. As one after another of their old companions came up, and missing some familiar face, inquired for the friend so dearly beloved, always the same sad answer came—"Died on the Plains." Sixty-seven were left on the way from the Missouri River to the Valley, which was about one sixth of the number which started.

I remember distinctly when these companies came in; their wretched condition impresses me at the time, and I have seen many of them since, poor crippled creatures, stumping about the city, trying to do enough work to keep soul and body together; more than that, they were not able to do. I have heard, too, from some of them, the most harrowing stories of their journey, that terrible, fatal journey, which was one of the very worst blunders that the Price of Blunderers, Brigham Young, ever made.

The recollection is made more vivid because my youngest brother, Edward, who went out with a team to assist the emigrants got lost in the snow, and for a week we supposed him to be dead. After wandering for some days in the mountains, with both feet badly frozen, he was found by a mountaineer named Battiste, who kept him

222 THE PROPHET'S DISINTERESTED GENEROSITY.

And cared for him most kindly, until the arrival of my father, who had heard, while with the train, that he was missing, and had gone at once in search of him. It was a narrow escape, and the terrible expedition came near proving a tragedy to us as well as to so many others.



Among the emigrants was a very wealthy gentle-

man of the name Tennant. He and his wife were among the early converts, and were very earnest Mormons. They had for a long time been resolved to come to Zion, and when the Hand-Cart scheme was introduced they decided to join that company. Humble followers of Christ, they thought they could in no better way show their love for Him and their devotion to their religion, than by such an act of self-sacrifice as this. Possessed of ample means to have crossed the ocean and traveled in the most comfortable and even luxurious manner, they nevertheless chose to go in in this way, with the poorest Saints, and share with them all the hardships and dangers which should attend this toilsome, perilous journey.

Mr. Tennant gave liberally to the emigration fund, in order that as many poor Saints as possible might make the long-anticipated pilgrimage to Zion, and both himself and his wife provided liberally for the comfort of their poor fellow-travelers. A short time before the emigrant company left England, the Apostle Richards, in one of his eloquent dissertations on the "plan" and its divine origin, said that in order to assist the poor to emigrate, President Young had given the Emigration Fund Society an estate in Salt Lake City, to be sold for its benefit. He dilated largely upon **[enlarged upon]** the disinterested generosity of the Prophet, and his desire that as many as possible of his faithful followers should be gathered to Zion during that season. Fired by this act of extreme kindness on the part of his revered leader in the church, Mr. Tennant at once bought the property, and paid, it is said, thirty thousand dollars down for it. There is little need, perhaps, of saying that that was immensely more

223 SAD DEATH OF MR. TENNANT.

than its real value; but that its purchaser was not aware of, as it was glorified by all the apostolic eloquence bestowed upon it, quite beyond recognition.

On the voyage, and during the journey across the States, and the tiresome waiting time at Iowa City, no one was more beloved than Mr. Tennant and his gentle estimable wife. Sharing alike with the poorer Saints, no word of complaint ever passed their lips. They never for a moment seemed to regret their decision to emigrate at this particular time, but accepted every fresh hardship as a trial to their faith, sent by God Himself to test them, and prove their worthiness to enter His glorious kingdom on earth. They moved among their companions with kindly faces and words of cheer and comfort. They encouraged endurance by their example, and made the forced discomforts of some of the party seem easier to bear by their voluntary assumption of them. As far as they could they alleviated the distress which prevailed, and were always ready to perform any deeds of kindness.

The journey with the hand-carts was doubly hard for them, unused as they were to exertion; and day after day the wife saw the husband slowly succumbing to fatigue and disease, and she powerless to assist him. But, though his strength waned and his health failed him, yet his courage and his faith remained steadfast and fixed. Whatever came he believed would surely be right, and though he struggled manfully to keep up until he should reach Zion, yet he was overcome, and died at O'Fallon's Bluffs, literally of exhaustion. His last thought was for his sorrowing wife, and his last word was of comfort and consolation to her. He had provided a home for her in Zion; Brother Brigham held it in trust for her, and she would find the comforts to which she was used, and rest and peace in the Valley with the chosen people.

The bereaved wife clung wildly to her husband's remains,

224 A VILE SWINDLE BY BRIGHAM YOUNG.

with the most heart-broken lamentations. To have him die was a misery in itself; but to see the slow, cruel torture which he underwent, and to watch him slowly dying such a horrible death, was almost unbearable. For a time it seemed almost as though she must be left there with him; that her soul would follow his. Happier would it have been for her had that fate been hers. The cold earth and pitiless winter storms would not be so cold and so pitiless as the world was to her, after this loving protecting arm was taken from her. A woman, unused to toil and hardship, nurtured in luxury, reared in tenderness and love, she was left alone to battle single-handed the world. And such a world! Whose ruling passion was avarice, and whose delight was another's torture; the world of Mormon Sainthood—ruled over by a grasping, lecherous, heartless tyrant, who laughed at a woman's sorrows and flouted at her wrongs. I think if she had known all that was to follow, she would have lain down on the plain by the side of her dead husband, and endured the torture of a horrible, slow death, rather than have gone on to the years of suffering which lay before her.

It is fortunate, indeed, that the future is so closely veiled to us; else we should all lose heart and courage in this unequal struggle called life, and lay down our weapons, convinced that it is of no use to struggle longer. Providence deals wisely with us, after all, and we are forced to admit it at every step of our lives.

The hurried funeral rites were over, and the man who had been so great a benefactor to the people among whom he had cast his lot, was left sleeping his last sleep in a strange land, and the sorrowing party resumed their weary way, saddened by this affliction. On the arrival at Salt Lake Mrs. Tennant at once proceeded to look after her property. The "magnificent estate" for which her husband had paid

so fabulous a price, was a small wooden house, inconvenient

225 DISGRACED FOR LIFE.

and out of repair, and worth not a tenth part of what had been paid for it.

She was shocked and troubled at what seemed such a piece of swindling on the part of the President and the church authorities, although at first she was inclined to exonerate Brigham Young and blame Apostle Richards for misrepresentation; but an audience with Brigham soon convinced her that he was at the bottom of the whole affair, and she felt bitterly enough towards the man who, under such a piece of trickery. Even this poor shelter was not left her very long. The place, and, indeed, most of the valuable things which her husband had sent to make their home in Zion more comfortable, were taken for tithing and on other pretenses, and in a very few months this woman was compelled to go out to daily labor to earn her bread, her rightful property going to fill the already overflowing coffers of the "Prophet of the Lord." Indeed, the entire Hand-Cart expedition was a good speculation for the President, and helped replenish the prophetic pocket.

There is no doubt Young did repent of this foolish step of his, but it was not at all on account of the suffering and misery which he entailed upon so many innocent persons, but because he knew that an act of that kind, becoming public, would make him and his religion more unpopular than ever, and they were already in sufficiently bad order with the outside world. He could ill afford to make such a blunder. It would also work against his influence with the Saints themselves, and he was always jealous of his authority over his people.

The Apostle John Taylor arrived home before either Apostle Richards or Elder Spenser, and he, as a matter of course, told his own story, throwing all the blame upon his two co-workers, so that when they arrived they found the full torrent of the Presidential wrath turned against them. They were sadly hurt, for, in their zeal to carry out instructions

226 RICHARDS RESTORED TO FAVOR.

and gain the approbation of their leader, they had, they affirmed, all through the affair, acted against the dictates of humanity and their own consciences.

He was loud in his denunciations of them; he cursed them "in the name of Israel's God;" he ridiculed them in public until they were compelled to hide their heads in very shame. Their sole fault was, they had been too faithful to him. Spenser never recovered from the disgrace; he always remained a broken-down, helpless man, seeking no

favor, expecting none, not even decent treatment, from his master, until, after lingering for ten years under the prophetic ban, he died heart-broken. Richards has, in a degree, overcome the President's feeling towards him, and is gaining favor all the time, but he will never stand as high as he did before this most unfortunate exhibition. The people will never forget his share in it, and those who came to Zion, influenced by his eloquent appeals and encouraged by his prophecies, associate him naturally enough with that unhappy experience. Then, although Brigham Young has partially restored him to favor by certain acts of and kindnesses granted to him, yet he has never taken back any of the anathemas which he showered upon him, and they are by no means forgotten by those who heard them, and have a certain influence even now in forming public opinion.

Notwithstanding the terrible consequences of this "divine plan," its originator did not wish to acknowledge that he had in any way been mistaken. The plan, he argued, was all right; it only went wrong through mismanagement, and he would prove its feasibility to the satisfaction of every Saint in the Territory. The plan was "divine," and he would "sanctify it to the glory of the Lord."

So in the April following he sent a company of elders on a mission, compelling them to go with hand-carts. These were properly made, of good material, strongly finished, with iron tires, and everything to make them durable. They had plenty of provisions; so they would not be reduced to

reached the Missouri River in a perfect state of exhaustion. They left their carts there with the utmost willingness, showing wonderful alacrity at abandoning a "divine" scheme. To this day they all aver they cannot bear to hear the word "Hand-cart" mentioned. It was the last time the "experiment" was tried, and after this but little was said regarding the divine origin of the plan; and it is a significant fact that no one has preserved more utter silence of the subject than the "Revelator," Brigham Young.

227 A MISERABLE FAILURE.

the necessity of eating their own shoes nor biting their own flesh in the mad frenzy of starvation, as many a poor fellow did in the expedition whose "divinity" they were sent out to prove. The season was favorable, and there was no danger of their being overtaken by terrible mountain storms, underneath which they would be buried. They were all robust young men, too; better fitted to endure a journey like the one ordained for them by their Prophet, than the feeble old men and women, the young wives, mothers, and maidens, and the tiny, toddling children, who formed a great portion of the other company. Then they started fresh, not wearied already by a rough sea-voyage, a journey thousands of miles across the Continent, to the final starting-point, nor reduced by hunger and exposure. They had the advantage in everything, and yet, although their expedition was by no means fatal, it was very far from being a "success," such as Brigham expected it to be.

On his way to Chicago my father overtook them at Devil's Gate. He found them completely jaded and worn out. In truth, they were almost dead from weariness. They traveled slowly, making long stops to rest, and finally they

CHAPTER XIII.

THE MOUNTAIN MEADOWS' MASSACRE.— “VENGENANCE IS MINE: I WILL REPAY.”

The Results of the Reformation.—The Story of a Fiendish Deed.—The People's Mouths Closed.—How the Dreadful Crime was Hushed Up.—Judge Cradlebaugh's Efforts to Unravel the Mystery.—Who were the Guilty Ones?—The Emigrants on the Way to Utah.—The People Forbidden to sell them Food.—They Arrive at Salt Lake City.—Ordered to Break Camp.—In need of Supplies.—Who was Accountable?—Why the Mormons hated the Emigrants.—The Story of Parley P. Pratt.—How he Seduced McLean's Wife.—Their Journey to Cedar City.—Hungry and Weary, but still Pressing On.—They Reach the Mountain Meadows.—Attacked by “the Indians.”—The Emigrants Besieged.—Dying of Thirst.—Two little Girls shot by the Mormons.—An Appeal for Help.—The Last Hope of the Besieged.—Waiting for Death.

OF all the numberless atrocities that succeeded the Utah Reformation, and were the direct outgrowth of the teaching of the “Blood Atonement,” nothing approaches in fiendish barbarity the Massacre at the



Mountain Meadows, where, on the 17th of September, 1857, a company of emigrants from Arkansas and Missouri, on their way to California, were assassinated in the most cruel and treacherous manner, by a band of disguised Mormons and Indians, under the leadership of officers of the Mormon militia.

Nearly eighteen years have passed, and until within a

229 A HORRIBLE DEED OF BLOOD.

comparatively short time, little has been definitely known concerning the details of the massacre, either by the Gentile world, or by the mass of the Mormon people, who, to give them justice which they deserve, would have shrunk

with horror from the very idea that the commission of the terrible deed could be laid to the charge of their beloved church.

I was but a child at the time, but I recollect, perfectly, hearing that an emigrant-train had been attacked by the Indians, and all members of the band, with the exception of a few smaller children, killed; and I remember, also, *seeing* these children, who were said to have been taken from their Indian captors by Mormon officers, and were to be cared for by the Mormon people. I suppose the remembrance is the more vivid because, before their arrival in Utah, the people were forbidden by Brigham Young and his elders to sell them anything during their journey through the Territory, and this was so unusual a command that it was a matter of wondering conjecture to most of the Mormons, although no one dreamed of questioning the justice of the Prophet's mandate.

Young as I was, I felt the mystery that shrouded the whole horrible transaction, and I knew instinctively, as did many others, that something was being hidden from the mass of the people, by their leaders, which it was not deemed prudent to reveal; but the terrible truth was not even then even suspected by the faithful Saints. I can understand now, as I could not then, why all wonder concerning this wholesale murder was speedily hushed up; why any definite mention of it was avoided by the leaders in the church; why, when it was spoken of at all, it was with cautious manner, apprehensive glances, and in whispered tones under the breath. Priests and people alike hesitated to approach the dreaded subject, and there was an almost superhuman endeavor on the part of the church authorities to erase all remembrance of it from the minds of their fol-

230 THE PEOPLE'S MOUTHS CLOSED.

lowers. But occurrences of this kind are not easily forgotten, and the memory of that bloody and unprovoked butchery is still fresh in other minds besides my own, retained there so distinctly that neither time nor eternity can obliterate it. The very mystery which veiled it made it more awful to me, an imaginative, excitable child; and though I followed the example of my elders, and never spoke of the subject, even to my mother, it haunted me perpetually, and I grew absolutely terrified at the constantly recurring fancies which I drew of it.

Although the people were so quiet, since there was a tacit understanding that they must be so, yet their eyes nor ears were ever closed, and thought was by no means idle. Indeed, as the years have rolled on, what was at first a vague suspicion, which it seemed a sin to entertain, has grown to a horrible certainty, until today it stands forth, stripped of all its first mystery, fearfully vivid in its monstrosity, the foulest blots upon the unclean page of Mor-

mon history. It was a deed unparalleled in its atrocity; unapproachable in the treachery employed by its perpetrators; more horrible in its sickening details than the butcheries by the most barbarous savages; the work of fiends rather than of men; and yet so successful has been the “quiet” policy of the Mormon leaders, that I find the extent of its horrors but dimly understood east of the Rocky Mountains.

Attempts were made by Judge Cradlebaugh to discover the perpetrators, and, above all, the instigators of this deed, and bring them speedily to justice; but with a Mormon jury, blinded by their bigotry, who were taught from the pulpit that allegiance to the church and Brigham Young was paramount to all their duties and obligations to the government of the United States, whose citizens they claimed to be, that perjury to that government would be forgiven by the priesthood, indeed was counseled by it, and that no Mormon was to be delivered over to Gentile

231 WHO ORDERED THE MASSACRE?

justice, no matter what his crime might have been, nor how distinctly it was proved, it followed naturally enough that the efforts, earnest and untiring as they were, were utterly fruitless.

Judge Cradlebaugh’s last attempt to ferret out the affair was made in 1859; and since that time no action has been taken by the government until last autumn, when the long-smothered suspicion broke forth into audible accusations, and in this new burst of popular demand for justice, the supposed leaders were arrested. I inadvertently said “supposed” leaders; but it had been shown beyond the possibility of a doubt that John D. Lee, a major in the Mormon militia, and one of the most active and zealous of Brigham Young’s devoted adherents, led the attack in person; that many of the victims fell by his hand; and that he, assisted by Bishop Haight and the notorious Dame, acted under instructions from “*a higher authority*.” The plans of massacre were fully matured, at a council held at Parowan, by Brigadier-General George A. Smith, first counselor to Brigham, and a fit servant for such a master, Colonel William C. Dame, Bishop of Fillmore, Lieutenant-Colonel Haight, President of the Cedar City “Stake of Zion,” Bishop Higbee, and John D. Lee.

Of all these men, Lee, who is now under arrest, has been the most closely identified with the massacre, in the public mind, until he has grown to be an object of popular aversion, shunned and dreaded. It may seem childish, but so strong a hold had this affair taken on my imagination, that I have never been able to shake off the feeling of terror with which it filled me; and when, last autumn, I was told of his arrest, and knew that he was safe inside prison walls, I positively experienced a feeling of relief and personal safety, as great as though some enemy of my own had been

rendered powerless to harm me. I had never seen the man; but knowing the record of his crimes, and always hearing of him in connection with

232 THE BEGINNINGS OF A TERRIBLE STORY.

some deed of bloody brutality, my horror and fear of him never diminished, and he remained, what he had always been, the ogre of my childish fancies.

It is a horrible story, sickening in its every detail; but it cannot be told too often until it shall be known all over the country by every person who is ignorant of it now.

It was early September, 1857, when it was first announced in Salt Lake City that a large emigrant party from Missouri and Arkansas had entered the Valley on their way to California. As soon as the announcement was made, a command was issued by the President of the church, that nothing was to be sold to any member of this party, on the pain of death. The command was most arbitrary, and was totally without precedent, showing beyond a doubt the animus of Brigham Young towards this party, and rendering it much easier to believe that the terrible tragedy which followed was approved, if not instigated, by him.

Salt Lake had been for a long time the *depôt* for obtaining fresh supplies prior to crossing the deserts which separated Utah and California. Every emigrant train which had crossed the plains for some years, had made this a resting-place, and taken a fresh start from here for the remainder of the tedious journey. Much money was left in this way in the Mormon country, and, as usual, Brigham Young got his, the “lion’s share,” of all the profits.

This train, like all that gone before it, had laid their plans to supply themselves for their journey as Salt Lake City, and had only brought a sufficient quantity of provisions to last them until they reached that point. Greatly to their surprise, they found themselves unable to purchase anything, and, in addition, were peremptorily ordered to break their camp at Salt Lake and move on. All through the country of the Saints they were met with sturdy refusals to sell them anything. Men who would gladly have placed a quantity of provisions at their disposal dared not to do it, fearing to disobey their Prophet’s mandate. In vain the

233 WHY WAS BRIGHAM YOUNG SILENT?

Emigrants offered them money, wagons, personal property of all kinds. Brigham’s law was no to be broken, and the person who should venture to disregard it pronounced his own death sentence. Now and then, however, one more humane or more daring than the rest, came to the camp at night with a small amount of provisions—all they could

bring without danger of detection; but what was this little to one hundred and fifty hungry men and women, to say nothing of the little children who were to be fed? It might have met a present want, but it did nothing toward providing for future needs. Starvation was staring them in the face while they were journeying in the midst of plenty,—for it is a notorious fact that the harvests never were more plentiful in Utah than they were that year.

Whatever may have been Brigham Young's connection with the massacre itself—whether it was done at his instigation or merely with his connivance—he was, to all intents and purposes, the murderer of these people, and should be held responsible for their lives. What right had he, the governor of the Territory of Utah, appointed to office by the United States Government, amenable to its laws as a citizen, much more so as an office-holder, bound by an oath of loyalty to protect every person within the limits of his territory, to refuse food to peaceful, law-abiding citizens of the same government, knowing, as he did, that here was their only opportunity to obtain it, and that certain death was their fate if compelled to cross the desert with the scanty rations which remained to them?

The treatment of these people from the moment of entering Brigham Young's dominions until the final tragedy, was so barbarous, and attended with so many horrors, that the Mormon people, contrary to their usual custom, feel obliged to offer some excuse in extenuation. But all the reasons which they give, when combined, are entirely insufficient to justify the deed. Yet, such as they are, they shall be given.

234 LONGING FOR THE SPOIL OF THE SLAIN.

The "Reformation" was over, and the doctrine of the "Blood-Atonement" was still in full force. Young and his confederates were infuriated because United States troops were ordered to Utah. They considered this act of the government an open insult, and they revenged it on the first Gentiles whom they could reach. The train was one of the largest and richest that had ever crossed the plains. The value of their wagons, horses, and stock alone was said to be \$300,000, and the women of the party had rich, full wardrobes, and elegant, costly jewelry. Brigham, as you have seen, ignores the tenth commandment, and the sixth is a dead-letter to him; to covet his neighbors' goods is to possess them in some way or other, either honestly or otherwise—generally otherwise.

A part of the emigrants were from Missouri, and the Mormon people will never regard the Missourians in any other light than that of bitterest enemies. They had never, in all the years, forgotten the persecution which they received at their hands, and Joseph Smith's death they considered unavenged. It was reported that in the train was a

man who had openly boasted of having been present at the assassination of Smith, and that he as openly threatened to take the life of the present prophet. This story is generally believed to be utterly without foundation, circulated by the Mormon leaders to stir up the wrath of the people against the emigrants, and to exonerate themselves, if their share in the slaughter of these people should ever become known. The Arkansas members of the train, also, were objects of Mormon vengeance. Parley P. Pratt, one of the twelve apostles, and also one of the brightest intellectual lights in the Church of the Latter-Day Saints, was sent on a mission to California, where he proselyted with such a vigor that many converts were made; among them a Mrs. Eleanor McLean, wife of one Hector McLean, and the mother of three children, who was induced to embrace Mormonism and polygamy as embodied in the person of the

235 APOSTLE PRATT SEDUCES MRS. McLEAN.

seductive apostle. The command to "leave all and follow me" was readily obeyed, especially as she was personally to add to the missionary's present pleasure and future glory, by becoming one of his numerous plural wives.

As there was no authority to marry them in a "legal" manner in this Gentile state, they were obliged to defer that ceremony until their arrival in "Zion." But in cases like this, which were often occurring to the missionary Saints, it was considered quite proper for the pair, who were in haste to wed, to "covenant together," and thereafter to be regarded as man and wife, without ministerial or judicial aid, until such time as they could celebrate their nuptials in the presence of saintly witnesses, and after the true saintly fashion. This covenant the Apostle Pratt and Mrs. McLean were not slow to make.

The news soon reached the husband that his wife was going to Utah with the Mormon Elder, and intended taking the children with her. This last design McLean frustrated by sending them to some relatives in one of the Southern States. He then informed his wife that she was at liberty to go where she chose, but she must go alone, as he had placed the children beyond her reach.

She came to Utah, and immediately on her arrival was sealed to Parley, after having lived under a covenant with him for months. The mother-heart, however, yearned for her children; neither her new religion nor the fractional part of an apostle could fill the void left by the separation from them, and she determined to gain possession of them and bring them also to Utah. After much entreating, she

236 THE ADULTERESS STEALS HER CHILDREN.

succeeded in inducing her new husband to go to the States

with her for the purpose of finding them. She went alone to the place where her children were at school, leaving Pratt in Arkansas—which, by the way, was her husband's home. On reaching the town where her children were, she was obliged to assume a disguise, as McLean was there, having followed his children from California. She used every stratagem to obtain them, but only succeeded in carrying away one. She quickly made her way with him to Arkansas, and joined Parley, who was awaiting her there. Together they started to return to Utah, but were overtaken by McLean, who, maddened by the breaking up of his home, the seduction of his wife, and the abduction of his child, determined to wreak summary vengeance on the man who, under the guise of religion, and in the name of the Lord, whom he constantly blasphemed by taking His holy name upon his polluted lips, had wrecked his whole life's happiness.

Being examined before a magistrate, Mrs. McLean Pratt assumed all the responsibility of the abduction of the children, and the Apostle was honorably discharged. His friends, however, apprehended danger, and advised him to escape, if he could, for McLean was a violent man. They also offered him a couple of revolvers for his defense.

The Apostle fled, but McLean was on his trail. At length the wronged husband came within sight of his enemy, and pursued him like the avenger of blood. Pratt left the public road, endeavoring to reach a house not far distant; but McLean was too swift for him. Following him closely, with revolver drawn, he fired at the saintly seducer, but failed to touch him. Furious at Pratt's escape, McLean urged forward his horse, and, as he passed his enemy, made a lunge with his bowie-knife, and gave him a fatal thrust in his side. The wounded man fell from his horse instantly, and McLean fired again at the guilty wretch as he lay bleeding on the ground, and the ball penetrated his breast.

237 DEATH OF THE ADULTERER, P. P. PRATT.

The bloody deed performed, McLean returned to Fort Smith, walked through the town with his friends, and in the evening took the passing steamer for the South. He took his child and left the mother to return to Utah, now doubly widowed and childless. The people of Arkansas upheld McLean, and it was considered that he had only done his duty in ridding the world of such a wolf in sheep's clothing.

But the Mormons were deeply infuriated; they held every Arkansas man personally responsible for the murder of their Apostle, whom they at once canonized as saint, and worshipped as martyr, and whose name, to this day, is spoken with reverence by them; and the fact that any of these emigrants were from that state, gave them, as they thought, an opportunity of revenging Pratt's death, at the same time that they avenged the murder of their Prophet. Many of

them too, were from the immediate neighborhood where McLean resided, and where Pratt was killed; and at least



one of the number was said to have been interested in his assassination. The fact that Pratt had brought his death upon himself was not taken into consideration. They

238 "MOUNTAIN MEADOW DOGS" ON THE TRAIL.

found no palliation for McLean's action in his wrecked home and blighted life; though no persons in the world are so quick to resent any, even fancied, interference with their families as the Mormons. Yet this is saintly consistency.

At the Parowan council, of which I have spoken, the mode of action was fully determined upon, and the plan of attack matured to the minutest detail. Meeting with the most inhospitable treatment, and unable to obtain provisions, the emigrants were fairly driven from camp to camp, until they reached Cedar City. They camped here only one day; but during their stay they were allowed to purchase fifty bushels of tithing wheat and gave it ground at John D. Lee's mill. But this was an insufficient quantity, and would be exhausted several days before they could reach the nearest point in California where food was obtainable, even if they traveled with the utmost speed, and put themselves on the shortest possible rations.

From Cedar City they proceeded south-west less than forty miles, and camped at the Mountain Meadows, which they reached after a five days' journey, so exhausted were they. It was a most cheerless and dreary spot, and so hemmed in that if attacked they would be completely at the mercy of their assailants. The Meadows are about a mile and a half long and a mile wide, and are shut in on every side by mountains; but at the lower end they converge and form a canyon. Cane Spring is situated just at the mouth of this canyon, and about thirty rods above this spring, a mound, two hundred feet long and one hundred feet wide, shuts out all view. In the midst of this gray desolation of nature, the emigrants settled themselves down for a few

days' rest and final preparation before they resumed their perilous journey.

Beyond the annoyance they had experienced by the withholding of provisions, and their enforced march from camp to camp throughout the Mormon territory, they apprehended no ill-treatment from the Saints. I do not think the

239 THE EMIGRANTS ATTACKED BY MORMON FIENDS.

fear of personal danger had entered their minds at all, and they were resting quietly at the Meadows, when, on the morning of the 10th of September, while the women of the party were engaged in preparing breakfast, and the men in caring for their stock, they were suddenly attacked by the Indians. Seven were killed and fifteen wounded at the first fire.

As unexpected as the attack was, they did not lose for one instant their coolness and presence of mind. Had they done so, the massacre would have been general, and the entire party killed on the spot. But with a promptness unparalleled in the history of any border warfare, these emigrants wheeled their wagons into an oblong corral, and with almost lightning-like rapidity threw up the earth from the center of the corral against the wagon wheels, making an excellent and almost impenetrable barricade.

It had been decided at the Parowan Council to make the attack at Santa Clara Canyon, at the point where it is crossed by the California road, and where the perpendicular walls, which it was impossible to scale, and the blockade of their own wagons, would preclude the possibility of the escape of a single soul. But the Indian allies, "The Battle Axes of the Lord," became impatient, and precipitated the attack. The liberal promises made to them by John D. Lee, the Indian-Agent, of blankets, clothing, rifles, ammunition, and trinkets, excited their cupidity; and so eager were they to obtain the promised spoils, that they could not wait to carry out the original plan.

As soon as the barricade was finished, the first fire of the Indians was returned, and three of the assailants were wounded. They had crept very close to the train, not dreaming a repulse possible, and lay concealed in the brush along the side of the creek. Two of the Indians died, notwithstanding they were taken to Cedar City, where their wounds were anointed with consecrated oil by Bishop Higbee. For once, at least. The "laying on" of "saintly"

240 LEE INCITES THE INDIANS TO MURDER.

hands was not efficacious, and the mortal wounds refused to be healed in spite of persistent priestly prayers.

The leaders of the Mormon militia, at Cedar City, were thrown into a state of excitement by the arrival of an Indian runner, bringing news of the unsuccessful assault, and they at once commenced collecting their forces to go to the Meadows to the assistance of their allies. It is said that Haight told a man that orders had come from headquarters to slay every person in the train. The Cedar City forces being considered inadequate, Lee sent to Washington for reinforcements. When the troops were within a short distance of the Meadows, they were told that the entire company was to be killed, with the exception of the children who were too young to remember.

The Mormons were disguised as Indians, and so successfully that the unfortunate besieged had no idea that their besiegers were white men. The very knowledge of this would have disheartened them more than all the perils of their situation had power to do, when they supposed they had only a savage foe to meet, whom they hoped speedily to repulse. Safely entrenched behind their barricade, they suffered only for lack of water. The spring was only forty rods distant, and yet they dared not venture to go to it, and the water was as unattainable as though it had been miles away. Every attempt to obtain a supply was frustrated by the reports of cruel guns, hidden behind mounds of earth. The whole rim of the basin formed by the circling hills was a masked battery sending forth destruction every time a form was seen inside the barricade. At first it was supposed only the men were in danger, and a woman of the party stepped outside the corral to milk a cow. She fell pierced with bullets. At length, their thirst becoming intolerable, they decided to send two of the little girls to the spring for water. Surely, they reasoned, they will be let to go unharmed; their youth and innocence will by their safeguard; the most barbarous savage would certainly be touched, and the hands of destruction stayed.

241 TWO LITTLE GIRLS MURDERED BY MORMON DEVILS.

It might have been, had it been savages with whom they were contending; but no feeling of pity for even the children could enter the hearts of these "civilized" white men who were engaged in the "religious" warfare, and shot down their innocent victims in the name of the Lord.

Hand in hand the little ones advanced towards the spring, dressed in white,—fit robes for such lambs of sacrifice. Suddenly came the crack of scores of rifles, and the tiny bodies fell, fairly riddled with bullets, in the very sight of the frantic parents. It was deeds of this kind which, according to John D. Lee, "glorified the name of Israel's God."

Then the emigrants knew they could not expect mercy; but their courage did not fail them. If aid could only reach them! If there was any way in which they could

make their situation known! They might hold out for a few days,

242 NO MERCY TO BY SHOWN!

though starvation and the slow, keen torture of unallayed thirst stared them in the face. After four days of siege, they drew up a prayer for aid, telling how they had been attacked by the Indians, and how they were then surrounded; it contained a list of the emigrants' names, their age, place of birth, and residence at the time of emigration. The number of clergymen, physicians, and other professional men were given; also the number of Freemasons and Odd-fellows, with the rank of each and the name of the lodge to which they belonged. The letter was addressed to any friend of humanity; and it was a heart-rending cry of distress from souls in mortal straits. Such a cry as that could not go unheeded; it must be answered by speedy relief. It was the only expression of despair that ever came from the brave hearts in the corral; but it told of torture beyond description; of suffering that exceeds imagination.

But how should it find its way outside the barricade? How could the world be made to hear this agonized appeal? No sooner was the petition finished than three men—all honor to their bravery!—volunteered to break through the camp, dash past their enemy, and cross the desert to California. They more than suspected by this time that a portion of their assailants were white men, and they knew they were in more danger from them than from the Indians. It is said that, before these men started on their perilous and almost helpless undertaking, the entire party knelt down, and an old, white-haired Methodist pastor prayed for their safety. They left the corral in the night under cover of darkness, and passed their besiegers in safety. But in some way their flight was discovered, the Indian runners were placed on their track, and they were mercilessly murdered. The first one was killed while lying asleep from exhaustion, by an Indian named Jackson, who has since boasted of the deed, and who, in years after, led a person to the spot where he committed the murder; the body had been burned, but the charred remains of the skull and larger bones marked the spot.

243 FIEND-LIKE DEEDS OF CERTAIN MORMON WRETCHES.

The appeal was found near the body of the men by Jackson, who gave it to a Mormon gentleman; he kept it for some time without allowing any one to know that it was in his possession; but one day he showed it to one of the men who was nearly concerned in the massacre, and he deliberately tore it in pieces on the spot. Its first possessor has no sympathy with the deed, and expresses himself ready

to come forward at any time and testify to the contents of the letter, of which he is perfectly well aware. In speaking of it to a gentlemen connected with the western press, he is said to have exclaimed, "I believe that if the Masons and Oddfellows knew how many of their brethren were in the train, they wouldn't let the accursed murderers go unpunished." It must be that in some manner they will be punished.

"The mills of the gods grind slowly,"

to be sure, but they grind with exactness, and retribution is certain to follow crime sooner or later.

The other two men were overtaken at Virgin Hills, stripped of their clothing, and told to run for their lives; a shower of arrows was sent after them, wounding them severely; one could scarcely crawl, and his captors soon overtook him, and, binding him to a stake, piled fagots about him and set fire to them, and exulted with fiendish glee over the death-agonies of their victim.

The last one made his way to the camp of the Vagas Indians, who, pitying his condition, gave him clothing and food. He then tried to make his way to California, but was met by Ira Hatch and his band of Mormons and Indians, and was put to death by slow torture.

In the mean time the condition of the besieged grew worse. Day by day passed, and their sufferings constantly increased; still they kept courageous hearts, and looked for the help that must come. Their food was nearly gone, their increasing thirst was rendered more unendurable, because

244 WITHOUT HOPE!

Just beyond they could hear the ripple of the water, as the little brook danced on in merry mockery of their sufferings. And yet not a murmur of complaint was heard; men and women looked calmly into each other's eyes, and parched lips spoke words of cheer and hope, to which, alas! The heavy hearts did not respond. On one thing they were determined; they would die, but they would never surrender. Their wives and children should never be given over to such mercy as they would meet at the hands of their brutal enemies.

CHAPTER XIV.

BETRAYED AND MURDERED.—THE TRAIL OF JOHN D. LEE

The “White Flag of Peace.—Friends in the Distance.—A Cruel Deception.—Mormon Fiends plan their Destruction.—John D. Lee’s Crocodile Tears.—“Lay down your Arms, and Depart in Peace.—A Horrible Suspicion.—The Massacre.—The Scene of Blood.—No Mercy for Women and Children.—Robbed and Outraged.—Murdered by Lee’s Own Hand.—The Field of Slaughter.—Dividing the Property of the Murdered Ones.—Taken to the Tithing-House.—Haunted by Spectres.—John D. Lee’s Trial.—Instigated by Brigham.—No Justice in Utah.—Lee’s *Confession* made to Shield the False Prophet.—Eight Mormon and Four Gentile Jurors.—What was to be Expected.

THE morning of the 17th of September dawned. The hearts of all the doomed party were sick with deferred hope. Suddenly a cry of relief broke from the corral. A wagon, filled with white men, bearing a white

flag, was seen coming down the Meadows. Succor was at hand. Their terrible tortures were over. Strong men wept like children at the thought that their beloved ones, for whom they had agonized through all those dreary days and nights of siege, were safe at last.

The deliverers were none other than John D. Lee and the officers of the Mor-



mon militia. Immediately upon

246 CRUELLY BETRAYED.

their appearance the “Indians” ceased firing, and, in their fancied security, the besieged emigrants rushed outside the corral to meet their rescuers. How their hearts warmed towards Brigham Young and the Mormon people. All the wrongs they had suffered at their hands dwindled into in-

significance before this last crowning act of humanity. Into the sympathizing ears of their saviors they poured the terrible story of their sufferings. Lee is said to have wept while listening to the recital, and, at the end, assured them of his deep sympathy, and promised all the relief in his power.

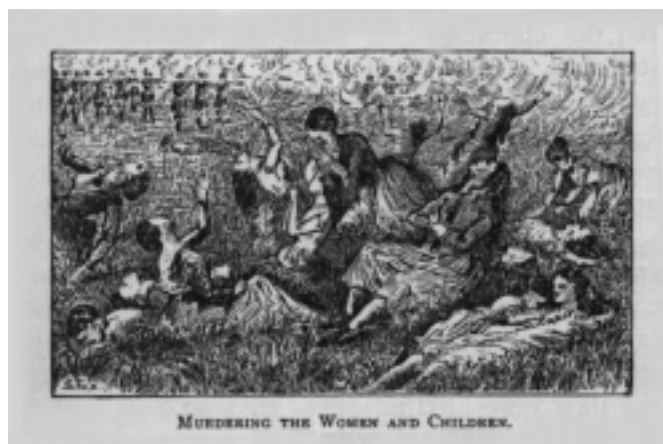
How much he would be able to do for them he was unable to say until he had consulted with the Indians, and he went back, and pretended to hold a consultation. The people were sure he could save them, since he was Indian agent, and must necessarily have much influence over them, and their joy was unspeakable. He soon returned with the welcome news that they were free, but on one condition that they would lay aside their arms. There was no thought of treachery in their hearts, and, without a moment’s hesitation, they complied with the strange conditions. They laid aside their trusty rifles, that had stood them in such good stead during all the days of the siege; they gave up revolvers and bowie-knives, faithful companions on their dreary journey, and came forth from their entrenchment’s unarmed, and as defenseless as the children themselves.

As they issued from the corral a guard of soldiers was drawn up to escort them to a place of safety. The men were separated from the women and children, and were placed in front, while the latter were in the rear. It seems almost strange that no suspicion of their deliverers entered their minds at this. But why should even curiosity be aroused? The white flag was waving over their heads, and they were under the protection of United States militia. Where that flag waved, they were safe and free.

Notwithstanding their exhaustion, and their weakness

247 FIENDISH BRUTALITIES.

from hunger, they marched joyously along, exulting in their regained freedom, when suddenly the troops halted, and



the fatal order to fire was given by Lee, and repeated down the line by all the under officers. In an instant it flashed

across the helpless victims how cruelly they had been betrayed, and, with shrieks of the wildest agony, they fell bleeding to the earth. Young and old shared the same fate. Gray-haired men and beardless boys were alike cut down. The Indians, who were ambushed near by, joined the Mormons in the work of slaughter, until not one of all the men was left.

And what of the helpless women and children? All the womanhood within revolts at the thought of their horrible fate, and my woman's soul cries out in agony at the recital of the sufferings of these helpless ones. Some of them were killed by their husbands, fathers, or brothers,—happy souls, who thus escaped the most cruel torture. Death was nothing, compared to the fiendish brutalities which they suffered before they were allowed to die. Some of the women were too ill to walk. They were taken outside the corral, driven up to the scene of the massacre, stripped of their clothing, shot, and their mutilated bodies thrown down in a pile, with the rest.

248 MURDERED BY LEE'S OWN HAND.

To the honor of many of the men be it said,—the younger ones, especially,—they refused to join in this horrible work, and some of them made efforts to protect these helpless women from their fiend-like tormentors. I used often, while living in Payson, to see a man named Jim Pearce, whose face was deeply scarred by a bullet wound, made by his own father, while the brave young fellow was trying to assist a poor girl, who had appealed to him for succor. Another girl threw herself on her knees before Lee's son, and clinging to him, begged for mercy. His heart was touched, and he promised to spare her, but his father shout her while she knelt. Lee also shot another girl, who had drawn a dagger to defend herself from him.

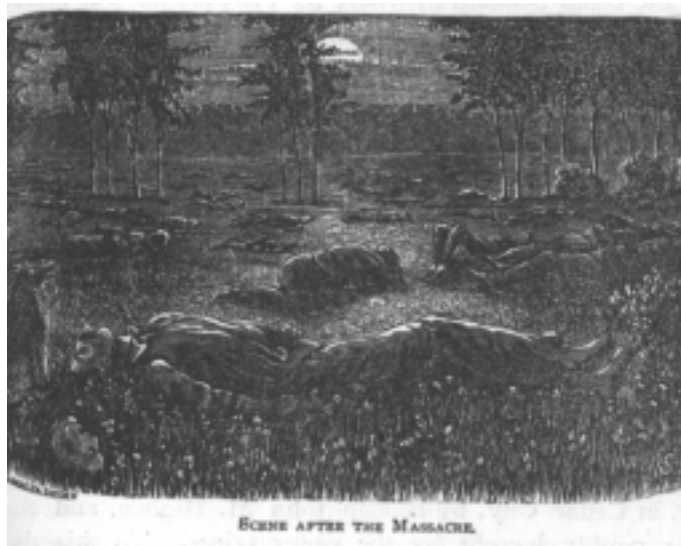
Even the children were not spared. They shared the horrible fate of their parents. In vain they begged for mercy. The bloodthirsty brutes to whom they knelt had no feeling of pity or compassion. They laughed at their entreaties, and mocked their terrified cries. Their little throats were cut, and their bodies thrown carelessly in a heap. Only seventeen of those supposed to be too young to remember any of the occurrences of this fearful day were saved; and of these seventeen, two were disposed of after reaching Salt Lake City, for making some remarks concerning the massacre, which showed an intelligence beyond their years. It is said—on how good authority I do not know—that Daniel H. Wells, mayor of Salt Lake City, one of the First Presidency, Second Counselor to Brigham, Lieutenant-General of the Nauvoo Legion, killed one of these babes with his own official hand. As I said before, I cannot vouch for the authenticity of this rumor, but those who know the man best are the most ready to believe it. He is certainly ca-

pable of an act like this.

The whole affair lasted but about half an hour, when the assassins rode away, carrying all the clothing and baggage of the emigrants, leaving the bodies to the wolves and ravens. But they were past hurt now, and wolves' fangs

249 ONE HUNDRED AND THIRTY-THREE VICTIMS.

or ravens' beaks were powerless to harm, although they might lacerate the already mutilated bodies until they should be past all recognition. A person who visited the field of



slaughter eight days after the massacre gave the following account of it. He said men, women, and children were strewn over the ground, or were thrown into piles. Some were shot, others stabbed, and others had their throats cut. They were entirely stripped of clothing, and their bodies were mutilated by the wolves. There were one hundred and twenty-seven bodies in all. These, with the tree men who were killed while undertaking to bring assistance, another who was shot outside the corral, but whose body could never be found, and the two children who were murdered at Salt Lake City, made one hundred and thirty-three victims of this fearful and unparalleled assassination.

The spoils were carried to Cedar City, and placed in the tithing-office there, after the Indians had received their share. It is told by a man, who then was a mere boy, that

250 SELLING THE EMIGRANTS' PROPERTY.

the night that the spoils were brought into town he and two companions slept in the tithing-office. The cellars were filled with everything that had been taken from the emigrants, and the bloody garments, stripped from the dead bodies, were thrown down on the floor. One of the men



THE MOUNTAIN MEADOWS MASSACRE.—MURDERED BY SUPPOSED FRIENDS.

connected with the massacre came in, and threw himself down to sleep, without perceiving the boys. Scarcely had the place become quiet with the peculiar, painful silence which night brings, when suddenly the room they were in, and the cellar beneath it, where all the plunder was stored, resounded with cries, groans, sobs, and the most piercing, agonized shrieks. The guilty man jumped from his couch and fled out into the night, locking the doors after him. In vain the terrified boys tried to force the lock. It remained fast and firm, and still the wails and cries pierced the air. They were almost dead with terror, and, clambering up to the roof, managed to escape from the haunted spot. Nothing can induce this man to believe that his imagination played him a trick. "I know," he says, "the spirits of these foully-murdered men and women were in the tithing-house that night." It is not the first time, by any means, nor the last, that a Mormon public building has been haunted.

The property of the emigrants was sold at public auction, in Cedar City, by Bishop John M. Higbee, and they were readily bought by the eager saints. To this day, jewelry is worn in Salt Lake City, and teams are seen in the streets, that are known to have belonged to the fatal emigrant train. A lady in Salt Lake City was one day showing a silk dress and some jewelry to some friends, in the presence of one of the children who had been saved from the massacre. The little one, on catching sight of the dress, burst out into a frantic fit of weeping, and between the sobs cried out, "O, my dear mamma! That is her dress; she used to wear it. Where is my mamma? Why doesn't she come for me?" It is said that other chil-

251 TRYING TO CONCEAL THE CRIME.

dren identified clothing and trinkets which they had seen worn by members of the party. Indeed, these children remember more than their captors fancy; else they would not have been allowed to have left the Territory, as many of them have done, having for the most part been returned to their friends in the States.

My valued friend and traveling companion, Mrs. Cooke, had two of them under her charge for some time, and she has told me that they recognized John D. Lee, and one of them said one day, very quietly, but very determinedly, "When I get to be a man I will go to the President and ask him for a regiment of soldiers, and I will bring them here to kill the men who murdered my father and mother and brother, but I will kill Lee myself. I saw him shoot my sister, and I shall not die happy unless I kill him." Mrs. Cooke says they used often in their childish prattle, to tell events of the massacre, which showed that they knew perfectly what part Lee and his confederated had in the affair.

On their return from the scene of the massacre, the

leaders determined to conceal the crime, but although they kept quiet a year, after that they were unable to refrain from speaking. Lee himself was the first to disclose the fate of the party. Like the Ancient Mariner, he went up and down compelling every person whom he met to listen to his story of an emigrant train that had been murdered by the Indians. By and by it was faintly rumored that the Indians were not alone in their work of destruction, but they were assisted by the white men. Then the rumors grew louder, and some of the participants, overcome with remorse, confessed their complicity in the crime.

A short time since a man died in Sevier Valley, who was at the Mountain Meadows. He always imagined that he was followed by spectres, and he grew haggard and worn from constant terror. "Brigham Young," he used to say, "will answer for the murder of one hundred and twenty innocent souls sent to their graves at his command." On

252 "THE COLD CALM FACES OF THE DEAD."

his death-bed he besought those watching by him to protect him from the spirits that were hovering near him, waiting to avenge themselves, and he died in the fearful ravings of a horrible terror. Another man, much younger than the one referred to above, was also literally haunted to death. "Would to God," he would cry in the bitterest agony, "that I could roll back the scroll of time, and wipe from it the damning record; the terrible scenes at Mountain Meadows haunt me night and day. I cannot drive them away." He has been known to drive out for a load of hay, and return quickly in terror, leaving his team in the field. He used to say that the cold, calm faces of the dead women and children were never out of his sight.

And what of the mangled bodies, and "the cold, calm faces" that were left upturned to the September sky? They were the prey of wolves and vultures; but the bones were collected by an old Mormon, who had no sympathy with the deed of blood, and buried in the hollow they had dug inside the corral. It was a literal labor of love. Alone he performed the last act of kindness, a task which was disagreeable enough, and one that of necessity was done hurriedly. The wild beasts again dug up the bones, and they were strewn all over the plain; there they remained until 1858, when the government sent General Carlton to bury the bones decently. A large cairn of stones was built by the soldiers to mark the resting-place of the remains, and General Carlton erected a cross of red cedar, on which was inscribed the words, "Vengeance is mine, I will repay, saith the Lord." At the other end of the mound was a stone, with the inscription, "Here, one hundred and twenty men, women, and children were massacred in cold blood, early in September 1857. They were from Arkansas." The cross was destroyed by the order of Brigham Young, after a visit

to the spot. It was the first promise of payment that he ever rejected; and this, in spite of his destruction of it, will yet be forced upon him.

253 THE TRIAL OF JOHN D. LEE.

The trial of Lee, which has taken place since the foregoing narrative was written, shows more clearly than anything I can say, the ascendancy which Brigham Young has over this people, and the utter futility of expecting anything like justice in a court where this man's followers are allowed to sit on a jury.

Of what value, think you, do they regard any oaths which they may take to serve with fairness, and to be unbiased, except by such testimony as may be offered in court? If they are good Mormons, they have received their Endowments; and the oaths which they took when they went through with that rite, are a thousand times more binding than those that they take in court, which they regard as a mere form, without meaning, and which they are not only allowed by the church to violate, but which they are bound to break, unless the cause of the church can be furthered by keeping them, in which case nothing can exceed their loyalty.

Unsuccessful as the trial was, it yet has been productive of one good result. It has forced the details of this fiendish massacre upon the attention of the entire community. There is no journal in the country, no matter how small or unobtrusive, which has not brief but concise reports of the trial, and which has not expressed decided opinions upon the result.

A greater farce was never played before a larger or more disgusted audience than this which has just ended in Utah. It is a sarcasm upon justice, a gross, hideous burlesque from beginning to end. I have seen surprise expressed at the termination in some of the eastern journals. That shows how little they understand the autocratic manner in which the Territory is ruled by Brigham Young, and how impossible it is, under existing laws, to bring to justice any of his followers. I could have prophesied what the ending would be from the moment in which the jurors were drawn. Eight Mormons and four Gentiles,—what could it be but “disagreement?”

254 EIGHT MORMONS AND FOUR GENTILES.

As earnest as the prosecution was, and as determined to sift the matter to the very bottom, and get at the real truth of the case, without regard to whoever might be implicated, it was balked in every endeavor, not to prove the guilt of the prisoner, and others higher in authority than he, but to influence the jury to act according to the evi-

dence. In the face of the most conclusive evidence, which the defense were utterly powerless to refute, and indeed did not even attempt to move, the Mormon jurors voted solid for acquittal, and, to his endless shame be it recorded, induced one Gentile to vote with them. The other three stood firm, and would neither be coaxed nor bribed. They saw the right, and refused to desert it. Their companion, as many another has done, sold his principle for Mormon favor. He was in love with a Mormon girl, and hoped, by pandering to the Mormon leader's desires, to obtain her. It will be but a step further into the Mormon Church, and when he has taken that step, and gone through the Endowment House, he will be in a place where he properly belongs, and no doubt will make a willing tool for the priesthood to use.

The trial strengthened the accounts which have already been given of the massacre; and, in fact, established the truth of the whole horrible affair, in its most brutal detail, and so fully that the defense did not attempt to overthrow the proof, but spent time in assailing the witnesses, and trying to prove that the emigrants poisoned an ox, and then attempted to sell it to the Indians, who found out the treachery, and massacred the party, while Lee and the others wept and wrung their hands, and prayed that the lives might not be sacrificed.

The prosecution proved that Brigham Young gave orders regarding the disposal of the property of the murdered party, and ordered the men who brought him the news to say nothing about the matter even to each other. Absolute silence was imposed upon them, and the ones who gave

255 MAKING LEE THE SCAPE-GOAT.

them the orders, themselves followed the “counsel” which they gave. The defense failed utterly to prove that Brigham was ignorant of the affair, and even his deposition, from its very weakness, inconsistency, and contradictory statements, strengthens the prosecution, and established more firmly in the popular mind the belief in his complicity in the matter, and his approval at least, if not his actual instigation.

There was a feeling throughout the trial that Brigham Young and the Mormon Church were arraigned in the person of John D. Lee, and the defense exhibited their understanding of the case, by endeavoring to clear the authorities, and paying very little heed to the real defendant in the case, rather allowing the odium to rest on him than to fall where it more properly belonged. For although Lee merits well the title which he bears, that of “Butcher Lee,” there is no doubt that he was acting under orders from headquarters, and that his blind and unquestioning obedience was the effect of religious fanaticism.

It was expected that his confession would reveal beyond a doubt the truth of the whole matter, and place the

blame where it had belonged. It was well known, that since his cavalier treatment by the church, he had been impatient of the odium which he had borne for so long a time, and had threatened openly to “shift the responsibility from his own shoulders, and place it on those whose business it was to bear it.” His wives and children, hating the disgrace, and questioning the President’s right to make a scape-goat of their husband and father, urged him to make a full confession, and take only what of blame belonged to him. The document was prepared, and was about to be made public, when consternation seized upon his counsel. They labored with him, and brought such influence to bear upon him, that the unsafe paper was destroyed, and another substituted in its place, in which Lee merely gave the details of the massacre, but failed to implicate any of the higher ecclesiasts.

256 NO JUSTICE IN UTAH.

The trial had been appointed for the 12th of July, in the Second District Court, held at Beaver, Southern Utah, before Judge Jacob S. Boreman, who had been trying for some time, ever since the passage of an act of Congress, the 23rd of June, 1874, which presented slashing between Federal and Territorial officers, to have some action taken toward punishing those persons who were shown to have been engaged in this Mountain Meadows assassination.

Judge Boreman’s attempt to bring the Mountain Meadows’ assassins to justice, the first that had been made since the failure of Judge Cradlebaugh’s essay to find indictments against any of the persons connected with the massacre, resulted in finding a joint indictment against William H. Dame, John D. Lee, Isaac C. Haight, John M. Higbee, Philip Klingensmith, William C. Stewart, Samuel Jukes, George Adair, Jr., and some others, for conspiracy and murder. Warrants for their apprehension were issued, but after a long search only two were apprehended—Lee and Dame.

Then came another long delay. It was almost impossible to obtain witnesses to testify. This was the same trouble which had sixteen years before beset Judge Cradlebaugh; and District Attorney Carey, who prosecuted the case for the people, was almost discouraged lest he too should fail to sustain his case. “Hold your tongues” has been so long a vital lesson, that the Mormon people find it difficult work to wag them. Over one hundred subpoenas were issued, but it was impossible to collect the witnesses. Some of the least important obeyed the summons, but those who knew the most about the affair, and whose testimony would be of the most vital interest and service, failed to put in an appearance. Among these, and the witness above all others on whom the prosecution relied, was Philip Klingensmith, formerly a bishop in Cedar City, a partici-

pant in the massacre, who wished to ease his conscience by a full confession. He had been known to talk very freely to out-

257 AN IMPORTANT WITNESS.

siders on the subject, and it was he who was driven in such terror from the Cedar City tithing-house the night after the spoils had been brought thither. Another participant, named Joel White, was also among the missing, but, fortunately for the prosecution, both were finally found, and brought to Beaver

The first week was devoted to legal skirmishing, and the preparation of Lee’s confession. The counsel had agreed that he should confess fully. It was known that the men who as actors on this field of carnage were but instruments in the hands of their authorities who had planned this deed, and the object of the prosecution was to obtain a knowledge of the instigators of this “deed of deathless shame.”

Failing in this, and feeling assured that Lee was not acting in good faith, they refused to receive the statement. His own counsel, Wells Spicer, Judge Hoge, and W.W. Bishop, were anxious to save their client, no matter what other guilty parties might suffer. They were true to his interests, and had they been acting by themselves, there is little doubt that the confession would have been complete, and would have implicated the whole of the First Presidency. But fearing this, the church attorneys, Southerland and Bates, obtruded their services upon the defense, solicitous to the shield this precious trio, Brigham Young, George A. Smith, and Daniel H. Wells, no matter at whose expense. They worked upon Lee’s feelings to such an extent that they evidently induced him to withhold his original statement, and substitute in its place a partial and palpably incomplete confession. I am certain that this is the case, and my belief is strengthened by contrasting the opening of the statement, with its somewhat indignant tone, and the air of sincerity with which it is invested, with the cautious, calculating, insincere tone of the latter portion. The statement opens as follows: —

258 JOHN D. LEE’S CONFESSION.

“It now becomes my painful, though imperative duty, to chronicle the circumstances that led to, and fully describe that unfortunate affair, known as the Mountain Meadows Massacre, in Utah history, which has been shrouded in mystery for the last fifteen years, causing much comment, excitement, and vindictive feeling throughout the land. The entire blame has rested upon the Mormon people in Utah. Now, in justice to humanity, I feel it my duty to

show up the facts as they exist, according to the best of my ability, though I implicate myself by so doing. I have no vindictive feelings whatever against any man or class of individuals. What I do is done from a sense of duty to myself, my God, and to the people at large, so that the truth may come to light, and the blame rest where it properly belongs.”

“I have been arrested on the charge of being engaged in the crime committed at the time and place referred to. I have been in close confinement over eight months since my arrest. I was in irons three months of the time during my confinement. For the last seventeen years—in fact, since the commission of the crime—I have given this subject much thought and reflection. I have made the effort to bear my confinement with fortitude and resignation, well knowing that most of those engaged in this unfortunate affair were led on by religious influences, commonly called fanaticism, and nothing but their devotion to God, and their duty to Him, as taught to them by their religion and their church leaders, would ever have induced them to commit the outrageous and unnatural acts, believing that all who participated in the lamentable transaction, or most of them, *were acting under orders which they considered it their duty, their religious duty, to obey*. I have suffered all kinds of ill-treatment and injury, as well as imprisonment, rather than expose these men, knowing the circumstances as I do, and believing in the sincerity of their motives, as I always have done; but I have a duty to perform, and have, since I was arrested, become convinced that it was not the policy of the government, or the wish of the court, to punish those men, but rather to protect them, and let the blame rest on their leaders, *where it justly and lawfully belongs*.”

“After much thought and meditation, I have come to this conclusion: that I would no longer remain silent on this subject, but, so far as I can, bring to light the circumstances connected there—

259 BRIGHAM YOUNG’S COMPLICITY.

with, and remove the cloud of mystery that has so long obscured the transaction, and seemed to agitate the public mind. Believing it to be my duty as a man, a duty to myself, to my family, to my God, and to humanity, to cast aside the shackles so long holding my conscience, I now submit the facts, so far as I know them, stating nothing from malice, or for the purpose of revenge, *withholding nothing* that I can state of my own knowledge, and willing that the world may know all that was done, and why the acts were committed.”

In this introduction, Lee plainly accuses the leaders of the church. The men “were acting under orders.” Whose? They could not have emanated from the local of-

ficers of the church, since it would have been in no wise a “religious duty” to obey orders from men who were no higher in authority than themselves. Alas for Lee’s “conscience,” the shackles were more firmly bound than he supposed. His sense of duty to his family, his God, and humanity was blunted by the superior sense of duty to the church, and he failed utterly to do what he had so faithfully promised in the opening sentences of his confession.

After the disappointing delay caused by the preparation of Lee’s confession, the trail went steadily on to the end. The prosecution brought forward about twenty witnesses, who corroborated the incidents of the massacre, and testified that the feeling against the party was aroused by George A. Smith, who everywhere preceded the train, and forbade the people selling them anything, under pain of the church’s displeasure.

It was shown, too, that when, on being refused food at Cedar City, the last place at which they stopped, they asked where they could obtain it, and were told, Mountain Meadows; which assists in establishing more fully the fact that the whole affair was premeditated, and that the party were deliberately led to their destruction.

But it remained for Philip Klingensmith to give the most thorough and vivid account of the whole massacre, from

260 “I FIRED AT MY MAN.”

its very beginning, when the first plans were laid, until the day when he and Lee, and a man named Charley Hopkins, met in Brigham Young’s office. He received them very cordially, took them to his barn to show them his fine horses, and treated them with great hospitality. He told Klingensmith, who had charge of the property, to turn it over to Lee, as he was Indian agent, and the disposal of it more properly belonged to him. He then turned to them, and said, “What you know about this affair do not tell to anybody; do not even talk about it among yourselves.”

Klingensmith, with some of the others, strongly opposed the destruction of the emigrants, and made every effort to prevent it, but to no purpose; for Lee had received instructions from *headquarters*, and their fate was decided. The description of the attack, the steady repulse, the decoy from the corral, and the wholesale assassination, was given exactly as it has been narrated, scarcely varying at all, even in the slightest detail, ending with the interview with President Young.

Five participants in the massacre appeared as witnesses during the trial, but not one of them, with the exception of Klingensmith, admitted that he fired upon the emigrants. In his cross-examination, Judge Sutherland said, “I suppose you fired over the heads of the emigrants?” “I fired at my man,” was the reply, “and I suppose I killed

him.”

I think the transaction has never seemed so horrible real to the outside public, as it has since this man’s testimony was published to the world. Given as it was by a remorseful participant, under the solemnity of a judicial investigation, it impressed the people with its reality, and the press of the country has been unanimous in its expressions of horror, and its desire that vengeance should fall speedily on the heads of the guilty instigators.

The pitiful defense only deepened the feeling of indignation, and when, in the face of all the evidence, that was entirely unrefuted, the jury disagreed, I think the eyes of

261 THE PITIFUL RESULT.

the nation were at last opened to the utter futility of expecting justice to be done, when the Mormons are on trial in a Mormon community.

The end is not yet. One of the chief instigators, George A. Smith, has passed on to a higher tribunal, where Justice is not blindfold, and from whose decisions there is no appeal. The other is left, for what fate no one yet can tell. It may be that his punishment will not be given him here; that no earthly judge shall ever pass sentence upon him. But, for all that, retribution is none the less certain, and the measure of suffering which he has meted out to others shall be meted out to him.

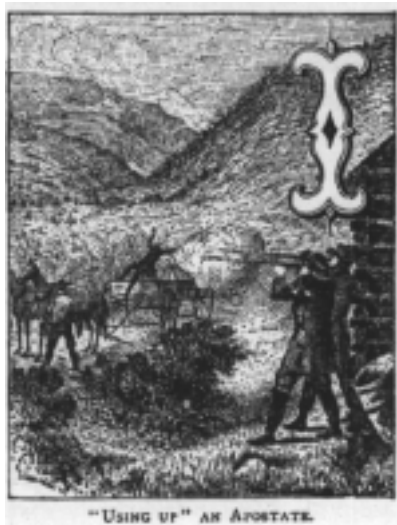
In the mean time Justice will not rest. The spirit of the nation, fully aroused, demands a fairer trial, and it will have it. A jury must be found who shall not be bound by the shackles of bigotry, and held by oaths of disloyalty which they dare not break, but who will do their duty honestly, faithfully, and loyally. Then, and then only, shall truth triumph, and hypocrisy and wickedness meet their just reward.

CHAPTER XV.

THE BOOD-ATONEMENT.—THE DESTROYING ANGELS.—DANITES AND THEIR DEEDS.

Sweet, Saintly Sentiments.—“He ought to have his Throat cut.”—Too many Gentiles About.—The Spirit of “Blood-Atonement” still Cherished.—Present Position of Apostates.—How they used to be “Cut Off.”—“*Cutting Men off below the Ears.*”—How “*Accidents*” happened to People who “Knew too Much.”—How Mr. Langford expressed his Opinion too Freely.—Mormon Friends kindly advise him to “Shut Up.”—“Be on your Guard!”—Poetry among the Saints: a Popular Song.—*Human Sacrifices Proposed!*—How Saints were taught to atone for their Sins.—“*Somebody*” ready to shed their Blood.—“*The Destroying Angels:*” who they were, and what they Did.—Saints told to do their own “Dirty Work.”—People who “ought to be *Used Up.*”—Murdering by Proxy!—Brigham Young *proved* to be the Vilest of Assassins.—Hideous Crimes of Porter Rockwell and Bill Hickman.—How Rockwell tried to Murder Governor Boggs.—Hickman Confesses his Atrocious Crimes.—Six Men Robbed of \$25,000, and then “Used Up.”—Another Frightful Assassination.—A Council of Mormon Murders.—The “Church” orders the Assassination of the Akin Party.

IT is only a very few weeks since two prominent officers of the Mormon Church were overheard in the street, in Salt Lake City, angrily discussing some person who had “broken his covenants.” Said one —



“USING UP” AN APOSTATE.

“He ought to have his throat cut.”

“It wouldn’t do,” replied the other; “there are too many Gentiles about.”

It is now nearly twenty years since the eventful

“Reformation” and its horrible teachings, and the effects are still felt. The principles that Young, and Grant, and Kimball, and their fellows taught them have not been forgotten in all these years that have intervened, and it is only the presence of a large “Gentile” element the prevents the full exercise of the “Blood-Atonement.”

There never has been any real and impartial trial by jury in Utah. No twelve men could be found and sworn in who would dare to render an unbiased verdict. This has been repeatedly seen in trials which have taken place. So true is it, that hundreds of Gentiles who are conscious of the justice of their several causes, would never think of bringing them into court during the existing state of affairs. They know it would be useless. Prejudice runs high; in fact, so high that outsiders are perfectly incapable of realizing it. Still, murders have been fewer of late, President Young knows that the eye of Uncle Sam is fixed with no small degree of sternness upon the City of the Saints; and, more important still, Deseret has not yet been admitted into the Union as a State!

Yet the spirit of assassination still remains; and were it unchecked, hundreds would be added to the already appallingly long list of men and women foully dealt with and sent into eternity without a moment’s warning, for no crime at all except for daring to differ, if ever so slightly, from those in authority. If any person, deceived by the present peaceful attitude of the Mormon leaders and their constant boast that crime is almost unknown among them, thinks that they have altered in their real views at all since the days when they first advocated the “Blood-Atonement,” he is very much mistaken. The feelings that they have been obliged to hide are bitterer because they have not dared to show them.

An apostate nowadays is comparatively safe from any deeds of violence on their part. The most they can do is to abuse him through their newspapers, and curse him in the church, and give him over to the tender mercies of

264 LIFE IN DANGER.—GENTILES, BEWARE!

Satan; but as “Deseret” newspaper abuse is rarely heard outside of the church which it represents, and as the cursing does not produce physical hurt, and as Satan’s mercies are to the full as tender as theirs, the Gentile does not mind anything about the whole of it, but goes on his way quietly enough.

But twenty, fifteen, even ten years ago, an apostate’s or Gentile’s life was worth absolutely nothing. It was difficult to tell which of the two they hated with the most deadly hatred. The doom of either was irrevocably fixed, and it

came, swift and sudden, often before he knew that danger menaced him. It did not need actual knowledge of a man's defection from the church, or that his disapprobation of the course pursued by leaders should be openly expressed; it was enough that he should be merely suspected, and his fate was just as certain, coming swift and sure, before he had even an opportunity of defending himself.

A strict surveillance was kept over the movements of any stranger in the city, and if his words or actions displeased the Mormon spies, he never got far beyond the city limits on his onward journey before some sad accident befell him, which left him lying dead by the road-side. It was well when a stranger had any person to caution him against any expression of his mind against the people or their religion; above all, against their beloved institution of polygamy, for they are very sensitive on this point, hating and dreading criticism in the very thing, above all others, that provokes and invites it. In this case he might escape with nothing more terrible than the consciousness of a spy dogging his every footstep and listening to every word.

In the autumn of 1863, Mr. N. P. Langford, of St. Paul, Minnesota (the author of the "Yellowstone Articles," published a few years since in *Scribner's Magazine*), in company with several others, started from Montana for Salt Lake City. While on the journey they fell in with a party of Mormons, numbering eight,—all men, and all bound

265 HOW A GENTILE WAS "SHUT UP."

for Salt Lake City. The two parties traveled together the remainder of the way, and became very friendly. As a natural consequence of this companionship, the talk turned upon Mormonism, and the arguments between them were frequent and interesting.

One of the Mormons, named Cunningham, was a very intelligent man, and, while contending that his was the only true faith, would argue with Langford, without showing any ill feeling—a very uncommon thing for a Mormon to do, by the way, since they are usually so very intolerant that they will not listen to an opponent with the least degree of patience, but, at the first sign of opposition, lose temper, and, instead of fairly arguing the question, shower anathema's on the one who has dared to call their religion in question. It must be a weak position that can only be defended by vituperation.

At night, while round the camp-fire, the Mormons would sing of Brigham as "the word of the Lord," and what Langford called a "string of nursery rhymes," in which Cunningham would sing he solo, and the rest the chorus. The idea conveyed in these rhymes was, that only in Mormonism was happiness to be found, and that they were glad that they were Mormons.

After the party arrived in Salt Lake City,

Cunningham called Langford on one side, and said to him, "You boys seem to be pretty good fellows, and I do not wish you to come to harm, and will give you a word of advice. Here in Salt Lake, you must not express yourselves about Mormonism as you have when you have talked with me; for, if you do, your lives won't be worth a cent."

"Why so?" asked Langford.

"Because you will be assassinated," was the reply.

Langford thanked him, and followed his advice. Soon afterwards he mentioned the fact to a Gentile with whom he had business, who in reply said, "You must do as he says, or you will never leave the city alive. Do you see

266 HE IS A MORMON SPY!"

that man with a gray coat? He is a Mormon spy, and is evidently watching you, and will watch you as long as you remain in the city. I say, as your Mormon advisor did, Be on your guard."

During all the time that Langford was in the city he was followed by this man, and he said he felt sure that if one word of disparagement, or criticism, of the Mormon people, or their religion, had crossed his lips, he would have been a dead man. He followed the advice he received, however, else the readers of *Scribner* would not have been so charmingly entertained afterwards, as they were by his readable articles.

It may seem like digressing somewhat, but I cannot refrain from quoting the "nursery rhymes" which the Mormons sang by the camp-fire, and which evidently impressed Langford with their absurdity. These rhymes are printed in the Mormon Sunday-school song-book, and are sung in the Sunday-schools and religious meetings to the tune of "The Bonny Breast Knots." They are a most remarkable piece of religious composition.

"What peace and joy pervade the soul,
And sweet sensation through me roll,
And love and peace my heart console,
Since first I met the Mormons!

"They sing the folly of the wise;
Sectarian precepts they despise;
A heaven far above the skies
Is never sought by Mormons.

"To Sabbath meetings they repair;
Both old and young assemble there,
The words of inspiration share:
No less can suit the Mormons.

"At night the Mormons do convene,
To chat a while, and sing a hymn;

And one, perchance, repeat a rhyme
He made about the Mormons.

267 SING, "DADDY I'M A MORMON!"

"The Mormon fathers love to see
Their Mormon families all agree;
The prattling infant on him knee
Cries, 'Daddy, I'm a Mormon!'

"As youth in Israel once decried,
To wed with those that Heaven denied,
So youth among us now have cried,
'We'll marry none but Mormons.'

"High be our heaven, the Mormons cry,
Our place of birth, and when they die,
Celestialize and purify
This earth for perfect Mormons.

"So, while we tread the foeman's ground,
We'll make the trump of freedom sound,
And scatter blessings all around,
Like free and happy Mormons.

[*Chorus to each verse.*]

"Hey, the merry, O, the busy,
Hey, the sturdy Mormons;
I never knew what joy was
Till I became a Mormon."

I have heard women singing this chorus in some meeting, because they dared not be silent, when their faces belied the words of the song, and who I knew hated the life which they were compelled to live, and who had seen nothing but the most abject misery since they had entered it; whose lives were one long, terrible torture, and who would have been perfectly happy had they seen any way of escape from it.

The dangers of non-Mormons in 1863, great as they were, were much less than in days just succeeding the "Reformation," which days have been rightly called "The Reign of Terror." It was a terrible time, indeed, and one fairly shudders to recall the blood-curdling atrocities that

268 DESTROYING ANGELS.

were committed at that period. All "in the name of the Lord," too, and as an exercise of religious faith. The Spirit of the New Testament, the Christ-like spirit, breathing out "peace on earth, good will to men," seemed entirely lost.

The "Church of Jesus Christ of the Latter-Day Saints" forgot the sweet song of good-fellowship and love that the angels sang at the birth of Him whom they professed to follow, and by whose name they were called. The angry denunciations of fanatics and religious tyrants, and their servile followers, demanding blood and calling loudly and openly for the sacrifice of human life, and the destruction of all who dared to differ from them, drowned the angel voices.

The old Mosaic spirit of retribution was abroad in all its most fearful force. "Altars of sacrifice" were loudly recommended, and the victims were advised to place themselves thereon voluntarily; if they would not become willing sacrifices, they became involuntary ones, for "somebody" took the matter in hand, and saw that the "atone-ment" was made.

Usually this mysterious "somebody" was one of the "Danites," or "Destroying-Angles," a band of men regularly organized for the purpose of putting obnoxious persons out of the way. It is said that the band had its origin in Missouri, in the early days of Mormonism, before the settlement of Nauvoo. But they never became so very notorious until the "Reformation" times, when their peculiar talents were called into play, and their services into constant requisition.

As loudly as the Mormon leaders talked to the people about doing their "dirty work" themselves, they, nevertheless, shrank from soiling their own fingers; so they employed others to do their own share, and contented themselves by saying that such a person ought to be "used up," and thinking no more of it until they received the news of a mysterious death. In this way Brigham Young has "man

269 THE MYSTERIOUS SOMEBODY!



aged" a great many murders, of which he would probably avow himself entirely guiltless, since his hand did not perform the deed. But though his hand may have no bloodstain to haunt him, yet his heart must be

terribly weighted with the load of guilt, which he cannot shake off, let him try as hard as he may. To look at the man, rosy and smiling, comfortable in every particular, you would never take him to be the hard, cruel despot he is. He looks

clean enough outwardly, but within he is filled with moral rottenness to the very core.

Among the men he has employed, the most notorious are Orrin Porter Rockwell, known familiarly as “Port” Rockwell, and William, or, as he is called, “Bill” Hickman. “Port” was an old friend and ally of Joseph Smith, holding very much the same relation to him that “Bill Hickman” has held to the present Prophet. Among other things of which he was accused, was the murder of Governor Boggs, of Missouri. Joseph Smith and he were both accused, the former of instigating the murder, the latter for committing it; but Smith got free without a trial, through some quibble of the law, and Rockwell proved that he was in another place at the time of the attempted assassination. He was always near the Prophet in the time of danger, and, in return, Joseph promised “Port” that so long as he wore his hair uncut his life should be safe. So he still wears his hair long, in braided queues down his back, and he says that he shall live until every enemy of Joseph Smith is killed.

His evil deeds will probably equal, if not outnumber, Bill

270 CONFESSON OF THE MURDERER HICKMAN.

Hickman’s; but the latter, either touched with remorse at the remembrance of all the crimes which he had committed, or else annoyed because Brigham was so avaricious and parsimonious, and did not give him money enough, or because he thought to save his own neck, turned State’s evidence against Brigham and the other Mormon leaders, and made what he calls a “full confession” of his crimes. The list of them is perfectly appalling, and he claims that he did them all at Young’s instigation.

Among the most famous of the murders was that of Lobbs, and the massacre of the “Aiken party”—a deed that stands in cold-blooded atrocity and treachery next to the “Mountain Meadow Massacre,” and in which Port Rockwell figures also. It was a deed that could be committed by no one except the fanatical Mormons, who were drunk with “Reformation” excitement, and filled with an insane desire for blood-shedding.

A party of six men, on their way from Sacramento, which city they had left in May, 1857, going, as it was supposed, to join Johnston’s army. A part of the way they traveled with a party of Mormons who were ordered home from Missouri to assist in the “Mormon war.”

The Mormon party took a great liking to them all, and the relations between them were very amicable. John Pendleton, one of the Mormons, said in his testimony, “They were kind, polite, and brave, and always ready to do anything that was needed.” Unfortunately for them, they got impatient at the slowness with which the Mormon party

traveled, and so they left it, and hurried on. At Raysville, a town about twenty-five miles north of Salt Lake, they were all arrested on the charge of being government spies. A few days after their arrest, the Mormon party came in, and Pendleton, it seems, instantly recognized their horses in the public corral. He at once inquired what it meant, and on being told that the party had been arrested as spies, he replied, with an oath, that it was

271 THE BISHOP “USES UP” A FEW MEN!

impossible; they knew nothing about the army; that, in fact, they had been their companions nearly all the way. “Can’t help it; we shall keep them,” was the reply. When it is remembered that they had property with them to the amount of twenty-five thousand dollars, I think their detention will be fully explained.

They were tried as spies, and nothing being proved against them, they were promised safe-conduct out of the Territory, but they must be sent by the southern route. Four of them went, leaving the other two of their party in the city, accompanied by Rockwell, John Lot, a man of the name of Watts, and one other man. At Nephi, one hundred miles south of Salt Lake, Rockwell informed Bishop Bryant that the party were to be “used up” there. A council was held, and the Bishop appointed four more men to assist the four who had the men in charge. Among these last appointed was the Bishop’s own counselor, Pitchfor, and a man named Bigbee, who is now a Bishop. This party of four started early in the night, while the Aikens’ party did not leave until daylight. When they had better camp there, for they could find no other camping-place that day; so they stopped. Very soon the other party, who had been lying in wait for them, approached, and asked permission to camp with them, which was readily granted.

The men were tired, and removing their arms, they were soon sound asleep. Their treacherous companions hovered over them like greedy birds of prey. Why didn’t something warn those men of the terrible fate that was in store for them? But there came no voice of warning, and still they slept on as peacefully and as trustfully as though in their own homes among those who loved them; and still the assassins hovered over them, waiting for what they did not know. They discussed the manner in which the deed should be done, and decided not to use fire-arms. Armed

272 TOO TRUE!— THE STORY OF A BLOODY DEED.

With clubs, they crept stealthily up to where their sleeping companions lay, and dealt furious blows at them while they

slept. Two of the men died without a struggle; John Akin was but slightly wounded, and rose to his feet to defend himself, but received a shot from the pistol of one of the men which laid him senseless. A man called the “Colo-



MURDER OF AIKEN PARTY.

nel,” believing the whole party were attacked by robbers, made his way into the bush, receiving as he went a shot in the shoulder from “Port” Rockwell’s pistols. He succeeded in evading his pursuers, and made his way to Nephi, twenty-five miles distant, and arrived, pale and drenched with blood, at Bishop Foote’s, whose guests the party had been during their stay in Nephi. He told his story, which was listened to with a surprise and horror that were well feigned.

The three bodies were thrown into the river; but in some miraculous manner, in spite of his wounds, John Aiken managed to get ashore, and, hiding in the bush, he heard one of the men ask Rockwell “if all the damned Gentiles were dead;” to which the other replied, that they were, all

273 “THEY WEPT LIKE CHILDREN!”

but one, but that he ran away. Aiken lay quietly until he heard the assassins leave; then he made his way, as best he could, through the cold November night, drenched with water, sorely wounded, and with very little clothing, back to Nephi. He knew who were his attempted assassins, and he knew that to go the Nephi was to go directly back into the jaws of death; but he did not know what else to do; so he plodded painfully on until he reached the town, where he sank fainting at the door of the very first house which he reached. The woman of the house was surprised at his appearance, and told him that another one was at Bishop Foote’s. “It is my brother!” he exclaimed, and moved away from the door. No one attempted to stop him; all were too much shocked at his appearance and manner, and he reached Bishop Foote’s in safety, where he found not his brother, but the “Colonel.”

The meeting between them was heart-rending. They wept like children, and, falling into each other’s arms, embraced one another with all the tenderness of women. And the Mormon men looked on and coolly decided upon the manner of their death.

Bishop Bryant came with condolences and regrets at their own misfortunes and the sad fate of their friend, extracted the balls, dressed the wounds, and advised them to return, as soon as they possibly could, to Salt Lake City. In the mean time the murderers were in Nephi, concocting a new plan of assassination. It is said that the men had saved a watch worth two hundred and fifty dollars, and a pistol. When they got ready to leave, a bill for thirty dollars was presented to them, which, having no money with them, they promised to settle directly on their return to Salt Lake. They were told that such arrangement could not be made; so Aiken said, “Well here is my watch and my partner’s pistol; you can take which you choose.” Without hesitation the Bishop took the pistol; so leaving the men entirely unarmed. As he gave it to Foote, he turned to

274 GETTING RID OF THE CORPSES!

his friend and said, with tears rolling down his face, “Prepare for death; we shall never leave this Valley alive.”

Previous to their departure, John Aiken had commenced to write an account to the affair; but it moved him so that he was utterly unable to proceed with it, and so he got a son of Bishop Foote, who had proved a good friend to them, to finish it for him. This account, by some mysterious good fortune, has never been destroyed.

They had got but a few miles from Nephi when the driver of their wagon—a Mormon, and in the plot—stopped in front of an old cabin, and saying that he must water his horses, unhitched them and led them away. Instantly, two men stepped from the cabin, and before the doomed men could realize the situation, fired at them, killing them instantly; they were then taken from the wagon, and, loaded with stone, put in a “bottomless spring,”—such as is often seen in Utah.

While this atrocious act of villainy was going on, Rockwell and his men had returned to Salt Lake, and taking the remaining ones of the party, had started southward with them, plying them with liquor constantly. One of them, named Back, feigned drunkenness; but the other man was absolutely insensible when they reached the “Point of the Mountain,” where it had been decided to make away with them; or, in Danite parlance, “use them up.” They were suddenly attacked with slung-shot. The drunken man was quickly dispatched, without the slightest trouble; but Back, who had been suspicious of his companions, and had been on the lookout for treachery, leaped from the wagon, and succeeded in outrunning his pursuers and in evading their

bullets. He swam the Jordan, and came down to the city, where he told the whole story, creating a tremendous excitement. Brigham was terribly exercised, and sent at once for Hickman, telling him, in his usual refined manner, "The boys have made a bad job putting a man out of the

275 BRIGHAM'S IDEA OF "A BAD STINK!"

way. They all got drunk, bruised up a fellow, and he got away from them at the Point of the Mountain, came back to the city, and is telling all that has happened, which is making a bad stink."

He then told him that he must find that man and use him up; that, first of all, he was to go and find George Grant and William Kimball, both of whom were "generals" in the Utah militia, and consult with them about having him taken care of. Hickman found the "generals" decidedly disgusted at "Rockwell's mismanagement of the affair," as they termed it; that something must be done, and that at once, and asked if Brigham had sent him up. On being told that he had, they informed him that they had arranged everything, and only wished him to carry out their arrangements and follow their instructions.

They had planned with a man with whom Back had stayed a great deal on his first arrival in Utah, and in whom he had implicit confidence, to invite him to visit him. He was to come to town to fetch him to his home, which was about twelve miles from the city, and Hickman was to meet them on the way and dispatch Back. He was to go a certain road, which was very quiet, being but little traveled, was to drive white horses, and was to go very fast. Hickman and another man named Meacham started out a little before sundown, and rode to the appointed spot. About dusk, the wagon with the white horses came swiftly along; the two men were talking interestedly, and the poor victim of this treacherous plan was entirely off his guard: supposing himself to be with a friend, no thought of harm had entered his mind, and he was entirely unprepared for his cruel fate. Hickman and Meacham stepped suddenly out into the lonely road, and called to the driver to halt, at the same time firing at Back, shooting him through the head, and killing him instantly. The body was put into a ditch, a rag hung on a bush to mark the spot, and the assassins returned to George Grant's house to report the success.

276 CRYING FOR VENGEANCE FROM THE GRAVE!

They found Grant, Kimball, and Port Rockwell all there, and after gearing the result of the expedition, all took spades and went out and buried the man. The next day Hickman gave an account of the affair to Young, who expresses him-

self as delighted that he had been put out of the way.

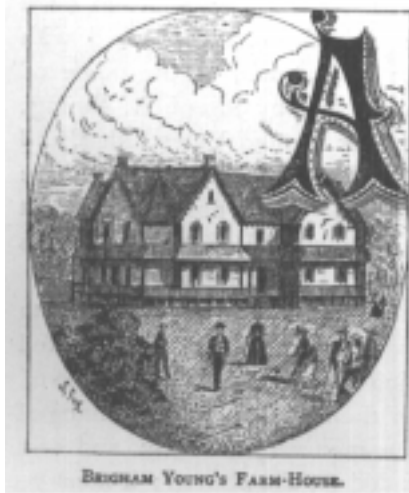
It was fourteen years before the truth of this affair was known. It was for a while shrouded in deep mystery, and the blood of the innocent victims cried out for retribution unheeded and unnoted for all those years. Now their fate is known beyond a doubt, and foremost in the list of assassins stands the name Brigham Young.

CHAPTER XVI.

FRIGHTFUL DEEDS OF BLOOD.—MORMONISM IN ITS TRUE LIGHT.

The Yates Murder.—Brigham and the Leading Mormons Arrested for the Crime.—Mr. Yates accused of being a Spy.—He is Arrested and his Goods Seized.—Bill Hickman takes possession of the Prisoner's Body.—Brigham Embezzles his Gold.—Another Saint steals his Watch.—Hickman carries him to Jones's camp.—He in murdered there while Asleep.—Hickman asks Brigham for a Share of the Spoil.—The Prophet refuses; sticks to every Cent.—Hickman's "faith" in Mormonism is Shaken.—His fellow-murderer Apostatizes Outright.—How Bill was finally "paid in Wives."—He tries a little matter of Seventeen.—Fiendish Outrage at San Pete.—Bishop Snow contrives the Damnable Deed.—The fate of his Victims.—A Mysterious Marriage.—The Feather-beds and the Prophet.—Mrs. Lewis comes to Live with Me.

ABOUT this time, when the Aiken party were cut off, as I have just related, by Brigham Young's express command, another horrible murder was perpetrated under circumstances of equal atrocity, which has since attracted a considerable amount of public attention.



278 BRIGHAM EMBEZZLES THE VICTIM'S GOLD.

Mormondom, but because Brigham Young and other Mormon officials were arrested as the murderers. Hickman turned State's evidence, and it is from his own account that I take the leading facts of the assassination.

Yates was a trader on Green River, and was ac-

cused by the Mormons of being a government spy. In those days, if no other charge could be brought against a person, he was called a "spy;" and this, of course, gave sufficient reason for putting him out of the way very summarily. The Mormons were also annoyed because, although among his stores he had a large quantity of ammunition, he would not sell it unless the purchasers bought other goods. They then accused him of supplying the army, and arresting him, carried him to Fort Bridger, while they took possession of his store, stock, etc.

Hickman was detailed to take the prisoner to the city, and Yates's money—nine hundred dollars in gold—was given him to carry to Brigham Young. His watch was "taken care of" by some one at Bridger. Hickman was accompanied by a brother of his, a Gentile, who was on a visit to him; Meacham, the one who was connected with him in the murder of Back; and a man of the name of Flack. On their way they were met by Joseph A. Young, who informed them that his father wanted Yates killed, and that he, Hickman, was to take him to Jones's camp, where he would receive further orders. The party arrived at camp that evening about sundown, and that night Yates was murdered as he lay asleep by the camp-fire.

Hickman and Flack carried the news and the money to Brigham. He was very affable until Hickman suggested that, as they had been to much expense, he thought part of the money ought to come to them. His manner changed at once; he reprimanded the men very severely, and told them that the money was needed for the church; it must go towards defraying the expenses of the war. Flack aposta-

279 THE DEVIL'S DIRTIEST WORK.—ANOTHER "ANGEL."

tized at once; renounced Mormonism on the spot; it evidently didn't "pay" well enough to suit him, and Hickman himself was disgusted with the meanness of his master. He said that Brigham never gave him one dollar for all the "dirty work" he had done for him; he never made him the slightest present. But he paid him, it is said, in wives. I think he had seventeen, and a large number of children.

It was a class of men like this that the Reformation brought to the surface, and capital tool they made for a corrupt and bloodthirsty priesthood. They were earnest disciples of the "Blood-Atonement," and could slay an apostate of a Gentile with no compunctions of conscience. Yet, bad as they were, they did not equal in villainy the men who employed them, and then refused to pay them.

Everything, even the most trifling, that a person did, which was at all offensive to any member of the priesthood, was accounted apostasy, and punishment administered as speedily as possible. Hundreds of innocent victims have been sacrificed in this way, merely to gratify a

petty, personal revenge, or to remove some person who chanced to be distasteful. Fanaticism and bigotry were at that time at flood tide, and some of the most revolting and heart-sickening crimes were committed. Many of them

were unknown outside the places where they occurred, and so common were they that, beyond an involuntary feeling of horror, and a vague sort of wonder as to who would be the next victim, nothing was thought of them; until, after the excitement began to die away, and the people had time to recall the scenes of horror, they



began to realize, to a cer-

280 HORRIBLE CRIMES IN THE SETTLEMENTS.

tain extent, what they had been passing through. Some of the crimes were almost too shocking even to mention; they could not be given in detail.

Among the victims to priestly hatred and jealousy was a young man about twenty years of age, in San Pete County, named Thomas Lewis, a very quiet, inoffensive fellow, much liked by all who knew him, very retiring in his manners, and not particularly fond of gay society. He lived with his widowed mother, and the very sweetest, tenderest relations that can exist between a mother and child existed between them.

Contrary to his usual habit, he attended a dancing-party one evening at the urgent and repeated entreaties of his friends, and during the evening he was quite attentive to young lady-friend of his who was present, and with whom he was on terms of greater intimacy than with any other in the company. She knew his shy, retiring disposition, and seemed to take pleasure in assisting him to make the evening a pleasant one; just as any good-natured, kindly girl will do for a young fellow whom she likes, and who she knows is ill at ease and uncomfortable.

It happened that Snow, the Bishop of the ward in which the Lewis family lived, had cast his patriarchal eye on this young girl, and designed her for himself; and he did not relish the idea of seeing another person pay any attention to his future wife. He had a large family already, but he wished to add to it, and he did not choose to be interfered with.

Lewis's doom was sealed at once; the bewitched

Bishop was mad with jealous rage, and he had only to give a hint of his feelings to some of his chosen followers, who were always about, and the sequel was sure. He denounced Lewis in the most emphatic manner, and really succeeded in arousing quite a strong feeling of indignation against him for his presumption in daring to pay even the slightest attention to a lady who was destined to grace a Bishop's harem.

281 THE SAN PETE OUTRAGE.

The closest *espionage* was kept upon him by the Bishop's band of ruffians, and one evening a favorable opportunity presented itself; he was waylaid, and the Bishop's sentence carried out, which was to inflict on the boy an injury so brutal and barbarous that no woman's pen may write the words that describe it.

He lay in a concealed spot for twenty-four hours, weak and ill, and unable to move. Here his brother found him in an apparently dying state, and took him home to his poor, distracted mother, who nursed him with a breaking heart, until after a long time, when he partially recovered.

He then withdrew himself from all his former friends, and even refused to resume his place at the table with the family. He became a victim of melancholia, and would take no notice of what was occurring around him. He staid with his mother for several years, when he suddenly disappeared, and has never been heard of since; his mother and brother made every effort to find him, but they could not obtain the slightest clew of his whereabouts.

Whether this victim of priestly rule is dead or living must forever remain a mystery. It is probable that the emissaries of Bishop Snow have put an end to his existence. Yet during the whole of this affair the bishop was sustained by Brigham Young, who knew all about it. He has held his sacred office as securely as though the stain of human blood was not on his conscience; he has been sent on a mission to preach "the everlasting gospel of Jesus Christ to the poor benighted nations of Christendom," and he has also taken more wives, which were sealed to him by Brigham Young in the Endowment House.

But a still greater marvel is, that the mother of Bishop Snow's poor victim still retains her faith in Mormonism, and since the cruel and disgraceful tragedy which deprived her of her son, has been sealed to Brigham Young as one of his wives. It was not pity that moved him to marry her, nor a desire to comfort her and lighten her burdens; but it was because he saw by so doing that he could advance his own interests.

Mrs. Lewis is never mentioned among his wives, yet he was sealed to her about two years after his marriage to me. Brigham's matrimonial experiences hardly find a place here, but as Mrs. Lewis alliance with the Prophet came about in a way through this tragedy, it may not be out of place even in this chapter on "Blood-Atonement."

San Pete was filled with so many sad memories to Mrs. Lewis, after the terrible fate of her son, that she could not remain there, reminded as she constantly was of the affair; so she removed to Provo, where she bought herself a very pleasant home, and, being a woman of considerable wealth, was living very comfortably, when Brigham commenced building a factory so near to her that it spoiled the beauty of the place and made it quite unpleasant. The agents then proposed to bring the water-course through her front yard—an arrangement to which she objected most emphatically. The agents, shocked at her unwillingness to have her property spoiled for the sake of Brother Brigham's factory, rushed in breathless haste to the Prophet, and told him of Mrs. Lewis's rebellion. He instantly formed a plan of inducing her to surrender. He went at once to Provo, and presented himself to Mrs. Lewis with an offer of marriage, saying at the same time, "I know you have had a great deal of trouble, Sister Lewis; you have suffered much for the sake of the gospel, and I pity you. I desire to do something for you; I wish in some way to comfort you; so I think you had better become a member of my family."

She was an old lady, with children all grown, and was perfectly independent of them or any one, and certainly had no need to marry for support. As the Mormons believe that no woman can enter heaven except some man go through the ordinances with her, very many are sealed in their old age to secure salvation; but as her husband had been a good Mormon, and they had attended to all the important matters, she was saved without prophetic intervention. She had no need to marry for a husband who should

283 THE PROPHET MAKES LOVE TO THE WIDOW.

look out for her welfare, as her children were ready and willing to do anything she needed done in the way of business. So she informed Brother Brigham that she didn't see why she should marry at all.

But Brother Brigham assured her that he wanted to marry as well for his own happiness as hers. He wanted her always near him, and it should be his first pleasure and business to look out for a nice place of residence for her, where he might look after her constantly. In fact he played the devoted and anxious lover with all the earnestness of a youth who is wooing his first *innamorata*, and in a fashion

that would have made some of his family stare had they overheard it.

The Prophet's earnestness was not without effect, and Mrs. Lewis took her lover's proposal into serious consideration, while he waited anxiously for an answer, with one eye on the coveted front yard, the other leering at the widow, who actually concluded to accept his proposals, and, absurd as it may seem, became one of his wives.

He was ashamed of himself after it was all over, and requested his bride to say nothing about "the transaction between them," as it was better that, for the present at least, no one but themselves should know anything about it. "They would not understand, you know," murmured he in his most drivellingly sweet accents. The trouble was, "they" would understand too well, especially when they say the water-course running through the once pretty front yard of the last Mrs. Young's home.

In a very short time he began to talk about his farmhouse, and extolling it as a most desirable residence. I was living there at the time, yet he said "it was plenty large enough for two families, and everything was arranged with such perfect convenience;" so he begged that she would move there at once. He grew eloquent over the beauties of the situation, and said, "It is a perfectly splendid place, the nicest farm-place I ever saw in my life. I would give any-

284 AN OLD GOOSE AND HER FEATHER-BEDS!

thing if my duties would permit me to live there; but I am kept away by circumstances, and cannot even think of it as a permanent residence, ardently as I long to do so." He



BRIGHAM WOOLING WIDOW LEWIS.

continued, "You can raise all the fowls there that you desire; it is a beautiful place for raising ducks and geese, and you may make as many feather-beds as you wish."

What greater inducements could he hold out to her? Dear to every old housekeeper's heart are her plump, soft, billowy feather-beds. We moderns are stifled by them; they

are oppressive, and suggestive of dust; but she pats their rotundity with loving hands; gives them many punches of affection, and builds a structure that is wonderful to behold—in which she hospitably smothers her chance visitor, and, while he is sweltering in its embraces, tells him proudly that “that bed is *live* geese!” The pride of Mrs. Lewis’s heart was her feather-beds—she wavered.

Her sons were very reluctant to have her leave her own home, and expresses themselves quite strongly on the subject when she mentioned it to them and asked their advice. Yet, in spite of their disapprobation, she concluded to go. Her husband was also her Prophet, and it might be that he spoke from inspiration. At all events, she would give heed

285 TOO BUSY TO SEE HIS NEW WIFE!

to his words, and regard his wishes; else what punishment and disgrace might she not bring upon herself? So, deaf to her children’s protestations—who, by the way, did not regard to call the farm divine bidding—she removed thither, and came into the same house with me. We neither of us liked this arrangement, as we were both firm believers in the theory that no one house was ever yet built large enough for two families. Yet we knew that it would not be wise to say anything to Brigham; so we were as quiet as we could be, and awaited his own time for our separation, Mrs. Lewis was a very kind, patient woman, and I got very fond of her, and we got on admirably together in our forced companionship, and managed to live together until my house in the city was finished, which was about four months after she arrived at the farm.

She said that she told Brother Brigham, most decidedly, that she had strong objections to moving into a house with another family, and he told me that he was intending to have me go to the city immediately, and that I would probably be gone before she arrived at the farm. She postponed her removal for some weeks after that, hoping that I would have gone by that time, and the coast entirely clear. She found on her arrival that Brigham had grossly misrepresented affairs at the farm. Nothing at all was as he had described it to her. This hoary old Claude Melnotte deceived his ancient Pauline most cruelly in the vivid pictures which he drew of the elegance of her future residence.

She made it her first business to visit the Prophet and ask for some repairs to be made—which, by the way, were sadly needed—but he declared that he had no time to attend to them—the same answer that he had made to my requests ever since I had lived there. A busier man than Brigham Young, when he wishes to be particularly engaged, was never seen, I believe; and his businesses is always the most pressing when any of his wives ask him to do anything for their comfort.

286 HOW BRIGHAM CHEATED THE OLD LADY.

When she had lived at the farm a year, she told me that Brigham had never been to see her once during all that time; but that he had got possession of her property, and was using it for factory purposes. The water-course ran through her yard, her house was made an office, and the whole place was so changed and so entirely spoiled as a residence, that she never could go there again to live. She must, whether she would or not, live there until Brigham chose to move her somewhere else, or until her children could find some place for her to go to. She supports herself entirely, independently of the man who has swindled her out of her home and her property; and the only assistance she receives is from her children, who are very kind to her, annoyed as they were at her for giving up her home, and, above all, allowing it to fall into Brigham Young’s hands. His duck-and-geese story was all misrepresentation, made use of merely to induce her to go to the farm; and when she got there she very soon found that she would have those lovely feather beds, not, at least, by raising fowls to supply the feathers. The Prophet’s imagination had evidently run away with the memory when he ardently painted the glories of the farm to his bride. This poor old lady was made a tool for the gratification of Brigham Young’s avarice, as her son had been the victim to one of his followers’ jealous anger. She has little to love Mormonism for. Its two leading doctrines, the “Celestial Marriage” and “Blood-Atone-ment,” have pretty thoroughly shut out happiness from her life, and rendered her in her old age lonely and dependent.

A man named Thomas Williams came early to Utah, was a good Mormon, and embraced polygamy. He was a lawyer, and had acquired both wealth and influence in his profession. He was, however, a very independent man, and a man of very decided opinions. He had differed from Brigham on many political questions, and he was a warm friend and staunch adherent of Judge Stiles, who had drawn

287 “DAMN MORMONISM, AND ALL MORMONS!”

upon himself the displeasure of the “boys” by his just and impartial judgments. Indeed, Williams had his office with the judge, and that was a crime, when Judge Stiles’s standing was taken into consideration. Williams was also in possession of knowledge concerning some murders that had taken place, had spoken very openly of them, and was becoming actually dangerous to Brigham and the other leaders,—so dangerous that Brigham went to his parents and complained of him and his acts, and ended by saying, “If Tom don’t behave himself, and stop making me trouble, I

must have him attended to.”

Soon after that Williams apostatized, and expressed himself very openly concerning the Mormon church and its leaders, although he knew that it must come to their ears, and that they would try, at least, to punish him for what they would consider his wickedness and profanity. He seemed to have lost all fear, as he had previously lost all belief in or respect for them. He started for California soon after his apostasy, designing to stay there, and to send for his family to join him, so soon as should be fairly settled. He was waylaid and killed by the “Indians” on the plains. His body was fearfully mutilated, and left hanging for the birds of prey. It was well known, however, at Salt Lake, that the “Indians” engaged in this assassination were *white*, and that Williams was murdered by the express order of the church authorities, who knew that he would prove a most dangerous enemy.

His fate was a direct contradiction to Brigham’s famous sermon on apostates, preached a few years before. Here is what he says about “independent apostates.”

“When a man comes right out like an independent devil, and says, ‘Damn Mormonism, and all Mormons,’ and is off with himself to California, I say he is a gentlemen, by the side of the nasty, sneaking apostates, who are opposed to nothing but Christianity. I say to the former, ‘Go in peace.’”

288 THE PROPHET AND HIS BOWIE-KNIFE.

Williams was certainly independent enough, but his independence did not save him.

In this same sermon, which was preached particularly against the “Gladdenites,” as the followers of Gladden Bishop were called,—a man who differed from Brigham in certain points of the Mormon belief, and who would not concede that he (Young) was the proper successor of Joseph Smith,—he said, —

“When I went form meeting last Sabbath, my ears were saluted by an apostate preaching in the streets here. I want to know if anyone of you who has got the spirit of Mormonism in you, the spirit that Joseph and Hyrum had, or that we have here, would say, ‘Let us hear both sides of the question. Let us listen, and prove all things.’ What do you want to prove? Do you want to prove that on old apostate, who had been cut off form the church thirteen times for lying, is anything worthy of notice? We want such men to go to California, or anywhere they choose. I say to these persons, ‘You must not court persecution here, lest you get so much of it you will not know what to do with it. DO NOT court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor dirty cuss.’

“Now, you Gladdenites, keep your tongues still,

lest sudden destruction come upon you. I say, rather than that apostates should flourish here, I will *unsheathe my bowie-knife*, and conquer or die. Now, you nasty apostates, clear out, or judgment will be laid to the line and righteousness to the plummet. If you say it is all right, raise your hands. Let us call upon the Lord to assist us in this and every other good work.”

“I will unsheathe my bowie-knife,” has been a favorite threat of his, and it has been unsheathed hundreds of times. But some one of his Danite followers is called upon to use it, and when the murders are laid at his door, he

289 DROWNED IN THREE INCHES OF WATER.

stands coolly and boldly up, and his lying tongue says, I did not do these deeds.

For six or seven years, the spirit of slaughter seemed to stalk about in the beautiful Utah valleys, and *human blood was shed* on the slightest provocation. Did one man bear a grudge against another, he died in some mysterious manner, a Mormon court of investigation could never discover how. Was a man obnoxious to any of the church officers, he disappeared, and was never heard of again; or, like John V. Long, a clerk in Brigham’s office, who was the only person who hear the conversation between Brigham and the messenger sent from George A. Smith, just before the Mountain Meadow massacre, and who *wrote out the instructions* which the man was to carry back, was found dead in a ditch, “*drowned*” in *three inches of water*, “accidentally,” of course, since that was the decision of the Mormon jury. Did a man suspect his wife of infidelity, either she or her suspected lover, or both, fell a victim to his fury. Sometimes the suspicion was without foundation, but would be discovered too late, as in the case of the husband who murdered Dr. Vaughan in San Pete for supposed intimacy with his wife.

The man was an enthusiastic Mormon; his wife, a lovely woman, whose reputation had always been irreproachable. Dr. Vaughan was a friend of both, until the husband fancied that he was too fond of his wife. He went at once to Salt Lake City, took counsel of the Prophet, returned home, and shot the doctor dead as he was leaving church. He found out afterwards that his suspicion was unfounded, and that he murdered an innocent man, who had never wronged him, even in thought. He was haunted by remorse until his death. Yet he had only followed the teachings of his religious leader.

Such were the results of the teachings of the Blood-Atonement doctrine in Utah.

CHAPTER XVII.

TROUBLES IN OUR OWN FAMILY.—LOUISE COMES UPON THE SCENE.

Increase of Polygamy.—Marrying going on Day and Night.—“Taking a Wife and Buying a Cow.”—A Faithful Husband in a Fix.—How Men get “Married of the Sly.”—How Wives were Driven Crazy by their Wrongs.—My Father Marries Considerably.—He “Goes in” for the Hand-Cart Girls.—Marries a Couple to Begin with.—Takes a Third the same Month.—Rapid Increase of his “Kingdom.”—How the Girls Chose Husbands.—Instructing the New Wives in our Family.—Louise Flirts and Rebels.—She is Scolded and Repents.—Goes to Bed and Weeps.—Bestows her Goods on the Family.—“Lizzie” Interviews Her.—She Poisons Herself.—Is a “Long Time Dying.”—She gets a Strong Dose of Cayenne.—Is sent on her Travels.—The Last we Heard of Her.

ANOTHER immediate effect of the “Reformation” was to increase the practice of polygamy. To alter an old rhyme to suit the occasion,



“Then were those wed who never wed before;

And those who once were wed now wed the more.”

Marrying and giving in marriage was carried on to such an extent, that, as in the old days of the first

“Endowments” in Nauvoo Temple, the ceremony of sealing was literally going on day and night. “The man who refuses to enter poly-

291 NO HEAVEN WITHOUT POLYGAMY.

gamy will be eternally damned,” announced Brigham Young from the Tabernacle. “Who marries out of the church marries for hell,” supplemented Herber C. Kimball. Polygamy

was preached from the platform, and taught by the ward-teachers in private. It was not only advised—it was commanded, and no one dared of disobeying the prophetic mandates.

There was scarcely a family in the Territory at that time which was not increased by a plurality of wives. Men married in the most reckless fashion, with nothing in the world on which to support their families. Girls went to the Endowment House in the morning to take their Endowments, with no idea of marrying, and came away in the afternoon sealed to some brother whose fancy they had taken, or who, being advised by Brigham or Herber to avail himself of his “privileges,” had left the matter in apostolic hands, and submitted to everything, even to the choice of a wife.

Wives did not know when their husbands would bring home another woman to share their home and their husband; for the clause in the “Revelation” that declared that a man should seek his wife’s consent to a plural marriage, and that she should herself give the new wife to her husband, “even as Sarah gave Hagar to Abraham,” was merely a dead letter, and was not minded in the majority of cases. Indeed, the men many times did not consider it at all necessary to inform the wives of their intentions, and the poor women would know nothing of the new marriage until the husband brought home his latest acquisition, or until she was informed of it by some outsider.

Those were the days when even the most trusting wives lost faith in their husbands; when solemn, oft-repeated promises were broken, evidently without the slightest qualm of conscience; when the tender, watchful affection of the husband and father was swallowed up in mad desire of

292 ONLY A WIFE!

possession of the brute. There were tragedies enacted then that the world never will hear of; women died of broken hearts, and their sad fates brought no pang, or repentance, or remorse to the men who were as much the murderers as though they had deliberately taken their lives with the knife, the bullet, or the poisoned cup.

“Only a wife” out of the way; and what did that matter?—plenty more were to be had for the asking. “I think no more of taking a wife that I do of buying a cow,” was one of Herber Kimball’s delicate remarks, made from the stand in the Tabernacle to a congregation of several thousand. Most of his hearers thought even less of it, for they would have had to pay money only for the cow; and as for the other, he only to throw his handkerchief to some girl, and she would pick it up and follow him.

All the finer feelings and sensibilities of man’s nature were killed by this horrible system. He regarded women’s suffering with utter indifference; he did not care

for their affection; their tears bored him, and angered rather than touched him. He lost all the respect and chivalrous regard which he once had for the sex, and spoke of his wives as “my women,” “my heifers,” or, if he, a Herber Kimball, “my cows.” He was taught that they were his inferiors, dependent on him for everything, even for their future existence, and he considered that it was sufficient that he give them his name; the rest they might get for themselves. He believed that the Mormon Church was to bring about the time “when seven women shall lay hold on one man, begging to be allowed to be called by his name,” and should promise to eat their own bread and wear their own apparel. The latter they have been merely allowed but obliged to do ever since they entered the system, and poor and scanty have been both bread and apparel in the majority of cases. It makes, in short, a brute of what might be a man.

I know a first wife who was driven to such utter desepera-

293 HOPE GONE FOREVER!

tion by the total neglect of her husband, that she determined to take her own life, since it had grown such a burden that



it was intolerable to bear.

One night, in the dead of winter, the snow falling thick and fast, and the wind sweeping down the mountains and through the canyons, cutting to the very bone, as only a mountain wind can, she wrapped a tattered shawl about her, and rushed madly through the night and the snow to the river, intending to lay down her life and her miseries together. With a wild prayer for mercy, she was about to throw herself into the water, when she was restrained by a strong, imperative hand, and her husband's voice, hissing angrily in her ear, bade her go home and not make a fool of herself.

He was on his way home, or, rather, to his first wife's house, for a change of linen, that he might attend his second and more favored wife to a party, when he caught sight of the flying figure, and, suspecting her intentions, followed her swiftly, and was just in season to prevent her from taking the fatal step.

294 MARRYING “ON THE SLY.”

He had no word of sympathy for her; on the contrary, he was angered at what he called her obstinacy “and determination to make a fool of herself.” Her anguish of heart brought no response of tenderness from him; he made her return home, get the articles of apparel which he wished, and assist him in his preparations for taking her rival out for the evening. In her frenzy, the maternal instinct which is so strong in every woman utterly failed her, and she went away to seek the death she coveted, leaving her little baby wailing piteously in its cradle.

My mother had a friend whose husband had, for a long time, withstood the desires and counsels of the priesthood, and had incurred their marked displeasure by neglecting for so long to “live up to his religion,” and “avail himself of his privileges.” At the time of the Reformation, however, he did not dare neglect his “duty” any longer, and decided to take a second wife. Neither did he dare tell his first wife of his determination, for he knew how entirely she loved and trusted him, and he knew, too, how bitter an opponent she always had been to polygamy. He knew as well how many times he had assured her that she had nothing to fear; that he would be faithful to her, as he had promised to be in the old days when he married her, and before God had vowed to “cleave to her only until death should them part.” And he felt how bitter would be her sorrow, how justly indignant her feelings towards him, how intense her anger, and he did not dare to brave it all; so he stole quietly away to the Endowment House one day, leaving his true and confiding wife ill in her bed, and fresh from her sick room, took the blasphemous vows which claimed to bind him to another woman for time and eternity.

The first wife knew nothing of what had transpired until she was very delicately told by a kind neighbor, who, knowing that she must find it out sooner or later, thought it her duty to break the news to her as quietly as possible.

She was almost maddened by the intelligence, and at first

295 “GOD HELP ME IF IT’S TRUE!”

she utterly refused to believe it. It could not be possible that the husband of her youth, the man whom she had so loved and trusted, would betray her thus; would take ad-



BIRD'S-EYE VIEW OF SALT LAKE CITY

vantage of her illness to skulk away and take another wife, and that, too, after al his repeated promises to her.

"It can't be true," she cried, wringing her hands, and growing deadly pale. "It *isn't* true! I can't believe it. I won't believe it. O my God, help me if it is true. Tell me that it isn't; that you are mistaken."

But no assurance could be given her, and her friend tried in the gentlest manner to comfort her; but what consolation could she bring that would heal a shattered faith or bind up a broken heart?

This story had had many, many repetitions since then, until now it has got to be "an old, old story often told."

It was all very well for this man to take this step as a religious duty, if he had been sincere. But would he, or would any true man who believed fully that he was obeying the revealed law of God, and doing what he did for conscience' sake, be afraid to meet any opposition, from whatever a tacit acknowledgment that he does not believe in its divinity at all, and that conscience stings, rather than approves him for his cowardly act?

Another wife, whose husband had promised her as faithfully that he would not take another wife, did take one in the same way, and under precisely the same circumstances. On hearing the news she became a raving maniac, and died in the insane hospital. Still another, who was as bitter an opponent of the system of "Celestial Marriage" as either of the other two, was one day invited by her husband to go for a drive. Touched by this unusual act of kindness—for he had been anything but kind to her, since he could not obtain her consent to his taking another wife—she quickly made herself ready, and went with him. He drove her to the insane asylum, and left her, and she is

296 DISPOSING OF THE HAND-CART GIRLS.

still an inmate of the place, although she is as sane as I am at this moment.

I could cite hundreds of such cases that occurred during the first years that directly followed the Reformation, and that have multiplied since, until the recital of them would fill a large volume; but I will, instead, tell a little what te "Reformation." And the subsequent "Celestial Ordinance" fever, did for our own family.

It added several more to our circle in a very short time. My father was counseled, as were most of the Mormon men, to take some of the "Hand-Cart girls," as they must be provided for some way. My mother had already had her burden given her; and after she had been obliged to see another women taking the love and care that by right belonged to her, and her alone, she grew indifferent on the subject, and declared that a few wives, more or less, would make little difference to her now, and she would be as well satisfied with one fourth of a husband as with one half.

That is generally the way first wives argue; if there is to be a plurality of wives, it may as well be half a dozen as one. The hurt comes with the first plural wife; no suffering can ever exceed the pain she feels then.

The second wife was made ill, however, by the new arrangement; it was the first time she had felt the hurt of being superseded; but she bore it very patiently, and made no complaint. After she recovered from her illness, she joined my mother in her efforts to make friends with the other wives, for two had already been added to the family, and placed under the same roof with us.

The Hand-Cart girls, not being disposed of rapidly enough to satisfy the authorities, they urged them to make proposals to the brethren, which, by the way, they were not at all backward in doing. One young lady selected "our" husband, to use my mother's expression; and to quote from her description, "as it was done in obedience to counsel, we extended our arms to receive her, the third one

297 RAPID INCREASE OF MY FATHER'S "KINGDOM."



That we had welcomed within the month. Our 'kingdom' was increasing, but each individual share of husband was growing 'small by degrees and beautifully less.'"

This last acquisition proved to be anything but an agreeable one, and she made plenty of trouble for us all. When she offered herself to my father, after having been counseled by the authorities to do so, he received her proposition somewhat coolly and cautiously, for, to tell the truth, he would much have preferred to make his own selection, and Louise (for that was her name) would, most emphatically, have not been his choice. Yet he would have been openly ridiculed, and held up to derision in the Tabernacle, had he ventured to refuse; so there was nothing to do but to take her, and make the best of it.

He had been so long absent that his affairs were by no means in a flourishing condition, and he needed all the assistance he could obtain from his wives. My mother and Elizabeth were both hard-working women, and as hard as they had labored during their husband's absence, they did

298 LOUISE FLIRTS TOO FREELY.

not relax their exertions in the slightest now that he had returned. My mother took the young wives at once under her protection, and commenced teaching them to be useful. The two first ones proved very nice girls, and worked with a will, showing a great readiness and aptitude at learning, and a genuine desire to do their part.

But the "free-will offering," as Elizabeth and mother always called Louise, did not love work, and she would not do it. She said she was a milliner, and had once been an actress, and declined "to soil her hands with menial labor." That was her speech in refusing to assist about the household work.

There was some little friction in the running of the household machinery on account of this; but Mormon women are expected to exercise patience, and there was very little fault found audibly, although it was quite apparent that the new wife was unhappy, and that all the rest were disgusted with her selfishness and indolence, which amounted to laziness.

My father was appointed to another mission in the States, directly after he was married to Louise, and he left his entire family living all together on a farm about seventy miles west of Salt Lake City.

During his absence Louise made herself disagreeable in every possible way. It actually seemed as though she had made up her mind to annoy us all as much as possible, and that she tried every expedient she could devise to accomplish her intentions.

My mother was particularly annoyed by her familiarity with the men employed on the farm, and remonstrated with her on her undignified behavior. She was very impertinent, although mother had spoken to her in the kindest possible way, and informed her that she should do as she pleased; that she was my father's wife, and her rights in the house were equal to any other person's.

Fortunately, my father remained away but a short time,

299 MALINGERING!

and on his return he was speedily made acquainted with the state of affairs. He disapproved of her conduct quite as much as my mother had done, and treated her with such a marked coolness that she demanded the cause. He told her

that he was greatly displeased with her, annoyed particularly at her lack of respect for herself, him, or his family, and that he did not feel at all like acknowledging her as his wife unless she would most decidedly behave in a more becoming and dignified manner.

She was very penitent, and promised all sorts of things if he would only allow her to remain in his family; she went about the house the very personification of grief and humility, until my father was called by church business to Salt Lake City. No sooner was he fairly started than she determined to create a sensation in the family.

She shut herself up in her room, after announcing that she wished to be left quiet and not intruded upon by anyone. However, one of the younger wives entered her room on some pretext or other, and found Louise in bed.

"Are you ill? She inquired.

"O, no; only heart-broken!" was the reply, in the most doleful tone which she could possibly assume, and a great display of grief in the shape of a pocket-handkerchief which she applied to her eyes, then flourished in the air, and then returned to the eyes. After some more conversation, Eliza came out with a pair of valuable earrings in her hand. Mother asked her where she got them.

"Louise gave them to me," was the reply.

"Isn't that a sudden freak of generosity?" inquired my mother.

"She says she shall never want them anymore, and she cried when she said it," was the answer.

Louise had always seemed to like Eliza better than she did any of the other wives, and my mother at once fancied that there was some trickery going on, and that Louise was trying to win Eliza over to her. I was a little curious my-

300 HOW I GOT A WATCH AND CHAIN.

self, as girls of thirteen are very apt to be when anything unusual is going on in the family which they do not fully understand; so I determined to visit Louise myself, and see what was the matter with her.

She was very pathetic in her conversation with me, and made me quite miserable by the recital of her wrongs. Somehow I felt as though I was personally to blame for all her misery, and yet I didn't see how that could be. She gave me her watch and chain, which I had always admired and coveted, and told me she had done forever with such gewgaws. I was so delighted with the jewelry that I quite neglected to be properly sympathetic, and rushed off to show my gift to my mother, and tell her what Louise said.

She began to be a little startled by this new development of affairs, and asked Lizzie, the third wife, to go up to her. Lizzie was not a great favorite with Louise, and my mother did not anticipate that she would receive such fine

presents, to say the least. She came back, saying that Louise said she was going to die, and then she wished her wardrobe divided among the family. She also wished that my mother would come to her. She at first felt inclined to refuse, but upon consideration, and being urged by the different members of the family, she went, and found her groaning with pain, real or pretended. She couldn't tell which then.

"What is the trouble?" she asked.

"O," said Louise, with a groan, "I am dying. I shall never cause any more trouble in your family."

"It is not right for you to talk in that manner," replied my mother; "if you are ill, I will do all I can to relieve you."

"I don't want anything done; I only want to die: my husband does not love me, and I cannot live; all I desire is death," wailed the woman.

"It is not always so easy to die when we desire," was my mother's somewhat crisp reply, as she was a little annoyed by what she considered Louise's "foolishness."

"But I have made sure," answered she; "I have taken poison."

301 THE HUSBAND "SETTLES" THE MATTER.

"You surely cannot be so wicked as that," was mother's surprised reply. "You are certainly telling me a falsehood."

Louise called on all heaven to witness the truth of what she had said, and made so many solemn asseverations to the truth of her having poisoned herself, that my mother began to fear that she had really done so, and that the affair was much more serious than she had supposed, for she had really no idea that Louise would do so desperate a thing as that, for she seemed altogether too fond of the good things of this life to relinquish them voluntarily. We had all considered before this that Louise was giving us a taste of her dramatic powers, and that it was a piece of very poor acting, after all. But if she really had taken her life into her own hands, determined to throw it away so recklessly, she must be looked after at once.

So everything that could be thought of as an antidote to poison was given to her; she all the time groaning and screaming with pain. There was no physician within thirty miles, and our nearest neighbor lived five miles away. My brother was summoned from the hay-field, where he was at work, and sent for our father, who had set out on horseback some hours before. He would necessarily travel very slowly, however, as he was driving cattle. The boy had to climb high mountains, and consequently made but slow progress; yet, on descending, he ran as fast as possible, and succeeded in overtaking his father when about fifteen miles from home. He was perfectly exhausted by his efforts, and fell fainting at his father's feet, after he had

managed to gasp out, "Father, Louise has poisoned herself!"

It was some time before he recovered sufficiently to tell the whole story, which my father instantly pronounced a hoax. "However," he said, "I will go back and settle the difficulty."

During all the time elapsed between my brother's

302 IT'S YOUR FAULT I'M NOT DEAD!

Departure and his return with his father, Louise was continuing the tragedy in a way that was calculated to frighten the whole family. She reached out her hand and bade us all farewell, at the same time exhorting us to greater piety. She said it had been her desire to do right, but she knew she had failed in her most earnest endeavors; this she regretted, as she was now nearing her end, and had no means of rectifying her past wrong-doing. Yet she wished to die in peace with all, and she forgave the wrongs she had received at the hands of some members of the family.

After talking on in this strain for some time, until, indeed, she had exhausted the topic and could find no more to say, she tried her hand at acting a kind of stupor; from which she soon aroused, however, and recommenced her exhortation, and ended by informing my mother that she had never understood her, and had never sufficiently appreciated her, and that she would rather die than be the cause of contention.

My mother at last was beginning to understand her most thoroughly now; and losing all patience with her, and feeling very indignant at her shallow attempt at deception, which was beginning to be very patent to us all, said, —

"It seems to me you are a long time dying, Louise; I feel quite satisfied that you are deceiving us all, and as I do not care to be duped any longer, we'll call the farce ended—for you can't make a tragedy of it, try as you may."

"It is your fault that I am not dead," Louise answered, her eyes flashing suddenly, and a great deal of the old-fashioned spirit in her will; "if you hadn't administered an old antidote, against my will, I should be dead now."

We none of us could restrain a smile at her mention of the "antidote" for salt and water, salt and vinegar, and mustard and water, were the only medicines we had given her. With these simple remedies,—none which had the slightest effect on the patient—my mother's "medicine box" was exhausted, and there was nothing else which she could do, except to abandon the case, which she did.

303 "THERE'S NOBODY DEAD!"

Her friends, the hired men, came in at night anxiously inquiring after Louise. We were all totally unde-

ceived by that time, and one of the wives replied to their questions, that they need have no fear about her, as she no doubt would outlive all the rest of the family; and they had all decided to "leave her for Mr. Webb to deal with." The men thought this very heartless, and said they had feared they should find her dead.

My mother, who had overheard the last remark, replied, rather sharply, that nothing would kill her unless it was the mixture she had administered, for she was positive that she had taken no poison. Her object had been to frighten the family, and she had administered, for she was positive that she had taken no poison. Her object had been to frighten the family, and she had succeeded admirably. She had turned the house topsy-turvy, and sent Edward off on a wild-goose chase, and we were all getting quite angry.

About nine o'clock in the evening my father returned. My mother met him at the door.

"There's nobody dead!" was her greeting.

"I didn't expect there was," he replied, passing her and entering Louise's room.

"What are you in bed for?" was his inquiry.

At first she declined to reply to him, but on his repeating the question, and insisting on an answer, she told the same story that she had told to the rest of us. He was as skeptical regarding the truth of it as the rest of us had been, but said that he would suggest the free use of cayenne pepper, and asked my mother to make her some tea of it. I am afraid there was a little malice in her heart, as she asked of she might make it as strong as she liked.

"Yes," he replied; "give her a strong dose. She shall have enough to make her sick of her nonsense."

There was no further assurance needed, and I, fancy there never was a stronger decoction [**a concoction made by concentrating a substance by boiling it**] mixed than the one my mother prepared for the impostor. At first Louise declared she would not take it; but my father insisted upon it, telling her that he knew nothing better for people who

304 A BIG DOSE OF CAYENNE.

had poisoned themselves, and she was compelled to swallow the whole of it.

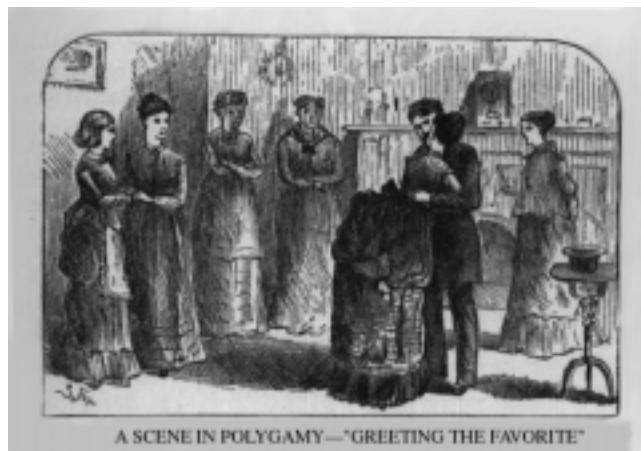
There was no need, after that, for her to pretend illness, for she was sick enough for one hour to thoroughly frighten her, and to satisfy the rest of the family, who felt that she deserved just the punishment she was getting for the deception she had practiced, and the fright she had caused, which was genuine for a while.

My mother was specially angry because my brother was made very ill by his long run after his father, and he came very near losing his life in consequence. After Louise had recovered somewhat from the paroxysms of pain into which she had been thrown by the cayenne pepper, my fa-

ther had a serious talk with her, and told her that she must no longer consider herself a member of his family. Her conduct had been such that she had forfeited all right to consideration, and he would not have such a woman as she had proved herself to be in the house with his wives and his young daughter; so she must go away and find a home for herself elsewhere.

She had not expected this, and she suddenly changed her tactics, and begged to be allowed to remain in the family in any capacity whatever. She confessed that she had been trying to frighten us all, and that she had taken no poison, but had got up the scene in order to create sympathy for herself. She professes great sorrow at her actions, and again pleaded to be allowed to remain.

But my father was inexorable; and, in spite of tears, entreaties, and protestations, she was taken to Salt Lake City, and we none of us ever saw her again, although we heard of her several times. She married again in a very short time, and in three weeks was divorced from her second husband, to whom she had been sealed, "for time and eternity." After leaving this husband of three weeks, she went to the southern part of the Territory, and married another man, whom she persuaded to take her to St. Louis.



A SCENE IN POLYGAMY — "GREETING THE FAVORITE"

305 MONEY AND WIFE GONE!

While there she suddenly went away one day, taking her husband's money and leaving him behind. When next heard from, she was on her way to England. Her husband made no attempt to follow her, but returned to Utah without either money or wife, yet entirely reconciled to the loss of one, since it had been the means of ridding him of the other.

Louise was the only one of all my father's wives who ever made the least trouble. The rest of them were good women, doing their best to make things pleasant. They did not like a polygamous life, and only endured it because they thought they must. They were not happy women—no women in polygamy are happy, however loudly they may

claim to be—and they made no pretense of being. Neither did they quarrel with each other, or complain of one another to their husband. Whatever difficulties they might have they settled among themselves, and did not trouble any outsiders. In fact, in my father's family the best side of a polygamous life was shown, but the best side was by no means a bright one.

This episode of Louise shows the absurdity of marrying without previous acquaintance, and also the miseries that may be endured by other wives when there is one bad woman in their midst.

CHAPTER XVIII.

INCREASE OF POLYGAMY.—MIXED-UP CONDITION OF MATRIMONIAL AFFAIRS.

Christ alleged to be a polygamist.—The Men to save the Women.—Making “Tabernacles” for little Spirits.—The Story of certain Ladies who were Deceived.—They Discover a Mystery.—Their Fate.—Orson Hyde’s False Prophecy.—Throwing Mud at Apostates.—Death Preferred to Polygamy.—Frightful Intermarriage.—Married his Mother-in-law.—A Man who Married his wife’s Grandmother, Mother, and All.—Marrying a half-sister.—Marrying Nieces and Sisters.—How Emigrant Girls were Married Off.—Frightful Story of a Poor Young Girl.—Polygamy and Madness.—One Woman’s Love too Little.—How English Girls were Deceived.—How Claude Spenser committed a Damnable Wrong.—A Girl who was Martyred for her Religion.—How the Bereaved Husband Acted.—A Man with thirty-three Children.—“They never cost him a cent.”—A Many-Wived Saint.—Mixed-up Condition of Marital Affairs.

THE “Reformation” was productive of nothing but evil. The most revolting and blasphemous doctrines were taught, and between Blood-Atonement, Mas-



sacres of the Gentiles, and the worst phases of Polygamous Marriage, there was nothing good in the Territory. The whole system of Mormon religion was a mass of revolting crime and wickedness. Bigotry was at flood-tide, and fanaticism ruled reason. The very thought of it brings a shudder. The most horrible things were

taught from the

307 THE MEN TO SAVE THE WOMEN.

pulpit, and decency was outraged every time a Mormon

leader opened his mouth to speak.

They were all maniacs on the subject of Celestial Marriage, and the lengths to which they carried their advocacy of it did not stop with mere absurdities; it became the most fearful profanity. There was not a pure character in all the Bible history which their dirty hands did not besmear, and their foul tongues blacken. Not content with bringing up “Abraham, and Isaac, and Jacob,” and David and Solomon, as their examples in the practice of polygamy, Brigham Young, in one of his sermons, delivered during the intensest heat of the excitement, declared that “Jesus Christ was a practical polygamist; Mary and Martha, the sisters of Lazurus, were his plural wives, and Mary Magdalen was another. Also, the bridal feast at Cana of Galilee, where Jesus turned the water into wine, was on the occasion of one of his own marriages.

They appealed to women through their maternal as well as through their religious natures. Not only did they teach them that they could never be saved except by the intervention of some man, who should take upon himself the duty of resurrection them at the last day, but they were also told that floating through space were thousands of infant spirits, who were waiting for bodies; that into every child that was born one of these spirits entered, and was thereby saved; but if they had no bodies given them, their wails of despair would ring through all eternity; and that it was, in order to insure their future happiness, necessary that as many of them as possible should be given bodies by Mormon parents. If a woman refused to marry into polygamy, or, being married, to allow her husband to take other wives, these spirits would rise up in judgment against her, because she had, by her act, kept them in darkness.

No one dared to neglect the counsel of the priesthood. Whoever ventured to do so was charged at once with apostasy. Men and women alike were ruled by the arbitrary

308 MAKING “TABERNACLES” FOR LITTLE SPIRITS.

will of one man. There is no despotic monarchy in the world where the word of the sovereign is so absolute as in Utah. And never, in the whole history of Mormonism, has the despotic rule been so arbitrary as it was during the period of, and for a short time after, the Reformation.

It was a terribly trying time for women—a time that they have never forgotten. More misery was crowded into a few months than they had endured before in a lifetime, and the misery that began then will be life-long. No one outside of Utah and Mormonism can understand it in the least, because nowhere else it there a possibility of such wretchedness to exist. Only women living in a polygamous community, under the rule of a religion whose fun-

damental principal is the plural-wife system, can full take in the utter helplessness and hopelessness of the situation—a situation from which escape, at that time at least, was next to impossible.

If they did escape, the tongue of calumny pursued them relentlessly, and the vilest reports that the tongues and hearts of vile men could devise were spread concerning them.

In 1856, during the Reformation, and when converts were pouring into Zion almost from every quarter of the earth, were several lovely and refined ladies, who had been drawn thither by the seeming earnestness and deep religious fervor of the Mormon people whom they had seen. Especial pains had been taken to bring these ladies into the church, for they were a much finer type of women than are found generally found among the latter converts, and nothing was ever told them of the existence of the plurality system. Among the converts were a Miss Potter, Mrs. Brownhead and three daughters, and Miss Stayner, who were filled with enthusiasm concerning their new faith, and came to Zion most zealous Saints.

But when, on their arrival, they discovered that polygamy was in open practice, they were distressed beyond

309 ORSON HYDE'S LYING PROPHECY.

measure, and sought immediate refuge in the military camp. They were women, all of them, of fine social standing, and had left happy and luxurious homes to come to Zion, impelled by a sense of religious duty. The beastly god which the Mormons so devoutly worshipped had never been even alluded to in their presence.

As a matter of course, their flight enkindled Mormon wrath, and for a while it burned fiercely. They heaped every term of opprobrium upon them that they could think of, and defamed them in every possible way. There was nothing too gross or too indecent for them to say concerning them; and in addition to this wholesale defamation of their characters, they were properly cursed, according to the Mormon liturgy, and all manner of evil was prophesied concerning them. Orson Hyde was inspired one Sunday, in the Tabernacle, to foretell their fate, and he prophesied that they would perish miserably on the way to California, where they had gone under the protection of Colonel Steptoe and his command. It was, no doubt, a great disappointment to the Apostle that, in spite of his prophesies, they arrived safely in California, were married to men of wealth and position, and are now happy wives and mothers, with no thought of Mormondom to mar their happiness, except an occasional burst of thankful feeling that they succeeded in escaping from it. It may be a satisfaction for my readers to know—it is certainly for me to tell—that he not only proved

a false prophet, but was publicly punished by one of the officers for the scandalous reports he had put in circulation regarding these ladies.

Calumny and scandal are among the readiest of the Mormon weapons, and its leaders are specially skilled in their use, as every person who has ever thwarted Brigham Young, or one of his satellites, knows to his or her sorrow. They not only lie themselves, but they hire others to do it for them. Occasionally, in this game of mud-throwing, they get bespattered, but not until they have bedaubed their

310 MARRIED HIS OWN SISTER!

victim very thoroughly. It is no wonder that suicides have been so common among the Mormon women: if they left "Zion," it must be at the sacrifice either of life or reputation, and in the hopeless apathetic state into which they were sunk, it was easier to die than to struggle.

One woman, who arrived from England during the "Reformation," and who was rushed into polygamy, actually killed herself rather than become a plural wife: she had been given to Mr. Goodsall, and was living in his family, awaiting the time when she was to be sealed; and one morning, but a few days before the time appointed for the ceremony, she was found with her throat cut, a razor lying by her side. She saw nothing but wretchedness before her, and put an end to her life rather than to face the misery life would bring.

Even the laws of consanguinity [**Relationship by blood or by a common ancestor**] were not respected at that terrible time, and relatives intermarried in a manner that would shock even the most lax-moralled community. Uncles and nieces were married; one man would marry several sisters; and it was a very common thing for a mother and daughter to have the same husband. In one family, at least three generations were represented among the wives—grandmother, mother, and daughter; and a case actually occurred in Salt Lake City where a man married his half sister, and that, too, with the knowledge and approval of Brigham Young. The man stood high in the Mormon Church, and George D. Watt was quoted all through the Territory as a good Saint. He certainly availed himself of his privileges to the fullest extent. He has since apostatized.

Bishop Smith, of Brigham City, married two of his own nieces. Bishop Johnson, of Springville, outdid his brother bishop, and married six. The first one was the daughter of an elder brother; the other five were sisters, and daughters of Lorenzo Johnson. He first married the eldest one,

311 HOW PATRIARCH BROWER
WENT A-COURTING!

Mary, who was only fifteen at the time; then he asked that all the other might be given to him, to be sealed to him when they should grow up. The youngest one was only two years old at the time that her father promised her to her uncle, and she was only about thirteen when she was sealed to him.

All this is sanctioned by the President; else, of course, it would not occur; and he does not hesitate to say that he sees no reason why persons who are nearly related should not marry; they certainly ought to think more of each other than of strangers; and all that he can see that in the way of such marriages being of very frequent occurrence is popular prejudice. He has said that he, as far as he is personally concerned, would not enter upon such a relationship, but prejudice alone, and not principle, would restrain him.

There are many families where two or more sisters are plural wives to one man. This in the case in Brigham's own family. Among his first plural wives were Clara Decker and Lucy Decker; and two of his daughters, Luna and Fanny, are the wives of George Thatcher; two, Mary and Caroline, were married to Mark Croxall, and two, Alice and Emily, to Hiram Clawson.

Among the early emigrants were two Scotch girls, sisters, named McDonald. They had been but a few days in Salt Lake City, when a Mr. Uriah Brower, a would-be patriarch, presented himself before them with an offer of marriage. One of the girls favored the suit, but the other was more capricious, and not so easily suited with the proposing of a polygamous life. She hated the man for proposing marriage, herself for being an object of his patriarchal passion, and was annoyed at her sister for her willingness to accept him. She had yet to learn that women are by no means free agents in Utah, and have very little voice in the settlement of their own affairs; their destinies are in their own hands, but are entirely at the mercy of

312 STORY OF A DESOLATE WOMAN.

some man's caprice, or the commands of the priesthood.

Her lover was determined; and seeing that it was absolutely of no use for her to go on saying "No," since she must succumb, sooner or later, she gave an indifferent consent, and was sealed to him at the same time with her sister. She was miserably unhappy, and the very next day she applied for a divorce from him, saying she could not, and would not remain his wife. She obtained the divorce; but, having no parents and no home, she was forced to live wherever she could, and she found existence anything but

an easy or pleasant task. In a short time another good brother, seeking to enlarge his kingdom, offered to take her; and she, poor girl! Not knowing what else to do, and almost desperate in her loneliness and desolation, consented to marry a second time in polygamy.

Her new husband already had three wives, and she was placed in the same house with them. Her situation then was worse than even before. Being in the last comer, all the rest turned against her, and she had to endure the hatred of them all. She was ill-treated in every way, but for a long time bore all the wrongs which were inflicted upon her in silence. After the birth of her child, she determined to leave at all hazards; so again applying for a divorce from her second husband, which was as easily obtained as her first one had been, she took her child and went away to earn a living for herself and him. She went out to service; she did washing and cleaning; indeed, she left no stone unturned to obtain an honest livelihood, and bring up her child properly.

After a time her first husband presented himself, and told her that as he married her "for time and eternity," he should hold her to the first marriage contract; that he could do so, since her second husband was no higher in the priesthood than he. He insisted on her returning to him; and the poor woman, seeing no way of escape, was

313 INSANE!

sealed again to him, and was taken to his home, a miserable, comfortless place, where he had five wives already living in poverty and the most terrible degradation. Huddled together like so many animals, they respected neither the laws of decency nor morality. Hannah was there but a short time before she became hopelessly insane. She is living still, but the light of reason has gone out forever, quenched by the horrors of a system which she always loathed. Her sister, Margaret, still drags on a miserable, hopeless existence, not much better off than the poor, unfortunate maniac. She is a moral and physical wreck, and owes her depraved condition to the cause that made her sister a mental ruin.

Life opened brightly enough for these girls in their home among the Scottish hills, but the curse of Mormonism found them out, and then there was nothing but wretchedness and despair for them.

Incidents like these have multiplied from the beginning

314 CLAUDE SPENCER DOES
THE DEVIL'S WORK.

until now; and yet, in the face of all this misery, the world

is assured the Mormon women are comfortable and content; and that they find no fault with polygamy; indeed, that they prefer the system rather than dislike it; and the world, against all reason and common sense, believes what it is told.

Elder Orson Spencer, now dead, one of the strong pillars of Mormonism, whose letters and theological works



are much quoted among the Saints, while on his first mission to England became the guest of a gentleman of considerable property and good social position, and the father of two interesting daughters, both of whom were recent converts to the Mormon faith. The young ladies were finely educated, possessed of more than ordinary talents, and had always been tenderly attached to each other.

When the young missionary from Zion became an inmate of their father's house, they, with all the zeal of new and enthusiastic converts, vied with each other in showing him every hospitable attention, for the sake of the glorious gospel which they supposed he came to preach, and before very long the elder of the sisters found herself becoming deeply interested in him for his own sake.

The interest was apparently mutual; it ripened into love. Mr. Spencer made a formal proposal to the father for the daughter's hand, and very soon after the lovers were married. The young wife was perfectly happy; she was devoted to her husband, and it seemed to her that life could hereafter hold nothing but happiness for her, she rested so securely in her husband's love, that his care would compass her about, and his strength sustain her, all through her days. She was living her first romance, and sweet enough she found it. Ah, if the hard reality had not been so soon to follow it! But Mormonism marriage soon kills all the romance of a woman's nature, and either kills her at the same time, or leaves her hopeless, apathetic, her finer

315 MAKING LOVE TO A SISTER-IN-LAW.

nature crushed within her, bearing life because she must, and not because it holds anything for her of love, or care, or sweet tenderness of any kind. It is oftener this way than the other; alas, for the poor victims that such is the case!

Mr. Spencer had lived among a people who teach and practice the doctrine of a plurality of wives. His own father had brought home eight brides to grace his domestic circle, four of them in one day. The high-priest of his religion, the man to whom he had always listened as the mouth-piece of God, not only preached that it was the privilege and duty of every Saint to wed many wives, but practiced what he preached.

No wonder, then, that the disciple believed he should be living beneath his privileges if he contented himself with the love of one woman. His sister-in-law was a remarkably pretty girl, and fervent in her devotion to the new faith she had espoused. In time, perhaps, if caution was exercised in the manner of teaching, she might be won to a cordial belief in the doctrine of plural marriage—a doctrine which the missionary Saints, with damnable wisdom, had not proclaimed openly in England at that date.

This young brother, imitating the prudent course of his colleagues, preached only those truths which he thought would be received most readily. Such portions of the gospel as might be considered hard doctrine by the new converts he left to be learned by them after their arrival in Zion. His growing admiration for his charming sister-in-law he kept to himself; but when the time arrived for his return home with his new wife, he had succeeded in making arrangements for her sister to accompany them. In the mean time, however, another young lady, also a new convert, had attracted his favorable notice, and as she was to form one of a large company who were about to start for America, he kindly, and disinterestedly, of course, offered to take her under his own care.

316 DEATH TO THE SOUL!

During the voyage across the ocean, and the hurried journey through the States, nothing worthy on note occurred. True, Mr. Spencer was very attentive to the young ladies who were traveling under his protection; but his young wife loved him too well, and believed in him too implicitly, to have any thought that he was actuated by other motives than brotherly affection and Christian kindness. At the Missouri River, where the emigrants took leave of civilization, and commenced their long journey over the plains, the members of the little party were thrown more closely together than before; and new even the all-confid-

ing wife could not fail to see that her husband demeaned himself as a lover towards the two girls—her sister and her friend,—and that they by no means discouraged his attentions.

Her reproachful questioning regarding his conduct brought out an explanation of the doctrines of plurality, and an avowal of his intention to marry the girls as soon as they reached Salt Lake. He said that they had both embraced the great truths of their religion fully, and were willing and anxious to be sealed to him as their savior for time and eternity. The poor wife, with all her faith in her husband, her sister, and her religion, shattered in one blow,—but, alas for her, with a heart throbbing with a love that could not die,—never rallied from the shock she received when her doom was thus pronounced by the lips of the one dearest to her.

Day after day, as they continued their toilsome journey, her strength declined, and it was evident, even to the eyes of strangers, that she was dying. Her husband, however, saw nothing, was troubled with no anxieties. He was too much absorbed in his love for the two girls, whose souls he proposed to save, to have any time or thought to spare for his dying wife. The days lengthened into weeks, and still the lamp of life burned lower, while the love had outlived faith and hope was yet strong enough to torture

317 LAST HOURS OF A DYING WIFE.

Her with vain longings to hear again the tender words that were never spoken now, and to lean, in her mortal weakness, on the arm that she, so short a time ago, had fondly hoped would be her support, even down to the brink of death. It is easy to say to love unworthily bestowed,

“I would pluck it from my bosom,
Through my heart were at the root;”

but many a wronged and forsaken wife could tell you that these are only idle words.

Many may wonder if the dying girl’s sister had no compunction, no remorse for the part she was playing in this tragedy. None; for so completely was she carried away by the fanaticism with which she had been inspired, that she actually believed she was doing God service in trampling on the holiest feelings of her own nature, and inflicting upon her sister the most cruel wrong that one woman can suffer at the hands of another.

The weary journey was ended at length, and the wanderers reached the Valley which was henceforth to be their

318 AN “ARISTOCRAT.”—OH!

home. The wife lived only just to enter the city, of which



she once fondly dreamed as a heaven upon earth. From the Zion of her earthly hopes she passed on to the true Zion, where the mercy and love of a God kinder than the one she had been taught to worship healed every earthwound, and brought infinite peace to the broken heart.

Just two weeks from the day of her death there was a double bridal in Salt Lake City. The bereaved and sorrowing husband was united in marriage to the equally afflicted sister and her friend, the young lady who accompanied them from England. I have often wondered if there was a ghost present at that bridal, and if the white, dead face of the wronged and murdered wife did not look in sad reproach at them all as they took upon themselves the vows that bound them together, not only for time, but for eternity.

In a party from England which followed this other company very shortly, was a family named Right, who had, among other children, two lovely daughters. Such girls as they—bright, refined, and pleasing in manner and disposition—could not remain long without lovers in a place where marriageable men were so plentiful as in the Mormon Zion. They were very intimate with Brigham Young’s family, and it was not long before the elder became the plural wife of David Candland, a prominent Mormon elder, and a confidential friend of the Prophet. He had thirty-three children, who, he boasted, had never cost him a cent, and the pretty young wife was installed as “mother” over his not very promising brood. He was, as he was pleased to term himself, an “aristocrat,” and would not descend to the performance of menial labor; but, as the family must live somehow, the wives have to get along as best they can, but they live in the depths of poverty and degradation, while he enjoys prophetic favor, stands high in the church, and is a

Beau Brummel in dress. He has recently commenced the study of law, probably at the Prophet's instigation.

318 HOW LITTLE GIRLS WERE MARRIED.

The other sister became the fourth wife of Mr. Charles Bassett, at that time a prominent merchant in Salt Lake. The third wife was cast aside to make room for her, and for some time she was the favored one, indulged in every whim, and petted and flattered until her head was nearly turned. But, as it happened with other favorite wives, her reign was short, and she was compelled to stand on one side and see another take her place. Mr. Bassett, when he tired of fourth victim, married his niece and adopted daughter—a mere girl, only fourteen years old. She is the present favorite, and everything that she can possibly desire is lavished upon her—nothing is too fine or too expensive for her; and, in the mean time, the women whose place she took—and who was herself the usurper of another woman's kingdom—goes out to work to support herself and her children. Her eldest daughter—a girl just in her teens, not much older than her father's new wife—has been compelled to go out to service.

This is the fate (and not an uncommon one) of two young girls who supposed they were marrying two of the best men in the "kingdom." These men were popular preachers, as regular as the Pharisee in attending to all their religious duties, and loud and earnest in their defense of the glorious institution of polygamy, which "institution" they so brightly adorn.

CHAPTER XIX.

THE MYSTERIES OF POLYGAMY.—WHAT THE WIVES COULD TELL.

Incestuous Intermarriages.—A Widow and her Daughters married to the same Man.—“Marrying my Pa.”—The “U. S.” Government Conniving at Mormon Iniquities.—Beastly Conduct of Delegate George Q. Cannon.—Polygamists Legislating for Bigamists.—Mother and daughter fighting for the same Man!—It is Wicked to Live with an Old Wife.—A *Young* lover of Ninety Years old!—A Bride *Eleven* years old!—Brides of Thirteen and Fourteen Years!—I receive an “Offer” when Twelve Years Old!—Old Ladies at a Discount: Young Women at a Premium.—Respect for the Silver Crown of Age.—Herber gives his Opinion.—“Why is She making such a Fuss?”—Seeing One’s Husband Once a Year.—The Rascality of Orson Hyde towards his Wife.—When Rival Wives make Friends.—A Very Funny Story about an Apostle and his Wife.—Rights of the First Wife: Brigham Young in a Fix.—He treats an Early Wife to a Dance.—Amelia in the Shade.—The Prophet becomes Frisky.—Poor, neglected Emmeline.—How Polygamy was once Denied.—A Mistake which a French Lady Made.—Milk for Babes.

THE marriage of mother and daughter to one man was so common an occurrence that it ceased to be regarded as anything out of the ordinary course of

events.

I had some schoolmates, two sisters, whose mother was married to a Mr. McDonald, and when she gave herself to him, it was with the understanding that the daughters should be sealed to him as soon as they were of a proper age. The little girls knew



of the arrangement, and used to talk very

321 A PRETTY DELEGATE TO SEND TO CONGRESS!

openly of “marrying Pa,” and in very much the same way

they would speak of their intention to take tea with a friend.

That mother must have taken a great deal of comfort with her children! Fancy her feelings; knowing that she was bringing up her daughters as wives for her own husband!

Wives and mothers, living outside of polygamy, can anything be more revolting to your ideas of womanly purity, more thoroughly opposed to all the sweet tenderness of the maternal instinct, than cases like this? And yet, horrorstricken as you are by them, they are by no means exceptional, but are of frequent occurrence. And it is in your own country that these outrages against all womanhood occur, under your own government, upheld by your own chosen legislators—tacitly, at least—since in this time, as in the days of Christ’s actual presence on earth, those who are not for are against. And if your government and its rulers refuse to do, or even fail to do without refusing, anything to eradicate this foul blot upon national purity and honor, why, they are in so far encouraging its presence, and rendering it daily more difficult of eradication.

For the tide of evil that set so strongly in those terrible days of 1856 has never been stayed. It still rolls on with all the added filth and abomination which it has gathered in its course, until it is one reeking mass of the foulest impurities.

Incest, murder, suicide, mania and bestiality are the chief “beauties” of this infamous system, which are so glowingly alluded to be its eloquent expounders and defenders.

And George Q. Cannon, one of its ablest apostles—himself a practical polygamist, being the husband of four living wives, three of whom he grossly neglects—goes to Washington from Utah as Congressional Delegate from that Territory, and helps to make the laws which send George Smith, of Massachusetts, to State Prison for three years for the crime of having two wives! Is it bigamy is a punishable offense, and polygamy in not? If so, George Smith

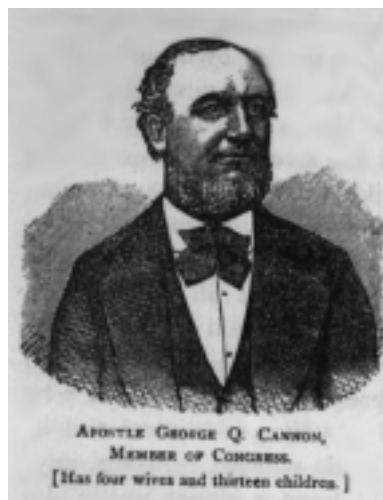
322 BIGAMY VERSES POLYGAMY.

Has only to take two more wives and he can, perhaps, enjoy the confidence of the government and the protection of its laws as fully as the Apostolic George Q.

If the gentleman in Memphis, Tennessee, who has recently been indicted for marrying his deceased wife’s niece had only married six of his own nieces, he might now be enjoying his liberty and his youthful brides’ society, with all the freedom which is accorded to Bishop Johnson, of Utah—that is, if he, too, had lived among the Saints in Utah.

The relation between mother and daughter, when one becomes the rival of the other, is by no means the pleasantest in the world, and it is usually the case that the mother has much the worse time. She sees herself neglected for a younger and fairer woman by the man in whose ser-

vice she has expended both youth and beauty, and sees the daughter whom she has so carefully and tenderly nurtured,



and who should now be her stay, and her comfort, and the pride of her maternal heart, usurping her place in her husband's affection and in her home, and striking a blow at her happiness that is fatal. She can turn neither to husband nor daughter for comfort, and the religion which should be her stay is but a mockery, since it brings all the misery and desolation into her wrecked

life.

The leaders of her religion teach openly that it is not right for husbands to live with their wives after they are advanced in years; and they also teach that a man is marriageable until he is a hundred years old. This has always been a strong point with them, and in urging polygamy, in

323 OLD WOMEN AT A DISCOUNT.

The "Reformation" times, they used to advise the young girls to choose for their husbands men of experience, who would have the power of resurrecting them, rather than a young man whose position in the church was not fixed. They carried the practice of this doctrine to the same extreme that they carried everything else. One enthusiastic elder secured for a wife a girl of eleven years, and brides of thirteen and fourteen were often seen, especially in Southern Utah, where the excitement was most intense, and rose almost to frenzy. I was about twelve years of age, and my father had several offers for me from different church dignitaries; but however easily he might be beguiled himself into the snares set by the lecherous leaders of Mormonism and polygamy, he had no idea of making his little girl a victim; and though I was duly advised by teachers and catechists to marry into polygamy when I was a little older, I gave very little heed to the advice, and set about making my own romance, just as girls everywhere do, in my imagination.

It is painful to one used to the finer courtesies of life to see how age is neglected in Utah, and the want of respect that is shown towards it, especially toward women, who have passed out of the sunshine years of life, and are entering the shadow. When I came East, one of the strangest things to me was the deference that was paid to age, it

was so unlike anything I had been used to; and when I saw an old couple clinging together, with no dread shadow to part them, I have been thrilled through and through with the sweetest, strangest emotion. I could scarcely believe my own senses; it seemed impossible that in this world such devotion could exist, and I could only wonder and weep, and thank God that, in the world that I had been taught to look upon as wicked and depraved, there was such a thing as love, and devotion, and thoughtful care of women, and that every added wrinkle or silver hair brought more tender care and tenderer devotion. In the light of affection

324 "WHAT IS SHE MAKING SUCH A FUSS FOR?"

like this, well-tried and long-enduring, the hateful form of polygamy would rise up before me more monstrous, more hideous, more revolting than ever.

Think, in contrast to this, of a woman who has lived



with her husband during all the years of her fresh and mature womanhood, being left alone, when she becomes deserted by the husband whom she has loved so well and so long, at the command of the priesthood! Herber Kimball used to say, when he knew of a woman grieving over the neglect of her husband, "What is she making such a fuss

for? She has no business with a husband." Who can blame the disciples when the leader sets the example? Brigham Young's first living wife—his only real and legal wife—a woman of his own age, is entirely neglected by him, and long age ceased to be his wife but in name.

Sometimes these old and middle-aged ladies do not see their husbands once a year, and yet they may not live half a mile apart. A few years since, at a large party at the Social Hall in Salt Lake City, Orson Hyde, one of the twelve apostles, met the wife of his youth, the mother of many of his children. He had escorted some of his younger wives there, and she came with a friend. It chanced that they were seated near each other at the table, and were compelled to speak; they shook hands, exchanged a very commonplace greeting, and that was all that passes between them. Neither is this an isolated case; it very often occurs that an elderly lady attends a party with friends, and meets her husband there with one or more younger wives; and

sometimes both she and they have

325 THE NEXT ADDITION TO HIS "KINGDOM!"

to watch their mutual husband while he plays the agreeable to some young girl who has taken captive his wandering fancy, and whom he intends to make the next addition to his kingdom.

It is then that wives, who have heretofore been rivals, join their forces against a common enemy; and the young woman who is engaging the attentions of the already much married but still marriageable, *beau*, is sure to suffer at the hands of the new allies, who have so recently struck hands in a common cause. She, of course, knows this instinctively, and she revenges herself by "drawing" on her admirer by every art in her power, until he becomes so marked in his devotion that the entire company know, as well as the wives themselves, what his intentions are; and, in addition to the pique caused by his neglect, they have to endure the congratulations of friends upon the approaching alliance. In cases like this, the first wife does not feel so much pain as the younger one, and the whilom [former] favorite, who, no matter how she has snubbed her before, comes not to seek her sympathy. She would be something more than human, if, with the sadness of her heart was not mingled a little feeling of pleasure that she was getting her revenge in seeing the jealousy and suffering of her late rival.

To return to the encounter between Hyde and his wife. There is a little romance attached to their separation which I have just been reminded of. When Joseph Smith first taught polygamy, and gave the wives as well as the husbands opportunity to make new choice of life-partners, Mrs. Hyde, at that time a young and quite proposing woman, became one of the Prophet's numerous fancies, and he took great pains to teach her most thoroughly the principles of the new celestial doctrines. It was rumored, at the time, that she was an apt and willing pupil. Hyde was away on a mission at the time, and when he returned, he, in turn, imbibed the teachings of polygamy also, and prepared to extend his kingdom indefinitely. In the mean time it was

326 THE DANCING-PARTY. —IN A FIX.

hinted to him that Smith had had his first wife sealed to himself in his absence, as a wife for eternity. Inconsistent as it may seem, Hyde was in a furious passion. Like many other men, he thought it no harm for him to win the affection of another man's wife, and make her his "celestial" spouse; but he did not propose having *his* rights interfered with even by the holy Prophet whose teachings he so im-

plicitly followed, and he swore that if this was true he would never live with her again. But he did live with her for several years after the exodus from Nauvoo and the settlement of Utah. Finally, the old affair was revived, and I think Brigham himself informed his apostle that she was his wife only for time, but Joseph's for eternity; and as she was no longer young, and other wives were plentiful, he left her to care for herself as best she could.

Although the Mormons have from the very commencement been very fond of parties, and of amusements generally, they are much more enjoyed by the men than by the women, although both attend. Occasionally some very curious scenes are witnessed, which, after all, are not at all amusing to the persons most nearly concerned. For instance: a man takes two wives to a ball, and, if he be a lover of peace, he is at his wits' ends how to preserve it. He must treat each one alike, as nearly as possible; dance with each one equal number of times, and see that each one is equally well served at supper. The beginning of sorrow comes with the vexed question, which he shall dance with *first*. That however, is quite easily settled, since custom, or, rather, Mormon etiquette, demands that he shall give the older wife the preference. It may be she is not the favorite; but that does not matter: on this one point etiquette is rigid, and even the Prophet himself dare not defy it.

He had invited Amelia, the present favorite, and Emmeline, whose place in the priestly heart Amelia had taken, to attend a ball with him. It was a very strange thing to do,

327 "BRIGHAM, WON'T YOU DANCE?"

for generally, when Amelia went with him, he devoted himself exclusively to her. But on this occasion he had brought



Emmeline along, too. Early in the evening, one of the committee of management came bustling up, with a "Brother

Brigham, won't you dance?"

"Well, I suppose so," was the reply. Then he hesitated for a moment. There sat both Emmeline and Amelia, the former looking quietly unconscious, yet wondering very much, as she afterwards told me, "what Brother Brigham would do," and enjoying his dilemma immensely, while the latter looked very stately and dignified, and also threatening. There stood the Prophet, inclination pulling him one way, etiquette and duty the other. He hesitated a moment longer; then, walking up to Emmeline, said, ungraciously and gruffly, "Come along and dance;" and, without offering her his arm, walked on to the floor, leaving her to follow.

As is the custom at balls which Brigham and Amelia grace with their presence, one of his satellites instantly begged for the honor of Amelia's hand in the dance, and led her at once as *vis-à-vis* to her husband. During the

328 "I'LL DANCE WITH MY WIFE."

entire dance he did not address one word to Emmeline, and was evidently made very wretched by the demeanor of Amelia, who snubbed him most decidedly, and would take no notice of all his attempts to win her back to good humor.

At the end of the dance he led Emmeline to her seat as hastily as possible, left her without a word, and endeavored, with all the art which he possessed, to propitiate his angry favorite. Presently, the ubiquitous manager was at his elbow again:—

"Another cotillion, Brother Brigham; will you dance again?"

"With pleasure," answered the delighted President. Then turning quickly to Amelia, he offered his arm in the most impressive manner, saying—

"Now I will dance with my wife;" and led her off in triumph, as pleased as any young fellow at the opportunity of showing his devotion to her. He was vivacity itself during the dance, and finally succeeded in coaxing a smile from the capricious tyrant of his heart. As deeply hurt as Emmeline was by his rude boorishness of manner toward herself, and the insult conveyed to her by the remark to Amelia, which she overheard, she could not help being pleased at seeing the punishment he was receiving at the hands of the outraged favorite.

A system that engenders feelings like this can surely not be called, with any degree of propriety, a heavenly system, and religion is outraged every time its name is used in connection with it. It panders to the basest passions of men, and crushed the graces of Christian faith and charity out of every woman's heart. In engenders malice, and strife, and envying, and hatred, and backbiting, and all that is worst in the masculine or feminine heart. It makes men selfish and mean, and women wretched and degraded. It takes form

one the dignity and poise which come from absolute self-control, and from the other the sweet, refined, womanly assurance which comes from self-respect. Talk

329 HOW JOHN TAYLOR LIED AT BOULOGNE.

of its "celestial" origin! It is the devil's own device for rendering men and women both less godlike and pure. And the cunning of his device is shown in the religious mask which he puts upon its frightful face, and the Christian robes with which he hides its horrible deformity.

It began by deception, it has been fostered by lies.

When the first rumor of its existence as a religious ordinance among the American Saints was first exciting Europe, and the American missionaries were assuring their converts that the rumor was false, and was started by their enemies to injure them and their cause, the most eloquent and remarkable denial of it was made by the Apostle John Taylor, at *Boulogne-sur-Mer*, where there was at that time quite a large and successful mission.

The Apostle Taylor was the husband of five wives, all living in Salt Lake; yet that slight matter did not hinder him from most emphatically repudiating the charge brought against the church. He quoted from the Book of Mormon, dwelling particularly on the passage that expressly commands that a man shall have but *one* wife; then mentions the Bible command that a man shall take a wife and cleave to her *only*; and made the sermon so strong and so convincing that no further proof was asked by those who heard him. He was logical and convincing in what he said. In short, he was a consummate hypocrite, lying in the name of God to a confiding people, with a smooth tongue and an unblushing face.

He employed a French lady—one of his converts, and a most charming and cultured person—to translate the sermon for her into her own language. He then had it published, and distributed largely through the country. Very many were kept from apostatizing by this tract, and a large number announced their intention of at once

330 A CONSCIENCE STRICKEN WOMAN.

gathering to Zion. Among them was a lady who had translated the sermon for Taylor, and who, influenced by the spirit of the discourse, and the seeming earnestness of the missionary, had become more zealous to her new and ardently beloved faith.

Imagine, if you can, her horror, on reaching Utah, at the social state of affairs which found her there, and discovered that she not only had been grossly deceived, but, in her ignorance, had helped to deceive so many others; for

it was through the influence of her translation of Taylor's denial that nearly all the party with whom she emigrated had come.



APOSTLE JOHN TAYLOR.
[Husband of Six Wives.]

She apostatized at once, but she was conscience-stricken at the part she had so unwittingly played, and could not be comforted. A more remorseful, grief-stricken woman was never seen, and she felt all the more deeply the harm that had been wrought, when she saw how powerless she was to undo it. No effort of hers could ever bring these unhappy people from the infamous

community in which they found themselves, and a part of which they were destined to become. For with them, the men especially, as well as others who remain under the baleful influence long, the end was certain. They first endured, and then embraced; pity was left out altogether, although God knows there is no condition that calls for pity as does that of the polygamous wife. The lady herself left Utah, but her people were forced to remain. I wonder how those poor wives, decoyed into a strange country by priestly promises, and deceived by priestly lying, could bear ever again to look in

331 WHEN THE TRUTH BECAME KNOWN.

the face, or listen to the voice, of the man who had so wickedly misled them.

When the missionaries were asked why they denied so stoutly the existence of the system, when it must be sooner or later discovered that they were falsifying, they excused themselves by saying that the people could not then stand such strong doctrine, and they must give them only what they could safely take; that in good time the Lord would open their hearts to receive his truth,—the “good time” which the brethren referred to being after they had left their own country, crossed the United States, and put themselves in the power of the church. When they had gone so far that retreat was impossible, then they would tell them the truth, knowing that they could not choose but listen.

As long as they possibly could they denied it in the missions abroad, but, by-and-by, it became so notorious that it must be acknowledged; and in the face of all the denial, all the asseverations that there was no such institu-

tion, and, according to the laws of God and man there could be no such institution, the *Millennial Star* suddenly published the “Revelation,” having given no warning of what it was about to do.

The excitement among the Mormons though Europe, in England especially, was intense, and it took all the eloquence and sophistry of the entire missionary board to prevent a general apostasy. Hundreds did leave the church, and many more were on the point of doing so. But the ingenuity of the Mormon Elders, which seems never to fail them, came to their rescue. They explained that this “Revelation” forced no one into polygamy; it only established it as a church institution that might be availed of by anyone who chose to enter the “Celestial Kingdom,” but that it was entirely optional. In fact, the same arguments that were used to win single converts were used to con-

332 THEY CALLED IT, OPTIONAL!

vince the masses; and, strange as it may seem, all this sophistry had actual weight, and many worthy and sensible men and women stayed by the church who would have abandoned it in disgust, had they known the truth as it was forced upon them afterwards. But, as I said a little while since, the system begun in deception and fraud fattened on lies and treachery. May it meet with a speedy death, brought on by a surfeit of its favorite food.

CHAPTER XX.

BRIGHAM BUILDS WAGONS BY "INSPIRATION."—THE CHURCH SETS UP A WHISKEY-STORE.

Saying "Yes" under Difficulties.—A woman who Meant to have her Way.—Two Company: Three None.—Building Wagons by Inspiration.—My Father dispatched to Chicago.—He gets rid of his New Wives.—My Brother sent to the Sandwich Islands.—My Mother tells her own Story.—She Returns to Salt Lake City to see my Father.—Wifely Considerations.—She finds two other Ladies at her Husband's Bedside.—He likes a good deal of Wives about Him!—A Heart dead to Love.—Brigham "asks no odds of Uncle Sam or the Devil."—He proclaims Martial Law.—Fiery Speeches in the Tabernacle.—Preparing for War.—Government Troops Arrive.—The Saints quit Salt Lake City.—The Church Distillery.—Brigham shamelessly Robs my Father.—He fills his own Pockets.—My Father, being without Funds takes his Sixth Wife.

SOME time before our family bereavement by the loss of Louise, my mother and I went to Skull Valley, about seventy miles from Salt Lake City, where my

brothers were keeping a herd-ground.

We had intended to go by ourselves; but one of the young wives, who was very attached to my mother, begged to be allowed to go. She appealed first to my father, and he, in turn, referred her to my mother.



MORMONS BURNING A GOVERNMENT TRAIN.

334 THE FIFTH PART OF A HUSBAND.

I shall never forget the look of desperation on my mother's face, the hunted look in her eyes, as she came to me after the request had been made and before she had given her answer. She told me of the new proposal, and added, in a bitterer tone than I had ever heard her use be-

fore, —

"Why can't she see and understand that I want to make my escape from this confusion and trouble, and go away alone?"

But she could not see, and as she was kind and affectionate, and my mother was quite well aware of her regard for her, she could do nothing but say "yes," although it was a great cross for her to be obliged to do so.

Here was the end of all her sweet dreaming. She had thought to go quietly away, taking me with her, and we two living with "the boys" at the herd-ground. To be sure, there was only a log-cabin there; but what did that matter? She would rest in her children's love, which at least was her very own; and with them about her, she would forget, as far as possible, the horrible system that had brought so much unhappiness to her. Fond as she was of my father, it was much easier for her to be separated from him in this way, than it was to be under the same roof, and see him bestowing attentions, that used to be hers exclusively, on others. Dear as the husband was, yet she took very little comfort with a fifth part of him; and she longed to get away where she could live in memory the old happy days over again, and, with her children's arms about her, forget the suffering the later years had brought, ignoring all but the very present, and close her eyes to the future, which promised but little better, after all, since what was her greatest cross here was to follow her into the hereafter.

I wonder sometimes, knowing as I do now what she suffered, and realizing it as I could not then, that she did not cry out in the bitterness of her sorrow, as one Mormon

335 GOING TO SKULL VALLEY.

woman whom I know did, "O, if I could only believe that death was an eternal sleep, I think I should be better able to endure; but to think that we have got to live on eternally under this curse of polygamy, almost drives me mad." Or like another, equally desperate and miserable, "I would kill myself if I thought death would end my misery; but as long as I must suffer, it might as well be here as anywhere. O for the anticipation of one hour of peace and rest!"

Ever since my father's return from his mission my mother had begged to be allowed to go away—to have a home by herself; but somehow my father could not bring himself to let her go until now. She was the balance-wheel in the domestic machinery, and things seemed to go smoothly when she was round about. She was always prepared for any emergency; and both my father and the other wives instinctively turned to her when anything was wrong. She was so strong, so helpful, so self-reliant, and so patient, that she seemed, some way, the protector of us all. I think, if my father had not seen her so very much earnest,

and so determined to go at all hazards, that his consent would not have been won; but finding it useless to oppose her, he gave a reluctant consent.

Then there was a little season of quiet joy between us two; for we did not dare make any very open demonstrations, for fear of hurting the feelings of those whom we were going to leave behind us. Our joy was short-lived, however, for it was decided to take a third with us; and though we liked her, yet she would be what the children call a “spoil-sport;” and we didn’t want any one outside of our very selves.

So we went, we three, leaving the others in Salt Lake City, where they did not remain long after we left, but, to my mother’s great annoyance, followed soon after to Skull Valley.

Very soon after our removal, Brigham conceived the idea

336 MAKING ROOM FOR THE OTHER WIVES.

of establishing an express company, and called on my father to go to Chicago and superintend the construction of wagons and carriages for this purpose. They were to be built after plans which Brigham himself had drawn from “inspiration,” and he insisted that the design should be closely and faithfully followed; so he sent my father to see that this was done, he being a practical wagon-builder.

Like the labor he had been engaged in for the four previous years, we expected that this would be called “mission” work, and he was not to receive a penny for his services; they were to be given for the good of the “kingdom.” This would make the fifth year he had spent away from us, working for the “church,” we receiving none of the benefits of his labors. He had no time, of course, to devote to his family, or to labor for its support; he must give his strength, and his time, and his labor to Brigham Young. During the three months that he had been at home, he had added as many wives to the family-circle; but there were no added means with which to care for them; so that now, when he was called to go away and leave them for an indefinite length of time, it was considered expedient to send the whole family to us, to remain during his absence.

More log-rooms were added to the cabin, and down came the whole flock, so that we were all together again. My mother has said, since then, that she never, in her whole life, felt so rebellious as she did then. She had become so entirely disgusted with polygamy, that even the fact that it was an important adjunct to the religion to which she was so devoted, did not reconcile her to it one bit. She hated it; she hated everybody connected with it; and she did not care if she never saw her husband again in the world. She would not pray for his safe return, for she said she did not desire it, and she would not add heartless prayer to her list of hy-

pocrisies.

She kept all this rebellion within her own heart, and I

337 SENT TO THE SANDWICH ISLANDS.

am sure that none of the wives knew at all the depth and intensity of her feelings at that time. An added sorrow to my mother came, when, about the same time that my father went to Chicago, my eldest brother was sent on a mission to the Sandwich Islands. She mourned his departure deeply, and even I could not comfort her. He was sent for five years—that was the time designated in his order—and my mother was so broken in health and spirits that she did not believe she should be alive when he returned. He was, however, immediately recalled on account of the opening of the Mormon War, with all other missionaries away from home.

In the autumn we heard that my father was coming home ill; he had got “leave of absence” from the head of the church, and was coming home to be taken care of. As soon as we heard the news, my mother suggested to Elizabeth that she should return to Salt Lake City, and prepare for his reception at the home there. She went at once, and my mother was going on quietly with her many duties, when a messenger arrived in haste from the city for my mother, to convey her to the husband who was calling for her.

I think I shall let her give the incident in her own words:—

“At first I declined going; so rebellious was I, and so bitter, that I actually felt that I *could* not go. There was a momentary feeling of triumph, that, in sickness or in trouble, my husband turned to me, his one *true* wife, for relief and comfort; that, however he might regard his younger wives while well and comparatively prosperous, he had no thought for them now; yet this feeling failed to move me,—as instantly, choking it almost before it became a definite thought, came the bitter impulse—’Let him alone; leave him to suffer: you have not been spared; why should you be more merciful than he had been? Let him feel what it is to need, and long for, and even starve for some one’s love and care, and yet have it denied him in all his longing and his

338 THE MUCH-MARRIED MAN FALLS SICK.

need;’ and for a moment I was actually glad that I had the power to inflict this pain.

“ ‘Let one of the other wives go,’ I replied to the messenger’s repeated and more

urgent request. 'I don't see how I can leave.'

"'But you must,' was the imperative reply of the man; 'your husband is very sick, and has sent for you, and I shall take no one else.'

"In a moment I relented. I felt ashamed of my selfish heartlessness; something of the old-time feeling came over me, and, with a sudden revulsion of emotion, such as only women ever feel, I was as anxious now to go to him as I had before been indifferent. After all, he was *my* husband,—mine as he could never be anyone's else. I had a claim on him that none of the rest had, and he had a claim on me too. It seemed now as though I could not get to him quickly enough. I made my preparations in feverish haste, with fingers that trembled with nervous impatience, and in a short time was on my way.

"The journey seemed so long and tedious! And yet we made it very quickly; but to me, whose heart outran the very swiftest conveyance, it was inexpressibly tiresome. I expect I wearied the patience of my driver by requesting him constantly to 'go faster,' and perpetually asking if we were not almost there. I pictured to myself the pleasure of having my husband, for a little while even all my own again. I would make the most of it. I would forget, by his sick bed, that there had ever been the slightest shadow between us. Polygamy should, in that sick chamber, be as though it never had existed. He had sent for me; he had chosen me out of all the rest to be the companion of his sick hours. In his sick-room, at least, my sway should be absolute, and I would not give up one bit of my authority to anyone else. There, at least, as in the days of long ago, he should be 'mine,—mine only;' but, alas! He could never again be 'for ever mine.' In spite of

339 A GOOD DEAL OF WIVES.— MUCH ATTENTION!

My impatience, I was more really happy than I had been for years. I felt more like myself than I had since that fatal day in Nauvoo, when, after long and prayerful consultation, we decided that duty and right demanded that we should enter polygamy, and made the choice of the first plural wife. I was coming to my own again, and my life was positively glorified by the thought. His illness, rather than distressing, gladdened me. I should have, of course, the exclusive care of him, and he should miss nothing of the old love and tenderness in my regard for him. For the time, at least, we should be

all in all to each other.

"We arrived at last, and I hurried to the sick-room of my husband, with my heart full of tenderness for him, my eyes brimming over with loving tears. But, in my dreamings, I had forgot-



ten, of had ignored the fact, that others had the same right to minister to him, to care for him, to remain with and watch over him, that I had; and when I entered the room, the tenderness was driven from my heart, the tears from my eyes, and I stood there a polygamic wife, in presence of three of my husband's other wives, who had the

340 A SHARE OF A HUSBAND!

same privileges of his room that I had, and who were doing their utmost to make the invalid comfortable.

"I was a good nurse, and, on account of my experience, the others deferred to my opinions and advice, but insisted upon sharing my labors. My husband made no objections; indeed, I daresay he would have been contented had the whole five of us been dancing attendance on him. I worked faithfully and hard in the sick-room, but very mechanically, and, in a dazed, bewildered sort of way. All the heart had gone out of my work. Feeling seemed entirely dead. I hadn't the slightest emotion for the man who lay before me there, and I was as indifferent to his fate as though he had an entire stranger.

"I don't think it was heartlessness; I know it was not. It was because my heart had been tortured into numbness, and I no longer had any power to feel. If he had died, I do not think I should have shed a tear. The fountain of tears was absolutely frozen, and not one would have flowed had he lain

before me cold, and mute, and motionless. I should have been as rigid as the white face set in death, on which my dry eyes would have looked vacantly and wonderingly, as on some strange, unaccustomed features.

“I did not wish that he might die; I was simply indifferent. With the last flickering light that burned up so brightly for a little while, until it entered the sick-chamber and was met by the chilling breath of the ghostly presence of polygamy, my life’s romance went out for ever. The life or death of one man could not change the face of the world to me. Where I had thought I was strong, I was weak; my dream was broken; life was henceforth a dead level of mere existence. My only thought was to get away. I took my daughter, as soon as I could with decency leave, and went on a visit to some relatives in Southern Utah, saying farewell to my domestic circle, without one regret.”

Yet even this separation was of short duration, for just about that time came the famous “move to the South,”

341 “NO ODDS OF UNCLE SAM OR THE DEVIL.”

which every Salt Lake City resident will remember—many of them to their sorrow.

In 1857 there was a prospect of United States troops being sent to the Territory, and Brigham determined to resist them. In a public speech on the 24th of July, the day celebrated by the Mormon Church as the anniversary of their first entrance into the Valley, he said, “God is with us, and I ask no odds of Uncle Sam or the devil.”

When it was ascertained beyond a doubt that the United States troops were on the way, he counseled every warlike preparation to be made. Business was suspended; an adobe wall was built back of the city for protection against Johnson’s army; the elders on missions were ordered home at once, and all the people turned their atten-



tion to the task of repelling the invasion. “For,” said Brigham, “they SHALL NOT enter the Valley.” He issued

a proclamation, forbidding all armed forces from entering the Territory, and martial law was also proclaimed.

The latter part of the winter the Mormons received a visit from Colonel Thomas S. Kane, of Philadelphia. He had before this proved his friendship for the Saints, and was respected and listened to accordingly. It is supposed the colonel convinced Brigham that he was not yet strong enough to conquer the United States, and advised a change of tactics.

342 THE SAINTS GO SOUTH.

At all events, directly after his departure, Brigham began to talk of going South; he said he did not know where he should go; perhaps to the desert—“wherever the Lord should direct.”

Satisfied that it would be better not to fight, I suppose he thought when the snow melted it would be impossible to keep the army out; therefore he issued orders to the Saints to pack up and take their flight. They obeyed the command, some going only thirty miles, others going three hundred; in fact, they were scattered along all through the southern settlements. In direct contradiction to his assertions made in the Tabernacle, everything was left standing—not even a tree or a stack of hay being burned. This move south brought our family together again under one roof, and we remained together until the church was recalled.

After the departure of the Saints from Salt Lake, the troops passed through; but they interfered with nothing: no spirit of retaliation was shown for all they had endured through the past winter.

Nearly the entire summer was spent in the move south, and in August, Brigham notified the people that he was going back, but that “others might do as they pleased.” All that could do so returned to their homes at once; others went when circumstances would permit; having been living from March until August in tents, wagons, or in the open air, they were glad to return. The people were poor, and dependent on their labor for sustenance, and could not well afford the time for this flitting; yet they obeyed Brigham implicitly, asking no questions and hazarding no objections.

With the return to the city our family was again divided. My mother was urged to go to Payson, and re-open her school, which she had relinquished on my father’s return from Europe. She decided to do so, and the people furnished a dwelling-house for her, and she and I commenced living our old cozy life again. We had occasional visits from different members of our family, and the first summer

343 BRIGHAM PUTS MONEY IN HIS PURSE.

that we were there, one of the younger wives, while on a visit, increased our already somewhat numerous family by giving birth to a daughter, and, in addition to her school duties, my mother performed the several offices of cook, housekeeper, and nurse, until she was able to return home.

In the mean time, affairs in Salt Lake City had assumed their usual quiet. The troops were camped about forty miles from Salt Lake, in Cedar Valley. They called



the station Camp Floyd. While they remained in the Territory, some of the Saints, wishing to dispose of their produce, sold a large quantity to the troops, and were well paid for it. Brigham heard of it, and the very next Sunday forbade their selling any more, and cursed all those who had dealings with our enemies, as he called those men who had respected the honor of their government and spared the people who had so injured them.

It was not long before it was whispered that Brigham had agents in Camp Floyd selling tithing flour and lumber; taking large contracts, and obtaining large prices. But in the meanwhile he did not relax his severity towards his people. The bishops were ordered to withdraw the hand of fellowship from every person in their wards who traded at Camp Floyd. It was a sure sign of apostasy to be

344 THE CHURCH LIQUOR STORE.

seen there at all, on any errand whatever; yet the church teams started from the tithing-office, loaded with flour, in the night, and it was known that Brigham received large sums of money from the government in payment.

In this, as in everything else, he was determined to have the monopoly. If there was any money to be made, he must make it. He could not endure to see a dollar go into another man's pocket. I believe the sight was positive pain to him. This incarnation of selfish greed is made absolutely miserable by the prosperity of another, and he takes speedy measures to put a stop to it, as he did in the case of

Moon and Badly, the distillers, whom he sent to the south on missions, and also in the affair with Mr. Howard, whose distillery he took possession of in the same manner, after having declared that it ought to be burned down, and the machinery destroyed.

After Howard was well out of the way (in England, I think), Brigham started the distillery again in the "church's" interest, which, as he represents the church, meant himself. And over the door he placed as a sign the All-seeing eye, with the inscription, "HOLINESS TO THE LORD. ZION'S CO-OPERATIVE MERCANTILE INSTITUTION. WHOLESALE LIQUOR-DEALERS AND RECTIFIERS." His whiskey was not nearly so good as Howard's, but he got as much money for it; so what did he care about the quality?

More fortunate than either Mr. Moon or Mr. Badly, Mr. Howard returned from his mission; but he has ever since been an enemy to the Prophet, who, by the way, still runs the distillery.

Mention having been made of the President's "Improved Carriages," I think they deserve a more extended notice, coming, as they do, under the head of Brigham's sublime failures. He had purchased the contract for carrying the mails from Independence, Missouri, to Salt Lake City; so he decided to run an express between these two points, to be called "B. Young's Express," for the purpose of carry-

345 BUILDING CARS BY INSPIRATION.

ing passengers, freight, and the mails. He wanted the assistance of my father in preparing the train, and although the latter was very much averse to leaving his family again so soon after his return to them from his four years in England, yet he was, of course, overcome by the pressing eloquence of his leader.

It was very necessary that he should enter at once into some lucrative business, as his family was large, increased recently by the Prophet's orders; and when he informed Brigham of the necessity of instant and remunerative labor, he was informed that this would be the most profitable undertaking in which he could engage, and gave him to understand that he would be well remunerated for his services.

It is by this time a well-established fact among the Saints—taking his word for it merely—that Brigham Young knows how to do everything. Therefore no one will be surprised to learn that he understood all about wagon and carriage building, and nothing could be more natural than that he should produce plans representing the manner in which the carriage should be built. These designs, with the most minute instructions, covering several sheets of foolscap, were laid before my father, and he ventured to

suggest that there might be some slight alterations which would be for the better; but he was met with the sharp and abusive reply, that "there must not, on any consideration, by the least variation from this plan." Brigham insisted that it should be adhered to in every particular. He became very much elated, and made use of all his magniloquence in describing the ease and comfort with which passengers might cross the plains in one of his carriages, saying, "They will be just as comfortable as though they were at home in their own parlors."

Father said no more, but pocketed the plans, and started East with them, quite certain what the result would be. When he arrived in Chicago he presented the Prophet's

346 EXCUSE FOR A BAD "REVELATION."

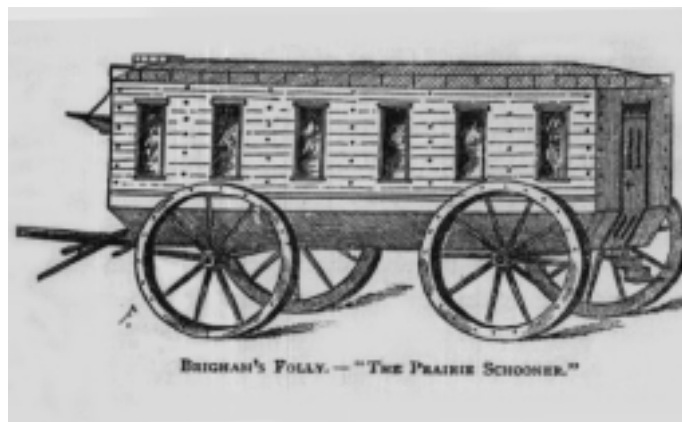
model to every carriage-maker in the city, and they only laughed very heartily over it. They said they had never seen anything like it, which was true enough, as it bore not the slightest resemblance to anything on the earth, or in the heavens above, or the waters beneath. It was most decidedly "unique and only." They all declined to undertake the work, knowing that it must prove a failure. Finally, however, a Mr. Schuttler, being anxious to secure the Utah trade, consented to try two of them, on condition that my father should render constant assistance, not feeling exactly safe to proceed in so important an undertaking without the aid of a Mormon who was supposed to know more about it than himself. The orders were to build fourteen carriages, besides a train of wagons. Schuttler's wagons being ordered by the Prophet, of course there was no difficulty about them.

When the two carriages were ready for transportation, they entirely filled a railway car. If my father had followed directions, and had the entire fourteen made, he must have chartered seven cars to convey them to the frontiers. These nondescript affairs were the amusement of all the passengers on the train. As they found no passengers at the frontiers, except "Uncle Sam's troops," the carriages were filled with freight; and I believe the wreck of one of them reached Salt Lake City the following year, after peace had been made with the government. The Prophet was satisfied with the two, and ordered no more built; his "revelation" had proved a great failure, and owing to the rebellion, the mail contract was taken from him. He laid the entire failure to the United States troops, although it would puzzle a person of less acute perceptions than he to discover how the one had anything to do with the other. When a "revelation" fails, there must be some excuse, some reason for it, and President Young is never at fault for one; whether a valid one or not, it seems to make little difference.

347 THE "PROPHET" PROFITS BY HIS FAULTS.

Those who were so fortunate as to see one of those carriages in its entirety, say that no one could form any idea of them without seeing them, and that the only way to get an adequate idea of the size would be to take the dimensions of a "Prairie Schooner," and multiply them by five.

The wagons proved a success, as they were loaded with freight for Salt Lake merchants, for which they paid



twenty-five cents a pound; and those wagons that came through with my father brought no less than five thousand two hundred and fifty dollars' worth of freight for the Prophet. It is a poor plan that does not enrich him; he seems, in some way or other, to make money out of his very failures.

After my father's recovery from his illness he presented his accounts for the Prophet's inspection, and expected an immediate settlement, and his promised pay; instead of which, he was quietly informed that his services were to be a gratuity to the church, and at the same time he was presented by the Prophet with a bill from the express company for bringing his trunk of clothing through.

While in Chicago, he had sent two hundred and fifty pounds of freight home for the family's use, and they would not let my mother have it until she had paid the full

348 MY FATHER MARRIES HIS SIXTH WIFE.

[note: this header does not seem to be accurate because there is not mention of the sixth wife in this part of the book.]

freight-charges. The clerks told her that "this was President Young's order, and they dared not disobey." Mother afterwards said that she believed the clerks saw the injustice of the whole proceeding, yet were powerless to do otherwise than according to their orders.

A man that had literally worn himself out in the service of Brigham Young could not be permitted to send a few of the necessities of life to his family, nor even a trunk

of linen, used on a journey for this man, without paying freight, and that when they came in wagons which he had helped build, and that gratuitously, for the aggrandizement of the church, or, to be more exact, of the man who was constantly crying, "Give, give," and was yet never satisfied. A man of our acquaintance, who had been similarly swindled, said, in referring to the subject, "Brigham Young would rob the King of heaven of His crown-jewels if he had the opportunity."

It was the unfortunate termination of this "business arrangement" with the Prophet that decided my mother to resume teaching again; but when my father was again in business, he was so urgent that my mother should return to Salt Lake, that, a little while before my sixteenth birthday, we went there again to live.

CHAPTER XXI.

GOING THROUGH THE "ENDOWMENT-HOUSE."— I TAKE THE MYSTERIOUS BATHS.

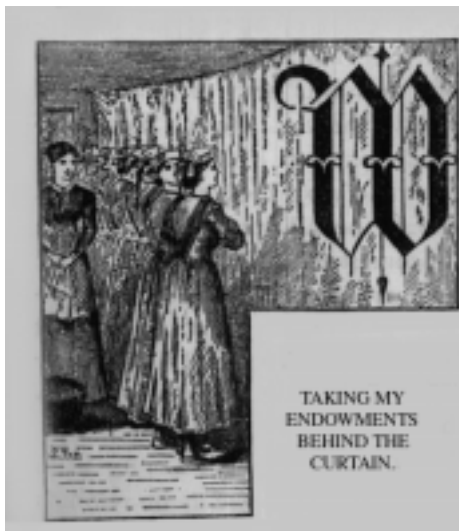
No Physic among the Saints.—I am taken Sick.—Herber C. Kimball recommends "Endowments."—How Brigham Murdered his little Granddaughter.—The Prophet wants a Doctor.—Being "administered" To.—I am Re-baptized.—Receive my Endowments.—How Saintly Sins are Washed Away.—Undignified Conduct of Elders.—The Order of Melchisedec.—How I was "Confirmed."—To become a Celestial Queen.—I go down to the Endowment-House.—The Mysterious Ceremonies Described.—The Veil at last Lifted.—The secrets of the Endowment-House Exposed.—I enter the Bath.—Miss Snow Washes Me.—She Anoints Me All Over.—I dress in a Bed-gown.—The "Peculiar Garment" of the Saints.—What the Mormon Girls do about It.—"Going through" without a Husband.—"A Great Shouting for Sarah!"

WHEN I was about sixteen years old, I was very ill, and my mother, her fears for the life and welfare

of her only daughter always on the alert, became very anxious, and, indeed, almost ill herself in her concern for me.

According to Mormon custom, I was "administered to" by the anointing and laying on of hands, but all to no avail. Bishop

Taft, the one who had baptized my in my childhood, Isaac Groo, the Bishop's counselor, and Elder Samuel Hardy labored earnestly and long, and "wrestled in



prayer" over me, all to no avail. I grew worse, rather than better, and my family feared I should fall into pulmonary consumption.

The idea of employing a regular physician seemed never to occur to any of them. Indeed, at that time it was considered the surest sign of a weakening of faith to resort to medical aid, and no Mormon in good standing would ever entertain the suggestion for a moment. Latterly, however, a great deal of this nonsense has been done away with, under the subtle Gentile influence that is working throughout Utah, in Salt Lake City more especially, and some of the young Saints are actually studying for the medical profession. Brigham used to denounce physicians in the most wholesale manner in the Tabernacle, and declare that they should never enter heaven, but that he would himself close the doors against them.

He was so bitter at that time that he would allow none of his family to employ medical aid in any emergency. A little granddaughter of his, a child of one of his daughters, took some poison that her mother had prepared to exterminate rats with. Brigham was sent for, and when he arrived he found a physician there, preparing to administer to the child in the usual manner. Her rudely turned him out of doors, saying that he would care for the child himself; that no doctor should be allowed to worry her; and his "care," as usual, consisted of the laying on of hands—not a very energetic or efficacious mode of treating a poisoning case. The agonized parents dared not interfere, and in a few moments their child died before their very eyes, in the most terrible agony and distress, an innocent victim of the Prophet's egotism and bigotry.

That was Brigham Young well. Brigham Young ill is another person. In his variableness of opinion he reminds one very forcibly of the dignitary treated of in the somewhat profane epigram—

351 DOCTORING THE PROPHET!

"The devil was sick;
The devil a monk would be:
The devil got well;
The devil a monk was he."

Whenever he has any ailment, a doctor is summoned at once; and during his illness, a little over a year since, he employed at least a half a dozen, keeping them in constant consultation, so great was his terror, and so absolute his horror of fatal consequences.

But when I was ill, the Prophet was in the best of health, and was indulging in the bitterest invectives against

physicians and all who employed them; and my mother, great and all-pervading as her affection was for me, and anxiously troubled as she was concerning my restoration to health, would have been shocked and grieved beyond measure, had any one proposed to her to seek medical advice concerning my condition. I was “in the hands of the Lord,” and I was to be left there, for Him to do with me as He would.

When it was found that being “administered to” did no good in my case, Herber C. Kimball advised that I receive my “Endowments,” promising that then I should surely be fully restored to health. This was considered as a very great favor, since, outside of Brigham Young’s and one or two other official families, no young persons are given their Endowments. My mother was overjoyed, and considered the bestowal of this honor a special interposition of Providence on my behalf. As a matter of course, I shared her feelings most fully. I had always been taught to anticipate the time when I should receive my Endowments as the most important epoch of my religious life, when I should be taken fully into the bosom of the church.

It was necessary, in order to receive these rites, that I should be re-baptized. Remembering my childish experience, and the terror which I suffered, I must confess that I



352 I AM DIPPED AGAIN.

dreaded, in my weakened state of health, that portion of the ceremony, and I grew quite nervous over it before the day arrived on which that rite was to be performed. I was reassured on one point, however. The pond experience was not to be repeated, but I was to be baptized in the Twelfth Ward font, which made it seem much less formidable, and divested it of half its terror.

On the day appointed I was taken to the Twelfth Ward meeting-house by my mother, where we met Isaac Groo, who was to baptize me. I was half frightened, and wholly awed, and very nervous; but my ardent desire for the reestablishment of my health gave me a sort of bravery

and endurance, so that I was calm, and behaved myself very well, considering the unnaturally excited state which I was in.

The ordinance of baptism, as administered by the Mormons, does not differ very materially from that of the Baptist churches. It is always by immersion. Nothing else is ever considered efficacious. It must be a literal “watery burial,” and a resurrection therefrom. The officiating elder, with his candidate for the rite, repairs to some place which has been previously appointed, and where there is a sufficient quantity of water to immerse the entire person. Not

353 WATERY!

the least portion of the body must be left above the purifying fluid, else it could not be termed a “perfect burial with Christ.” In the early days it was necessary to perform this ordinance in the open air, in some river or pond; but lately fonts have been built in most ward meeting-houses, so that it can all be done under cover, and there is less danger of suffering ill results from exposure.

The elder officiating takes the candidate by the hand and leads him—or her, as the case may be—down into the water, until a sufficient depth is attained; he then raises his hand, and, calling the person by name, commences the ceremony as follows: “Having authority given me of Jesus Christ, I baptize you in the name of the Father, and the Son, and the Holy Ghost. Amen.” He then plunges the candidate under the water, bringing him forth into the newness of life, and fully prepared to enter upon a series of ordinances, all of which are attended with covenants calculated to bind the person more strongly to the church.

Following the baptism come the confirmation, or the laying on of hands for the reception of the Holy Ghost. It is usually administered directly after the first rite, and at the same place; but I was so ill and weak that I was taken directly home, and the elders came there to confirm me. They were Bishop Taft and Isaac Groo, and they certainly gave me every cause to be thankful to them for the prodigality of their promises. I certainly never have had occasion to be grateful on account of their fulfillment.

In the Church of Latter-Day Saints the “Melchisedec” and “Aaronic” priesthood are authorized to perform the ordinance of baptism, but the latter has no power to administer in spiritual things. Hence only a priest after the holy order of the Son of God, or the order of Melchisedec, can perform the ordinance of confirmation, or laying on of hands for imparting the Holy Ghost, which is to lead the newborn Saint into all truth, and teach him the

things to come; thus protect him from all falsehood and imposition,

354 RECEIVING GIFTS AND GRACES.

and placing him in the most perfect state of progression which, if real, would be a state of the highest felicity and most assured salvation.



Two or three elders lay their hands upon the head of the person to be confirmed, one of whom acts as a mouth-piece for the rest, and pronounces the blessings and promises, generally exhausting his full list of mercies upon him whom they are receiving into full Sainthood. There are two essentials in this ordinance which are never omitted—"I confirm you a member of the Church of Jesus Christ of Latter-Day Saints," and, "I also confer upon you the Gift of the Holy Ghost."

Oftentimes the elder becomes so thoroughly filled with inspiration that he cannot cease his blessing until he has sealed the young Saint up to eternal life, with a perfect assurance that he shall "inherit all the blessings of Abraham, Isaac, and Jacob, with a fullness of the holy priesthood after the order of an endless life;" thus placing him beyond the possibility of falling from grace or missing the celestial gate: though he may wander from the fold and become bewildered in fogs and darkness, yet in the consummation of his mission to earth he will find his way back to

355 GOING TO THE ENDOWMENT-HOUSE.

the fold of Christ; and as it is supposed that the Word of God, spoken by the mouth of His servant, cannot fail, will inherit thrones, principalities, and dominions, by made King and Priest unto God and His Christ, and reign upon the earth.

The person, having reached this high plane in the kingdom of God on the earth, is considered properly pre-

pared to receive the higher and holier ordinance, which are to be kept entirely secret, and are accompanied by the strongest and most binding covenants, which cannot be broken without incurring the severest penalties.

I was promised everything that I could wish; indeed, I was quite overcome by the magnitude and number of special blessings that was promised me. First of all, as that was my most earnest desire, I was to have perfect health bestowed upon me at once. I was to go on "from grace to glory," in full saintship, and my last days were to be better than my first. I am glad to say that this portion of the blessing promises to be fulfilled, although by no means in the manner that was intended when the blessing was bestowed. I, of course, could not be a King or Priest, but I should be "Celestial Queen," with all the glory, emoluments [**payments**], and perquisites which attend that very exalted, but somewhat mythical, position. Having thus settled my future to their evident satisfaction, they left me fully prepared to receive my Endowments.

I was now all eagerness to receive my Endowments. If the first step could have so sudden and marked an effect on me, what would not the greatest, the most important step of all, do for me! My faith in it and its virtues was almost sublime. I could scarcely wait for the next day to come—the day that had been appointed for me to enter into the full fellowship of the church, the full glory of the Lord, and the eternal heirship to heavenly things.

The morning came, however, and, with a heart filled with hopeful anticipation, I took my way to the Endowment-House [carrying a lunch and my Temple-robcs, which had



356 PREPARING FOR THE CEREMONY.

to be specially prepared for this occasion], where, in the absence of a regular Temple, the rites were performed. I expected something solemn and awful; something elevat-

ing to the spirit, and ennobling to the mind. How I was disappointed, everyone who has entered the Endowment-House with feelings similar to my own will understand. In place of the awe, which I expected to find the rites endowed with, they were ridiculous and farcical in the extreme.

I have heard persons speak of the solemnity of their feelings on the occasion of taking their Endowments, but, with all respect to their truthfulness, I am always incredulous in the extreme. I think either their imagination must have got the better of their common sense, or they could have had very little of the latter commodity to begin with, else they would have seen through the very thin tissue of absurdities which they are obliged to witness with unmoved features, for to laugh in the Endowment-House would be the most fearful sacrilege. For my own part, I was in a most uncomfortable frame of mind. I wanted to laugh; everything seemed so ridiculous; and yet all the while I was conscience-stricken at my own levity. I thought it must be my own wicked heart, and not the rites themselves, and

357 OFF WITH OUR SHOES!

I was constantly upbraiding myself for lack of spiritual grace; and yet I could not alter my feelings in the least. The only thing that in any degree overcame my disposition to laugh, was the horror at the oaths which I was obliged to take. They were fairly blood-curdling, they were so awful; and even now a shudder runs through my whole frame as I recall them.

The Endowment rites are nothing more nor less than a drama, founded partially upon the Bible, but more upon Milton's *Paradise Lost*. It represents the Creation, the Fall, and the final Restoration of Man to his first glory. To speak in stage parlance, the "different lines of business" are taken by the leaders of the church, who always sustain the same characters. The following is a list of the *dramatis personae* at the time that I took my Endowments: —

ELOHIM *or Head God*—Brigham Young.
 JEHOVAH—Herber C. Kimball.
 JESUS—Daniel H. Wells.
 MICHAEL *or Adam*—W. C. Staines.
 SATA—W. W. Phelps.
 APOSTLE PETER—Orson Pratt.
 APOSTLE JAMES—John Taylor.
 WASHER—Erastus Snow.
 CLERK—David O. Calder.
 EVE—Miss Eliza R. Snow.
 TIMOTHY BROADBRIM *a Quaker*—Wilfred Woodruff.
 DEACON SMITH *a Methodist*—Orson Hyde.
 PARSON PEABODY *a Presbyterian*—Franklin D. Richards.
 ELDER SMOOTH-TONGUE *a Baptist*—Phineas H. Young.

FATHER BONIFACE *a Catholic*—George A. Smith.

When I entered the Endowment-House, I was made, first of all, to take off my shoes, for the place was too holy to be desecrated by outside dust. Having done this, I gave my name and age, the names of my parents, and date of baptism and confirmation, to the officiating clerk, who entered them all in a large book. Several other persons of both

358 SISTER, PASS ON!

sexes were present, and after all had been similarly catechized, and their answers noted, we were asked to produce our bottles of oil—for we had been instructed, among other things, to bring with us a bottle of the best olive-oil: these were taken from us; our bundles of clothing were handed to us again, and we were told to "pass on."

We entered a large bath-room, which was separated in the middle by a heavy curtain, for the purpose of dividing the men from the women. The men passed to one side of the curtain, the women to the other. In our room were several large tubs filled with water, and Miss Eliza R. Snow and two or three other women were in attendance. I was received by Miss Snow, who placed me in one of the tubs, and washed me from my head to my feet, repeating certain formulae to the effect that I was washed clean from the blood of this generation, and if I remained firm in the faith, should never be harmed by any of the ills that beset the world, and which soon were to be showered in terrible profusion upon the earth. Plagues, pestilence and famine should cover the earth, and be let loose in its every corner, but I should be passed by unscathed, if I was true to my religion—the only revealed religion of God. After I had been wiped dry, she proceeded to anoint me with olive-oil. As she did so, she repeated, solemnly—

"*Sister*, I anoint your head, that it may be prepared for that crown of glory awaiting you as a faithful Saint, and the fruitful wife of a priest of the Lord; your forehead, that your brain may be quick of discernment; your eyes, that they may be quick to perceive the truth, and to avoid the snares of the enemy; your ears, that they may be quick to hear the word of the Lord; your mouth, that you may with wisdom speak the words of eternal life, and show forth the praise of the immortal gods; your tongue, to pronounce the true name which will admit you hereafter behind the veil, and by which you will be known in the celestial kingdom. I anoint your arms to labor in the cause of righteousness, and your hands

to be strong in building up the kingdom of God by all manner of profitable works. I anoint your breasts, that you may prove a fruitful vine to nourish a strong race of swift witnesses, earnest in the defense of Zion; your body, to present it an acceptable tabernacle when you come to pass behind the veil; your loins, that you may bring forth a numerous race to crown you with eternal glory, and strengthen the heavenly kingdom of your husband, your master, and crown in the Lord. I anoint your knees, on which to prostrate yourself, and humbly receive the truth from God's holy priesthood; your feet, to run swiftly in the ways of righteousness, and stand firm upon the appointed place. And now I pronounce your body an acceptable temple for the indwelling of the Holy Spirit."

As may be imagined, I was literally besmeared with oil from my head to my feet. I breathed it, smelled it, tasted it; it ran into my eyes, and made them smart fearfully, and dripped in any but an agreeable manner from my hair. I was fairly saturated with it; was cognizant of nothing else; and I was so nauseated from it that I could scarcely go on with the ceremonies. I got a distaste for it than that I have never got over, and to this day even the sight of it makes me ill.

After washing and anointing, I was given a garment which I was told to put on, and charged, after once assuming it, that I must never leave it off. When it became necessary to change, I must take off one side, then put the fresh one in its place; then I could drop the soiled one altogether, and get the fresh one on as soon as possible. So long as I wore it, I was free from danger, and even from death. Disease should not assail me, and neither shot nor the assassin's knife should have power to harm me; all should be turned one side. Every good Mormon wears this garment, and is very superstitious about allowing it off. It is said that Smith never would have been killed had it not been that he left off this charmed garment when he went to

360 "POMPS AND VANITIES" OF THE MORMON GIRLS.

Carthage. Had he allowed it to remain of, the balls of the murderers would have been utterly powerless to harm him.

There is nothing elegant about this garment; on the contrary, it is quite ugly, and the young Saints who assume it dislike it terribly for its plainness and awkwardness. In shape, it is like a child's sleeping-robe, with the waist and drawers combined, and reaches from the neck to the feet. It is of white, bleached muslin, and untrimmed. Latterly, some of the younger daughters of Brigham Young, and other young ladies of the Mormon *bon ton*, have instituted a reform, and, to the horror of the older ones—who are not

given over to the "pomps and vanities," &c.,—have had their garments cut shorter, low in the neck, and short-sleeved, and elaborately trimmed. Of course the majority of the people, who have known of this innovation, have been terrible scandalized; but all to no avail. Mormon girls, like girls of the world, object to making guys of themselves; and neither "counsel" nor ridicule can affect them when once their minds are made up on the subject of dress. They will suffer for that what they will not for their religion.

Mine, of course, was made after the true orthodox fashion. Over it I wore a white night-gown and skirt, and on my feet white stockings and white linen shoes. My Temple robe was the last to be donned. It is a long, loose, flowing robe of homespun linen, falling to the ankle, and at the top plaited into a band, which passes over the right shoulder, and is fastened under the left arm; it was girdled by a white linen belt: the cap, which accompanies it, is a simple square of linen, or muslin, gathered in one corner to fit the head; the remainder falls down over the back of the head, like a veil.

While all this washing and robing was going on, on one side of the curtain, the same things were being done on the opposite side. I suppose we could hear the murmur of

361 SHOUTING FOR SARAH!

voices and the splash of water; but everything was quiet and subdued, and the most perfect order reigned.

When we were all ready, a name was secretly given to each one of us, which was the name by which we were to be known in the celestial world, and which was to be told only to the man who should take us through the veil. If a woman was married, her husband took her through; if not, some brother kindly performed the office for her, and he was rewarded for his kindness by having the young Saint's celestial name whispered confidently in his ear. I was not married; so Elder Samuel Richards took me though, and I told him my name—and, by the way, he was the only person who ever knew it until after my apostasy, as I never told it to either of my husbands.

It is believed that as the husband has to "resurrect" his wife by her Endowment name, so it is rather necessary that he should know it. Consequently, when he is sealed to her, she is permitted to whisper her name to him though the veil, and after that it must be spoken no more between them until he shall call her by it on the morning of the final resurrection. If the Mormon doctrine were true, there would be a mighty shouting for "Sarah" at that time, as every person whose name I have heard was always called the same. It was the name that was given me, and I have known many others who received it. It certainly will make the husband's work at that time much lighter, since he need call but once to summon his entire family.

CHAPTER XXII.

WE CARRY ON THE ENDOWMENT DRAMA.—I AM FULLY INITIATED.

In the Endowment-House.—How the “Kings and Priests” appeared in their Shirts.—The poor Fellows “feel Bad!”—The “Gods” hold a *conversazione*.—Michael is sent down to Earth.—The “Tree of Life.”—How Raisins grew instead of Apples.—Not good to be Alone.—The Rib abstracted and little Eve made.—The Devil dressed in “Tights.”—John D. Lee once a Devil.—Eve’s Flirtation.—She eats Forbidden Fruit.—Tempts her Husband.—Fig-leaves come into Fashion.—We hide in Holes and Corners —The Devil is Cursed and we are Lectured.—The Second Degree.—Story of a Pugnacious Woman.—The Terrible Oaths of the Endowment-House.—Pains and Penalties.—Signs and Grips.—“Goodbye!”—Brother Herber gives me Advice.

AFTER our names had been given us, Miss Snow announced that we were ready, in answer to a question from the other side of the curtain. We were arranged in a row facing it, when it was suddenly withdrawn, and we were standing face to face with the men.



THE DEVIL OF THE ENDOWMENT-HOUSE.

The sight that met our eyes was very funny, and I had all I could do to keep my features decently straight. I looked out from under my eyelids, for I did not dare give a good, square, honest look; it would have been altogether too much for my gravity; but from my stolen looks I found that the men, over their new gar-

363 THE “KINGS AND PRIESTS” IN THEIR SHIRTS.

ment of protection, wore a shirt only. On their feet were white socks and white linen shoes. The cap was of white linen, in shape exactly like those worn by stonemasons, and tied by a knot in front. They were certainly no more

beautiful in appearance than we women, and, as is generally the case in embarrassing circumstances, were much less at their ease.

We were all conducted into another room, where we were seated opposite each other. We remained quiet for a few moments, getting used to the situation and our clothes, I suppose. Suddenly the silence was broken by voices in conversation. The persons who were carrying it on were concealed; but by listening intently we discovered that it was Elohim in conversation with Jehovah, and he was describing the creation of the world. His description was taken mainly from the first chapter of Genesis. The Gods then decide to visit the earth and see the works of their hands. This they do, and seem quite satisfied with the results of their labors; but they decide that it is necessary to place a ruler over the brute creation, since they must be governed and brought under the control of a superior order of intelligence.

The Gods continue their discussions, and Michael the Archangel is called and given control of “the earth and all that therein is.” The brute creation is to be subject to him; the fruits of the earth shall yield abundantly for his sustenance. Of these he is free to partake, with one single exception: he shall not eat of the fruit of a tree which stands in the middle of the garden.

This tree is represented by a small evergreen, on the branches of which are tied apples, raisins, oranges, or bunches of grapes, as may happen. The fruit on the occasion of my passing through was raisins.

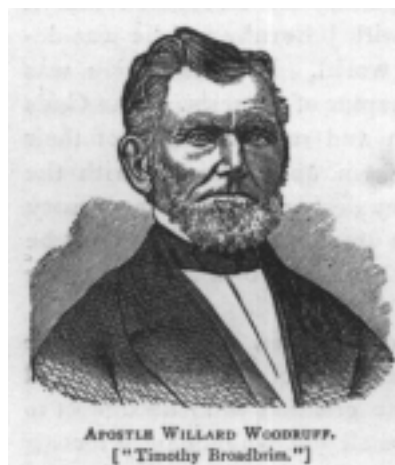
Michael—or Adam, as he is now called—finds his new abode rather a lonesome place, in spite of its beauty; and even the knowledge over all about him does not

364 THE RIB ATTACHED—LITTLE EVE MADE.

prevent him from longing for companionship. The Gods, too, decide that it is not good for him to be alone; and as there is nothing on earth that is sufficiently near an equality with him to be admitted to an intimate friendship, it is determined to give him a companion created specially for him. A profound slumber falls upon him, and we were all told at that time to feign sleep also, which we did. Elohim and Jehovah then make their first visible appearance, and go through the form of taking a rib from Adam’s side, and on the instant appears Eve, in the person of Miss Eliza R. Snow.

At this point we were told to wake up, and instantly every Adam present appropriated to himself an Eve, and, led by the chief Adam and his bride, we all marched about, looking at our new kingdom and marking all its beauties. It was then that Adam became separated from Eve, and wandered off by himself, very much after the fashion of husbands of the present day; and while he was away, Satan entered and commenced a desperate flirtation with the coy

and guileless Eve. The Garden of Eden is represented by painted scenery and furnishings.



It requires some imagination to invest this place with all the beauty that is supposed to have belonged to the original garden; but as it is the best Eden that can be provided, we, like all the rest of the Saints, were obliged to be content with it. Satan was for many years represented by W. W. Phelps, who has re-

cently died. Much to his own surprise and great chagrin, he saw his end

365 A FIRST-RATE DEVIL.

approaching; for he had always claimed to be immortal, and on a seal-ring which he wore while in the Endowment-House was inscribed the blasphemous legend—

“The Lord and I
Shall never die.”

I do not know who has succeeded him; but I know that in the Temple at Nauvoo, John D. Lee used frequently to assume the character, and I have heard old Mormons say that “he made a first rate devil.” I think no one who has watched his career will doubt that. Since, however, Brigham has recently cut him off from the church, it is hardly probable that he will ever again be able to make his appearance in his old character at the Endowment-House.

Satan was dressed in a tight-fitting suit of black, slashed with pink, pointed shoes, helmet, and a hideous mask. His costume, with the exception of the mask, resembled very closely the dress always worn by the stage Mephistopheles. I think he must have had different costumes, since it has been described several times, and the descriptions have varied in every case.

Eve seemed decidedly pleased with his attentions, and prattled onto him in artless gaiety. He, in turn, showed her the tree of the forbidden fruit, and tempted her to taste it. She did taste it, and finding it pleasant, offered it to Adam, who, by the time the mischief was done, returned to look after his wife. It required but a little coaxing on her part to induce him to take the fruit, and he also found it agreeable. At this juncture they seemed to discover their condition of supposed nudity, and instantly they produced

white linen aprons, with fig-leaves stitched upon them, and proceeded to put them on. All the rest of us did the same.

The pattern of this apron, by the way, was said to have been given to Joseph Smith by revelation. It was a square of white linen, measuring about eighteen inches, on which

366 FIG-LEAF FASHIONS.

were to be sewn nine fig-leaves cut from green silk. Those who first took their Endowments had their aprons made after this model; but there were afterwards many inventions sought out for improving the Lord’s pattern, one of which was to paint them. Over these painted aprons fancy fairly ran riot. The borders would be whatever color the person making them might choose, and were red, yellow, or blue, as the caprice dictated, with white centers filled with green leaves. The shape of these leaves was as varied as the people who wore the aprons. Some resembled the oak leaf, some the fig, a part the burdock, and others were like nothing else that ever was seen under the sun. a company going through their Endowments thirty years since, presented, it is said, a decidedly fantastic appearance. After trying every conceivable mode of making the aprons, they have settled down to the “revealed pattern” as the best every way.

After the aprons were on, the voice of Elohim was heard calling Adam; but he was afraid, and hid himself with Eve. All the rest of us were supposed to follow their example, and there was a most undignified scurrying behind sofas, chairs, or any other article of furniture that was convenient. It was like nothing so much as the old game of “hide-and-seek,” and it was a rare piece of fun to see men and women scudding in every direction about the room. It was like a good old-fashioned frolic to me, and I actually laughed aloud, much to my discomfiture and Herber Kimball’s horror, who reproved me afterwards, and told me it was very wrong. “For,” said he, “these things are sacred, and make me feel as solemn as the grave, and I can scarce refrain from shedding tears every time I see them.”

I was properly penitent, but I know I thought at the time how very easily Brother Kimball was moved.

The devil was then cursed, and he fell upon his hands and knees, and wriggled and hissed in as snake-like a manner as possible; we were all brought out from our several

367 FIRST DEGREE.— THE DEVIL IS PUT TO FLIGHT.

hiding-places, the curse was pronounced upon us, which doomed us to leave the beautiful garden, and earn our bread



by the sweat of our brows. We were then driven into another room, which was called the world; and then we had taken our "First Degree."

We found the world a very bewildering place. We were drawn hither and thither, and tossed about by every conflicting wave of circumstance. Our friend, the devil, did not leave, but was our constant visitor, urging us to new deeds of sin. We were waited upon by representatives of the different sects, each descanting upon his peculiar plan of salvation, and its advantage over all the rest. The Quaker advocated his non-resistance doctrine. The Methodist gave a graphic, but not very refined description of the future torments of those who did not take his road to heaven. The Presbyterian gave his belief in foreordination and election in the very terse lines—

"You can if you can't;
If you will you won't;
You'll be damned if you do;
You'll be damned if you don't."

The Baptist expatiated upon the virtues of immersion and close communion, and insisted upon predestination as the principal basis of religion; the Catholic called for observances of fasts and prayers to the Virgin Mary. Each grew more clamorous in recommending his special creed, and the discussion waxed fast and furious, even the peaceful Quaker shouting his "good will to men" with a red face, an angry voice, and excited manner, when Satan entered, filled with delight at the disturbance, and urging them on to renewed contention.

Then the apostles began to visit the earth, and comfort its afflicted tenants with plans of the true, revealed religion that was to be their salvation. They put the devil to flight, and the representatives of the "false religions" cowered and shrank away before the truth which they brought.

368 THE MYSTERIOUS OATHS AND SIGNS.

We were then given certain signs, passwords, and grips, arranged in a circle, and told to kneel; the women were also required to cover their faces with their veils; then we were bidden to raise our right hands heavenward, and take the path of implicit obedience and inviolable secrecy. The women promised entire subjection to their husbands' will; the men that they would take no woman as a wife without the express permission of the priesthood. We all promised that we would never question the commands of our authorities in the church, but would grant them instant obedience; we swore also to entertain an everlasting enmity to the United States government, and to disregard its laws so far as possible; we swore that we would use every exertion to avenge the death of our Prophet Joseph Smith

and his brother Hyrum upon the Gentile race, and to teach our children to foster this spirit of revenge also; and last of all, we swore never to reveal the mysteries of the Endowment House.

The breaking of this latter oath was to be followed by the most horrible penalties; torture of the most excruciating kind was to be inflicted upon anyone who should disregard this oath—his bowels should be torn from him while he was yet alive; his throat should then be cut from ear to ear; his heart and his tongue cut out; and in the world to come he should inherit eternal damnation. There should be, nor could be, no chance of salvation for him.

These promised penalties are by no means mere forms of words, given merely to add impressiveness to the ceremony. The "Blood-Atonement" shows that they are carried out, and hundreds of cases could be cited in addition to those already given, to prove that the Endowment-House penalties are by no means dead letters in the Mormon Church law. The cutting of every Gentile and apostate throat, and the "sending to hell across lots," that have been so openly and emphatically urged from the stand by Brigham Young and

369 THE SECRET OF THE VEIL.

others, is only a public expression of the mysteries of the Endowment oaths.

Brother Heber endeavored to add weight and emphasis to this horrible rite by delivering a discourse to us on the duty of keeping quiet, even to our husbands or wives, on the subject; from the time we left the room we were in, the transactions therein must not be mentioned, or even hinted at, to anyone. He then entered upon a dissertation of the glories of the Celestial Kingdom, and fairly outdid himself in coarseness and vulgarity. It was then announced to us that the talk finished the ceremony of the "Second Degree," and we were told to enter the next room, for the purpose of having the "Third Degree" of the Order of Melchisedec Priesthood conferred upon us.

In this room a portion of the scenes of the last were repeated: the devil encouraged the ministers of the conflicting denominations to visit the new inhabitants of earth, and urge their religion on them once more. The apostles stop the proposed visit, and explain still further the doctrines of the true faith; they organize a new church, which is, of course, the "Church of Jesus Christ of the Latter-Day Saints." Our Temple robes were changed; resting afterwards upon the left shoulder and fastening under the right arm—which was a sign that we were now received into the true church, and subject to the will of its leaders. Another grip was taught to us, and we then received the "Third Degree," and were ready to "pass through the veil."

The men, of course, went through first, and they

were permitted then to take us women through.

The room we were in was divided by a muslin partition, in which was a door; in this door was a hole just large enough to pass the hand through, and over this hole was a curtain of muslin—which was supposed to represent “the veil”—were invisible to us, although they could see us distinctly.

370 WHAT THE WOMEN WHISPERED TO THE MEN.

A man approached the door as if seeking admittance, and the Apostle Peter, appearing at the opening, asked who was there and what was wanted. He was told that some one wished to enter. The applicant was told to come near, and, as he approached, hands came through the opening in the door, and cut a mysterious mark on each breast of the man’s garment, another over the abdomen, still another over the right knee. The garments of all the applicants were treated in the same mysterious manner, and the women were told to copy them in their own when they went home. It was also commanded them that whenever other garments were made, these marks must be placed on them.

After the garments had been cut, the applicant for admission gave the last grip which had been taught them, through the slit in the partition, and whispered his or her new name to those behind who were waiting to hear it, and was then permitted to go “behind the veil.” The women were then taken through, the married ones by their husbands; I, as I have before said, by Elder Samuel Richards, brother of Apostle Franklin D. Richards, of Hand-Cart memory. Several remained to be sealed, but as I had not that ceremony to go through, I was permitted to go away.

I was perfectly exhausted by what I had passed through, and quite dissatisfied. It was so different from what I expected that I was saddened and disappointed by it all. My feelings of the morning had undergone a most radical change. I was no longer buoyed up by the enthusiasm of religious fervor; that had died away, and I was as hopeless and apathetic as I had before been eager and buoyant.

I was too tired to go home at once; so I went to Herber Kimball’s to rest. When he returned from the Endowment-House he found me there, and he asked how I felt since I left the House; if I had found peace and help. I told him no; that I felt worse, if possible, than ever. It was then that he reproofed me for the levity which he had seen me show, and told me he feared I did not take my Endowments

371 HOW TO BURY A SAINT.

in the right spirit. I began to think that that might be the

case, and that the fault lay with me and my understanding, and possible the ordinance was not such a farcical proceeding as it had seemed to me; and I took the reproof so humbly and with such good grace, that Brother Herber grew absolutely hopeful for me.

It is claimed that the mysterious rites were taken from Masonry, and that the Endowments are a direct outgrowth of the secret society. Brigham Young delights, I know, to speak of it as “Celestial Masonry,” but I am very sure all good Masons would repudiate it and its teachings.

In regard to the oaths of secrecy which I took at that time, I do not consider that I am doing anything wrong

in breaking them; I am sure I shall in no way be held accountable for so doing. I took them because I felt that I must. I did not know what I was promising until after the oath was given me, while I listened with uplifted hand. I was bound to secrecy, but I feel that right and justice demand that I shall break these bonds. I con-



sider it a duty to expose, as far as I possibly can, the wickedness, cruelty, blasphemy, and disloyalty of the leaders of the deluded Mormon people.

All Mormons who have received their Endowments are buried in their robes—caps, shoes, apron, and all. It is held necessary in order to insure their entrance into the Celestial Kingdom. One of the authorities in the church was once asked what would become of the Mormon children who should die before they were old enough to receive their

372 HOW BAPTISTE “DISAPPEARED.”

Endowments, and consequently were buried without the robes.

He replied that their parents, or whoever had the power of resurrecting them, must prepare the clothing, and when their dead came out of their graves they were to clothe them with the sacred robes.

A few years since a man named Baptiste was discovered robbing the dead of their garments, and as a matter of course the greatest excitement prevailed. He was immediately “made away with,” his house searched, and a large number of robes discovered. Some said that he was put on a little island in the lake, and left to perish. Others said that Porter Rockwell looked after his interests. But certain it is

that he “disappeared,” and was never seen again. The garments were identified, and the friends of the dead began taking up the bodies and replacing the robes. Brigham ordered them to desist, telling them that “under the circumstances their friends would be taken care of in the resurrection;” so most of the robes were never restored.

CHAPTER XXIII.

THE PROPHET MAKES LOVE TO ME.—I HAVE OTHER VIEWS.

The Prophet Casts his Eye on Me.—He Objects of My Beaux.—“A Low Set Anyway.”—I Didn’t Want to Marry the Prophet.—He Considers Himself an Irresistible Lover.—My First Drive with the Prophet.—I join the Theatrical Corps.—How We “Got Up” our Parts.—How “Fun Hall” was Built.—The Prophet Erects a Theater out of Temple Funds.—How Julia Deane, the Actress, Fascinated the Prophet.—How Brigham Cheated the Actors in his Theater.—The Girls Grumble over their Scanty Fare.—They Want Something Good to Eat.—My New Beau.—Love at First Sight.—I am Engaged to My First Husband.

SOON after I took my Endowments, Brigham Young showed his consciousness of my existence. He had always seen me frequently, but had regarded me and treated me as a child. He seemed suddenly to realize that I

had grown to be young lady, and the first intimation he gave of it was by interfering with my beaux.

L i k e most girls of my age, I was very fond of gay society; liked honest admiration and atten-

tion; and I should like to know what a girl of seventeen does not, whether she be Mormon or Gentile?

I was at that time quite intimate with Emmeline Free’s children, and I knew nearly all of the rest of Brigham Young’s

374 “A LOW SET ANYWAY!”

children; but Emmeline’s were nearer my own age, and circumstances had thrown us more together. Emmeline had a

younger brother, Finley Free, who was at one time a great friend of mine; indeed, as many boys and girls before us have done, I suppose we fancied we were in love with each other. Finley was a jolly fellow, full of fun, and we agreed capitally. Emmeline used to throw us together in every possible way,—for, I suppose, like most women of a somewhat romantic turn of mind, she was fond of matchmaking, and having no other convenient couple at hand, she amused herself with us.

Brigham saw me often at Emmeline’s, and twice at the theater, always with Finley Free. He was always very pleasant to me, and I quite liked him, until one day he went to my mother, and told her that he wished her to stop my going about with Finley Free; that I ought not to have anything to do with “those Frees;” they were “a low set anyway,” and didn’t amount to anything, either the boys or girls—a rather peculiar remark for him to make, when his favorite wife at that time—for that was before the reign of Amelia opened—was one of those selfsame Frees of whom he spoke so contemptuously to my mother.

Of course I didn’t like this interference at all, and I considered myself quite a martyr to the Mormon priestly rule. I expressed my opinion of the Prophet very freely, and, I have no doubt, very foolishly, and I spoke of him in a manner that fairly horrified my mother, who considered me nearly as profane and blasphemous as if I had found fault with the overruling of Providence. The Mormon people bow as humbly, and say as resignedly, “Thy will, not mine, be done,” before a fiat of Brigham Young’s as they do before a mysterious dispensation of the Lord’s; and I honestly believe they would dare question the justice of God sooner than that of Brigham Young. The latter holds them so completely, body and soul, that they shrink before his displeasure in absolute terror, and regard religiously his every slightest wish.

375 “THAT HATEFUL OLD THING!”

All the girls of my acquaintance knew of the trouble, and, naturally enough, all sympathized with me; and a more rebellious set of morals was never seen. We indulged in the most incendiary talk, and turned the torrent of our wrath especially against polygamy. One girl suggested that, as the old men always interfered with the girls’ “fun,” it was more than likely that it was because they wanted them for themselves; and ended by turning to me, and saying, “Perhaps Brother Brigham means to marry you himself.”

“But he won’t,” said I, angrily; “I wouldn’t have him if he asked me a thousand times—hateful old thing.”

My spirit was warmly applauded by my auditors, and we all entered into a solemn compact, then and there, never, *never*, to enter polygamy. How fortunate it was that



MY FIRST APPEARANCE IN BRIGHAM'S THEATRE.

our futures were unrevealed to us! I look back now to that time, and then think of the girls as they are today—most of them polygamous wives—hating the bondage in which they are held, yet wearing their galling fetters with a hopeless sort of patience, that is, after all, only silent endurance; for it would avail nothing if they should cry out in despair and desperation; they would only be treated with greater neglect, insulted oftener and more openly, or else held up to public ridicule by their religious leader, to whom the unhappy husbands of these complaining wives—women who dared to be wretched when Mormonism declared they should not—had related their domestic grievances.

It may seem rather strange that such a simple affair as a school-girl's indignation-meeting should be reported to the Prophet. But it was; and, among other things, my unlucky speech was repeated to him. Most men would have laughed at it as mere girlish nonsense and folly, and never have thought of it again, much less spoken of it; but not so Brigham Young. No affair is too trivial to fail to be of interest to him; and, besides, in this speech of mine—girl as I was—his vanity was sorely hurt. If he has one

376 MY FIRST DRIVE WITH BRIGHAM.

weakness above all his other weaknesses, it is his vanity regarding the power he possesses over my sex; and to have



his fascinations called in question was a sore hurt for his pride.

What cowards we all are, to be sure! I was as brave as you please in making my declaration of independence to my mates, with whom, at that particular period, I was something of a heroine; but when called upon to defend that declaration, I am ashamed to say, I left it to take care of

itself, and employed myself in stammering out excuses for its existence.

I was going home one day, and was walking leisurely along, when the presidential carriage, with the President himself as the sole occupant, stopped at the edge of the sidewalk. Brother Brigham gave me a very kindly greeting, and said, "You are some distance from home; get in and ride with me; I will carry you there."

377 "YOU SAID YOU WOULDN'T MARRY ME."

I knew the invitation was equivalent to a command; so I got reluctantly into the carriage, feeling very small indeed, and hating myself that I did not refuse. As we rode along, he suddenly burst out with, "I heard you said you wouldn't marry me if I wanted you to ever so much."

I was so surprised that it nearly took away my breath. I managed to stammer out a very incoherent, lame reply, and grew every minute more embarrassed. He said no more to me on the subject, but was very pleasant, and took me home to my mother, who was quite surprised to see me appearing in that style. I think Brigham's mind was made up from that time that I should one day be his wife; not, I think, from any particular affection which he cherished for me, but to punish me for my foolish speech, and to show me that his will was stronger than mine, and that he did not choose to be set at defiance even by so insignificant a person as myself.

The autumn in which I was eighteen years of age, he sent for me to come to the theater as a member of the company, for he wished to make an actress of me. At the same time he told my mother that he thought I had better stay at the "Lion House," which is where the larger part of the family live, as our own house was so far away from the theater that it would be extremely inconvenient for me to live there, as I would be obliged to be back and forth from the theater every evening, and often through the day. He wished me to enter upon my new duties at once, and as I had no thought of disobeying him, I went immediately on receiving the summons. I did not see why I should be sent for, as I had no particular talent or taste for the stage, and I knew absolutely nothing about the art of acting. I never had the slightest training or preparation for it, but plunged into it, entirely ignorant of what I was undertaking. I did "juvenile business," with an occasional "soubrette" [a saucy, coquettish, intriguing, maidservant] part as a variation; but in the latter line I was not nearly so successful. Several of Brigham's daughters were acting at

378 "FUN HALL."

the time. The most prominent were Alice, who did "lead-

ing” business, and Zina, who was “leading juvenile.”

At that time the theater was a church affair. All the actors and actresses were Mormons, with the exception of an occasional “star,” and all of them played without salaries. They were selected from the first families in the city by the owner of the theater, who, of course, was Brigham Young, and spent literally all their time in studying, rehearsing, and preparing wardrobes, which they furnished themselves. The honor of being selected by Brother Brigham to amuse him and assist him was supposed to be sufficient remuneration.

The theater, by the way, has been, and still is, a prolific source of revenue to the Prophet. Theatricals have always been largely patronized by the Saints, and rank with dancing as an amusement. They were introduced into Nauvoo by Joseph Smith, and as soon as possible after the arrival in Salt Lake Valley they were commenced. The actors were all amateurs, and the playing, no doubt, was something quite extraordinary; but it was a recreation, and fortunately the audiences were not critical. Dramatic effects are very much liked by this people, and they would reduce everything to a play, if possible. They certainly make it a part of religious service; for what is the “Endowment,” if it is not a drama, and a very silly one at that?

The first Utah theatricals were held in a building called “Social Hall,” but after a time the Prophet became impressed that another building was required. So, taking “Amusements” as a text, he delivered a sermon on the proposed new building. He said he should christen it “Fun Hall,” as he thought that would be the most appropriate name that could be given it. “It is,” he said, “to be a place where the Saints can meet together and have all the fun they desire. And no Gentiles shall ever desecrate its sacred stage with their tragedies. It is built exclusively for ourselves and our own holy fun.”

379 BUILDING A THEATER WITH CHURCH-FUNDS.

This was good news to a people who were already becoming very weary with the exactions of their priesthood.



Now, the Prophet said, it was the will of the Lord that we should have a little relaxation from the constant, wearing toil, which was beginning to be almost unendurable. The Prophet further enlightened us how it was to be built. “We can borrow some of the ‘Temple fund,’ for present use,” he explained; “but that will be a matter of but small moment, since we can so soon replace it.” So “Fun Hall” was built with the tithing, and any Saint could have access to the amusements given there by paying whatever entrance fee Brigham demanded. It did not retain its name after it was finished, but was called “Brigham’s Theater.”

As soon as it was completed it was dedicated, after the usual Mormon fashion. The choir sang, and the singing was followed by earnest and lengthy prayer from some good brother—I have forgotten which one—after which Brigham rose, and said—

“Through the help of the Lord, we have been able to

380 THE PROPHET IN LOVE WITH A PRETTY ACTRESS!

build this theater. I know that it is as good a building as any of the kind that was ever built, and I am not going to have it defiled like the Gentile theaters. I will not have a Gentile on this stage. Neither will I have tragedies played. I’ve said that before, and I mean it. I won’t have our women and children coming here to be frightened so they can’t sleep at night. I’ll have a Saint’s theater, for the Saints, and we’ll see what we can do ourselves.”

Yet, in flat contradiction to all this bombast, it was not three months before tragedies were represented on that stage, and, the very first winter, a Gentile actor was engaged, who played there through the entire season. Gentile players and Gentile plays have been continued up to this day, and let me assure you there is no more appreciative admirer of the actresses who visit Salt Lake than Brigham Young. He has fallen a victim to the charms of several, but he never was so impressed as he was with Julia Deane Hayne. He was madly in love with her, and, for a while, Amelia’s position seemed a little precarious. He bestowed every attention upon the lady, had her portrait painted on his sleigh, and made her an actual offer of marriage, which she refused on the spot, without even taking time for consideration. His regard for her never ceased, and I have heard, on what seemed very good authority—although I cannot vouch for its truth—that after he heard of her death he had one of his wives baptized for her, and then sealed to him for her; so he is sure, he thinks, of possessing her in the next world, although he could not induce her to look kindly upon him here. No doubt she will be properly grateful when she finds out that he has taken care of her future welfare, and has assured her salvation, and fixed her position in the next

world.

Since the theater was first opened, all or nearly all the “stars” have played there, on their way to California. We have had all the actors and actresses, from Forrest and Le Clerq to Lydia Thompson and Dickie Lingard, and the

381 HOW BRIGHAM SWINDLED THE ACTORS.

entertainments have varied from tragedy to a “variety show.” We have had as musical entertainment everything from opera to Negro minstrelsy. We have had Gentiles in the stock company; and some of our Mormon girls, who have made success in their profession, have slipped away to other places, renounced Mormonism, and are making fine positions for themselves in the outside world. A Miss Alexander, especially, who was one of our most promising actresses, became a very great favorite in California, where she played for some time.

The theater has been a source of wealth to Brigham. Built by money extorted from the people for the avowed purpose of erecting a Temple to God, it, of course, was no expense to him, personally; and yet, although built by the church money, he has appropriated it as private property, and he pockets every dollar that is made at the theater, and devotes it exclusively to his own use. For a long time his actors, except the Gentile ones, whom he was obliged to pay, cost him nothing, and as everyone furnished his or her wardrobe, the owner of the theater was put to very little expense in carrying it on.

Now he has to pay even his Mormon players. He tried a short time ago to return to the old system again, but he failed utterly, as the actors would not listen to such a proposition for a moment, and he did not dare to press it, lest he should lose some of the best members of his company. The younger Mormons are not afraid to leave Utah, and the church; and, thrown as they constantly are with people from the outside world—the “Babylon,” which they have been taught to dread and look upon with fear and horror, as a place full of all kinds of lying abominations, and wickedness of every sort—they have many opportunities of learning of that some world and what it offers. This Gentile intercourse is doing more than anything else to break the tyrannical yoke of a corrupt priesthood, and liberalize the minds of the Utah people.

382 MY THEATRICAL LIFE.

In the days of my own dramatic experiences, the Gentile element by no means predominated, and we all worked for the good of the Prophet. I was never enthusiastic over my profession, and never made a brilliant success in it, though I was something of a favorite, and had very

pleasant things said of me, not only in the Salt Lake, but even in the California papers, by some persons who had seen me act. Whatever it was that kept me from being an absolute failure I never knew. It certainly was not because I had prepared for my profession, for I had not; and I only went through the parts assigned to me as I fancied they should be given, and I never attempted any stage tricks or mannerisms. If I had, my doom would have been sealed. I fancy that my adherence to nature, and a constant refraining from striving for effect, had a great deal to do with my popularity; for I was liked, even though I was no artist, and it is not egotism for me to say it. I was glad to be like, and I am glad still, and I knew that the liking was genuine and honest, and I returned it, too. My public was like a party of friends, and I was always on the best of terms with them, and grateful to them for giving me so much encouragement.

Then the company were all my friends. It was almost like a family; and I do not believe there was ever a theater where there was less of envying, and jealousies, and strife's, than there was among us. I look back on those days as among my pleasantest recollections; for, in addition to my happy theatrical life, I then first realized the romance of love.

As had been proposed by Brigham when he summoned me to the theater, I spent most of the time at the Lion House with my family. Most of them I had known from my earliest childhood; so I was not among strange people, but rather among good friends. I went home every Sunday, and once or twice during every week, and called it living at home; but I visited in the Prophet's family.

383 WE GRUMBLE WITH OUR BREAD AND BUTTER.

They lived there in the most frugal manner. There was enough on the table, but the fare was not so varied as might have been, and the younger ones, especially, used to get very tired of the constant repetition of dishes. We usually knew just what we should find on the table; for, whatever else was absent, bread and butter and dried peach-sauce were always there. It got rather monotonous after a while; and I must confess I used to enjoy rushing off to my mother and getting something good to eat, and “the girls” used to enjoy going with me, when I would take them. They grumbled as much as they dared over the home fare; but they did it very quietly among themselves, as they did not dare to have their complaints reach their father's ears, for he would not endure grumbling from them any better than he would endure it from any of his people.

But it was a very funny sight, if one could only have seen it as I did, to watch the girls when the bell rang for tea or for breakfast. They would all jump up from what-

ever they happened to be doing, and, striking various attitudes, would exclaim, "Bread and butter and peach-sauce." Sometimes the tone assumed would be tragically in the extreme; sometimes it would be pathetic, sometimes despairing, sometimes expostulatory; and the attitudes would all agree with the tone. Then all the way down the long hall that led to the dining-room, as long as they could without being perceived and reprov'd by any of the elder members of the family, they would march along, and chant, in subdued tones, in a doleful sort of wail, "bread and butter and peach-sauce." I once suggested that it sounded like a dirge.

"Don't we wish it were!" answered one, quickly; "but in that case, my dear, we should put more spirit into our performance."

I little thought, in those days, that I should ever be in a position to "wail" in earnest over the Prophet's parsimony—in those days when I "assisted" his daughters at their daily

384 NEW LIFE.—MY FIRST LOVE APPEARS.

performances. I think I should have put more heart into my wailing, and sorrowed quite as much for my own sake as for the lack of luxuries on the prophetic table. But the fun that we got out of it, and the knowledge that we should be disapproved of if our grumbling were known, gave a relish even to the monotonous fare, and we endured it as we could not if we had not the memory of the frolic to assist us. Nothing is hard to endure if you can in some way make a jest of it, not even "bread and butter," and the driest of dried peach-sauce.

It was while I was acting that I met my first husband, Mr. James L. Dee. He was an Englishman, a very handsome fellow, and a very great favorite with all the girls. It was one of those romantic affairs called "love at first sight," and I surrendered at discretion, without attempting to resist the hold which the new fancy took on me. We met accidentally at the house of a mutual friend, and the chance meeting soon ripened into a friendship, and that into a nearer relation. My whole life was brightened by the new, sweet glory that had swept in, in such a torrent upon me. It took on a new look, and even the most common things were invested with a strange, novel interest. Nothing seemed natural. Everything in my life had deepened and broadened in the light of my new experience. Commonplace people grew interesting, commonplace events stirring. The whole world was tinted with the rose-color of my romance. I was very happy. My friends did not approve of my lover at all, and they all advised me not to encourage his attentions, they saw that he was in no way my equal; but I was so blinded that I would not see what they pointed out to me. There was disparity in disposition and in temperament,

all of which promised, to those who could see and understand the matter, unhappiness of we came into a closer relationship.

But what girl of eighteen ever thinks seriously of these things? I was, I suppose, no more unwise than all

385 MY LOVE AND MY LOVER.—OPPOSITION.

girls of that age are, nor any more unreasonable. I had a touch of romance in my nature, and I did what so many women do who are in love. I made an ideal; then I set myself to find some living person to invest with all the virtues and graces, mental, moral, and physical, of my imaginary hero. I found the person, and straightway set myself to worship. But he was a very different person from the one of my creation; the one was brave, gentle, noble, kind, and steadfast; the other—well, time will show what he was.

But all the winter, after I went on to the stage, I was loving this imaginary being, and calling it James Dee. I grew ambitious, and I acted better all the time. I think, perhaps, if I had remained on the stage, and had not lost my ideal, I should have accomplished something in my profession. Love does make a woman ambitious. If she never had before, in all her life, a desire to be, to do, to excel, she has it now. She wants to do something to make herself the better worth his taking. There is such a sweet humility about a woman's love! She is always depreciating herself, always growing shy and timid in the light of the superior wisdom which she insists that her lover must possess.

It is very sweet to worship in this way, but it is disastrous. It is bad for both lover and beloved. But girls, in their first romance, don't take this into account.

My parents did not forbid my engagement, although they plainly told me they did not approve of it; and after they found that I was determined, they gave a reluctant consent, but they counseled silence on the subject, hoping that I might see something in my lover which should induce me to change my mind. They were wise enough not to tell me the reason, but I know it intuitively, and the very knowledge that they were hoping that I might give him up made me only the more determined to cling to my lover in spite of them all. And I did. I never wavered

386 THE HAPPY HOURS OF MY FIRST LOVE.

in my devotion for a moment. I gave him the truest love a woman can give a man; the entire wealth of my affection I lavished on him; and he repaid it as men of his class, selfish, overbearing, and domineering, usually repay it—in neglect and abuse when once I was in his power.

But he showed none of that domineering spirit in the days of our early acquaintance; he deferred to me in the

slightest matter; he professed to love me very tenderly, and I believe he did love me as well as he was capable of loving anything, or anybody, outside of himself. At all events, I found nothing to miss in his care for me, and affection towards me, and for the few months preceding me marriage, everything in my life was tinted with the softest rose glow.

CHAPTER XXIV.

MY FIRST MARRIAGE—A LIFE'S MISTAKE.

My first Marriage.—Wedded to James Dee.—Marriage Rites in the Endowment-House.—The way in which Plural Wives are Taken.—Brigham sends for Me to help in the Theater.—Repenting of Matrimony.—I get tired of it in a Month.—Cruel Conduct of my Husband.—He flirts considerable with the Young Girls.—I am greatly Disgusted and furiously Jealous.—He threatens to take another Wife.—The Ownership of Women in Utah.—How Newspaper Reporters are humbugged by Brigham.—How Visitors to Salt Lake are Watched.—The Prophet's Spies.—How People are misled about Utah affairs.—The Miseries of the Women Overlooked.

I WAS married in the Endowment-House, on the 4th of April, 1863.

As persons are not allowed to enter the inner rooms of that mysterious place for the purpose of going through any of the rites or ordinances of the church in their custom-



ary dress, we, of course, wore our Temple-robcs during the ceremony. We carried our robes with us, and dressed there, not appearing outside in our sacred clothing.

I must confess I no longer regarded the Endowment-

House with the awe which I had felt previous to my first

388 MY WEDDING DAY.— A MORMON MARRIAGE.

visit there, and the whole manner in which everything was done was so very stagy, that I failed to be impressed at all on this my second visit, although the object of my present

visit naturally made me feel more solemn than I otherwise should.

The marriage service, which is not long, was performed by Brigham Young. We first gave our names, ages, native town, county, state, and country, to the elder John Lyon, who acts as scribe in the Endowment-House, and he carefully recorded them, as he does those of every couple who come to be sealed. We then went before Brigham Young, who was waiting for us, and the following ceremony made us man and wife:—

“Do you, Brother James Dee, take Sister Ann-Eliza Webb by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise on your part that you will fulfill all the laws, rites, and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and accord?”

“Yes.”

“Do you, Sister Ann-Eliza Webb, take Brother James Dee by the right hand, and give yourself to him to be his lawful and wedded wife, for time and for all eternity, with a covenant and promise on your part that you will fulfill all the laws, rites, and ordinances pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and accord?”

“Yes.”

“In the name of the Lord Jesus Christ, and by the authority of the holy priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity. And I seal upon you the blessings of resurrection,

389 HOW THE CEREMONY IS PREFORMED.

with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and everlasting lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessing of Abraham, Isaac, and Jacob. And I say unto you, Be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in your prosperity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

The scribe then entered the date of the marriage, together with the names of my mother and the one or two friends who accompanied us.

When the marriage is a polygamous one, the above

service is prefaced in the following manner. The wife stands on the left of her husband, the bride at her left hand. The President then puts this question to the wife: —

“Are you willing to give this woman to your husband, to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband.” The right hands of the bridegroom and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude for walking, and the ceremony then proceeds in the manner which I have quoted.

Mine was not a polygamous marriage. I had married a man with no wife, and who assured me that I should be the only one, and I was correspondingly happy. I had seen so much wretchedness about me, and so much unhappiness in my father’s family, where polygamy showed only its best side, that I was glad to escape it. To be the only one who had the right to my husband’s care seemed so blissful! And I was sure that very many women were envying me

390 MY HONEYMOON.—FIRST REGRETS!

because I was so fortunate. I acted the evening of my marriage, and the news of it having got out, I was greeted, when I made my appearance, with the most tumultuous applause. Cheer after cheer arose, and it was some minutes before I could speak my lines. Every time I appeared, there was a repetition of this scene, and I was fairly embarrassed, so persistent was the applause. There was the more excitement, probably, because I had kept my approaching marriage a secret, and but very few, even of my personal friends, knew anything about it. I had stolen a march on the public, and not having the opportunity for congratulating me on my engagement, they made up for it by congratulations on my marriage. For once I was the central figure on the stage, and all my superiors gave way to me with a graceful good nature.

I remained in the theater a month after my marriage, during which time I learned that I had made a fatal mistake in my marriage. I was forced to see, what my friends had tried to show me before, and the honeymoon was not over before I bitterly regretted my headstrong willfulness. I loved my husband, but he made me terrible unhappy. He was accustomed to indulge in furious fits of anger, which fairly frightened me, during which he would talk shamefully to me, and threaten me with all kinds of ill treatment. I learned too, that although I was bound to him, he still considered himself, and was considered, an unmarried man, as far as his right to marry again was concerned; and he soon became quite a noted gallant among the young girls, bestowing on them the attentions that he had give me in our unmarried days, and treating me in the indifferent, matter-of-fact manner, tinged with a “help-it-if-you-can”

air, which most Mormon men assume towards their helpless wives. Whenever he wished particularly to torture me, he would threaten to take another wife, and name over the girls whom he said he particularly fancied.

I had one friend, of whom I was very fond. He became

391 BEARING THE CROSS— I BECOME JEALOUS.

jealous of my affection for her, and in order to win me from her, and to break up our friendship, he pretended very great interest in her. He would leave me to go home by myself from the theater, and would go off with her and remain a long time; then, on his return, would tell me what he said was the conversation between them, in which he would represent her as making the most ardent love to him, until, at last, I fairly come to hate her. I would not see her if I possible could help it, and I was anything but cordial to her when we did meet. I believe now that my husband lied to me wickedly and deliberately; and yet, such was the effect of all his influence on me, that to this day I cannot see my old friend that a feeling of the most intense bitterness does not rise up in my heart against her. I never could get back the old feeling of affection for her, even though I felt that I was wronging her by my unjust treatment; but polygamy does not tend to make one woman just towards another. Suspicion, jealousies, heart-burning, strife of all kinds are engendered by this system, and it serves to lower the moral tone of women as well as of men. Both are sufferers alike in this respect, although possibly in a different degree. The women have all through the more conscience in the matter, though they grow bitter, and spiteful, and revengeful, while “bearing the cross.”

I know I did, although I was only threatened by my husband; and I presume I annoyed him greatly by my tears and reproaches. A woman in Mormonism has need enough for tears, but it is little use for her to shed them; they only bring upon her the ridicule of all the Mormon men, from her husband at home to Brigham in the Tabernacle. This is the sympathy the “Head of the Church” gives her in public. Said he, in one of his most famous sermons:

“It is said that women are tied down and abused; that they are misused, and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.”

392 HOW BRIGHAM “LIBERATED” THE WOMEN.

“I wish my own women to understand that what I am going

to say is for them as well as for others, and I want those who are here to tell their sisters—yes, all the women of this community—and write it back to the States, and do as you please with it. I am going to give you from this time to the sixth day of October next for reflection, that you may determine whether you wish to stay with your husbands or not; and then I am going to set every woman at liberty, and say to them, ‘Now, go your way—my women with the rest—go your way.’ And my wives have got to do one to two things: either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. ‘What! Your first wife too?’ Yes, I will liberate you all. I know what my women will say. They will say, ‘You can have as many women as you please, Brigham.’ But I want to go somewhere, and do something, to get rid of the whiners.”

Following his Prophet’s lead comes Jedediah Grant, in this fashion:

“We have women here who like anything but the Celestial Law of God; and if they could break asunder the cable of the Church of Christ, there is scarcely a mother in Israel but would do it this day.”

This in a tone of the sternest reproof, as though to hate a system which makes them the most abject slaves, under a most terrible master, was a crime. When women go to Brigham Young (as now and then one is foolish enough to do, before she gets thoroughly to know her Prophet and his peculiarities of temper and manner), and tells him of their unhappiness, and asks his advice, he whines, and pretends to cry, and mimics them, until they are fairly outraged by his heartless treatment, and their indignation or grief gets the supremacy over their other trouble. Then he tells

393 “MINE, BODY AND SOUL!”

them to go home, and make the best of things, and not make everlasting fools of themselves; or something else equally refined and consoling. They may consider themselves fortunate, indeed, if he does not refer to the interview in his next Sunday’s sermon, and tell the names of the unhappy women, who coarse jests and unfeeling comments, which render them double wretched, since their husbands, incensed at them for complaining, and knowing that they are perfectly safe from priestly indignation or rebuke, make them feel the weight of their displeasure by grosser neglect or more brutal treatment.

The entire ownership of women is nowhere more fully assumed by their husbands than it is in Utah. A woman is obliged to submit to every exaction from him, to grant every request, obey every demand. In return, she need ex-

pect nothing, not even support. “You are mine, body and soul, but you have no right to claim anything from me more than what I choose to give you,” is the attitude of every man in polygamy towards his wives. A “blessed” system, surely! It is no wonder that Brigham talks about the woman’s “rounding up their shoulders” to bear it, and one certainly fails to feel the surprise which “Jeddy” probably imagined he would arouse when he announced that the “mothers in Israel,” unhappy and desolate, would break “the cable of the church” asunder if they could. This fanatical follower of Brigham Young never spoke a truer word in his life, whether he spoke by inspiration or not. There was not a woman, then, who would not have broken her chains if she could, let the whole Mormon Church call these fetters what they might, and there is not a woman among them today who would not slip her fetters if she knew how. It is all very well for the Mormon leaders and their sympathizers in the Gentile world to say that the women are contented, and even happy, in polygamy; the one knows he speaks what is not true; the other tells the tale as it is told to him, refusing to use his eyes, his ears, or his common sense.

394 “WHY NEED WE METTLE?”

Newspaper correspondents visit Salt Lake City, and when they arrive they are brimming over with disgust and indignation towards this system and the people who follow it; but, by-and-by, a change comes over them; their readers are informed that the Mormons are a thriving, industrious people, their men brave, hospitable, shrewd, and hard-working; the women quiet and peaceful, evidently well reconciled to their peculiar marital relations; that Brigham Young is not such a bad fellow, after all, and his sons are jolly, free-handed, generous men, with plenty of keenness, and a great deal of knowledge of the world; and then the people who read their letters wonder at the changed tone, and find themselves thinking more leniently of this people and its peculiar social system than ever before, and they say, “If all this is true, why need we meddle?” But it is not true, not one word of it, and these same men who are writing these letters know it; but, in some way, they get to working in the Prophet’s interests before they leave the Territory. He manages to get hold of them if they are of any ability, and able to influence the public, and if they are easily influenced themselves they soon see things as he intends they shall see them. I suppose his manner of influencing them differs, but I think it will be readily understood.

The truth is simply this: the Mormon people are absolutely afraid to have the outside world come too close to them; they let them see just so much, but not one bit more. The leaders act as showmen, also as mouthpieces, and the mass of the people are but a cunningly manipulated lot of marionettes, who perform certain antics for a curious

public, while the shrewd wire-puller sits behind, and orders every movement, and makes every speech. There has been, until very recently, no such thing as getting at the absolute truth concerning these people; but lately, since the Gentile element has been so largely increased in Utah, and in Salt Lake City especially, it has been useless for the Saints to attempt to hide their real condition.

395 ARE MORMON WOMEN UGLY?

A Mormon wife-beater is as mercilessly exposed through the columns of the Gentile papers as the Gentile offender of the same class, and the nefarious dealings of Mormon officials are publicly reproved in a manner that does not tend to make them comfortable in the least. The miseries caused by this cursed system are fully ventilated, and the true condition of things revealed. When flippant newspaper correspondents, after a visit to the valley of the Saints, go away and write in terms of ridicule of the Mormon women, calling them fearfully ugly in looks, they little know what bitter, hard, cruel experiences have carved the deep lines round the eyes and mouths, and made the faces grow repulsive and grim, and taken from them all the softness, and tenderness, and grace which glorify a happy women's face, even if she be ever so plain of feature. If these men, who write so carelessly, could only see the interior of the lives that they are touching with such a rough, rude hand, they might be, perhaps, a little more sympathetic in tone. It is no wonder that the women of Utah are not beautiful; there is nothing in all their lives to glorify or beautify their faces, to add at all to their mental or physical charm or grace. They are pretty enough as children; as young girls they can compare favorably with any girls I have seen in the East; but just so soon as they reach womanhood the curse of polygamy is forced upon them, and from that moment their lives are changed, and they grow hard or die—one of the two—in their struggles to become inured to this unnatural life. This system either kills its victims outright, or crushes out every bit of hope and ambition from them, leaving them aimless and apathetic, dragging out existence without the least ray of present happiness or future anticipation to lighten it.

I was taught from my earliest childhood that there was nothing good outside of the Mormon Church; that the Gentile men were bad to the core, possessing neither honor nor manly virtues of any kind, and that every Gentile

396 "IF HE DOES, I'LL KILL HIM!"

women was so vile as to be utterly unworthy of mention; that goodness was unknown among them, and that certain destruction awaited them and those who associated with

them. My mother mourned over her friends and relatives outside of Mormonism as lost souls, and she prayed almost literally "without ceasing" that they might be shown the true way before it was too late. She could not govern her natural affection. She must love them; they were her very own, and were very dear to her; but I really think, especially in the days of the intense religious excitement, that she almost hated herself for loving them so truly and so well. She wrote them the most pathetic letters of entreaty, filled with alternate pleadings and arguments, begging them to come to Zion, and "make sure of their souls' salvation." They, in turn, pitied her delusion, but had no hope that she would ever escape from it; they little knew that the child, whose future they were deploring, would one day be the means of leading that mother out of the bondage in which she was held, through many tears and much tribulation, to the light of a brighter, more comforting faith.

Conscience and an almost superstitious belief in her religious leaders made her cling to her religion long after reason taught her that it was a delusion, and made her accept as a sole means of salvation a practice which her whole soul revolted against. It is well that the Mormon leaders call it a "cross." It is simply that, and the hopelessness of it renders it the more difficult to bear. There is no prospect of laying it down, and, unlike the cross of the old legend, it never becomes flower-wreathed. It grown heavier as the days go on, until it bows its bearer down to the very ground.

I learned the misery of even a monogamous marriage under polygamic laws; and, though I never expressed myself so openly on the subject, I yet felt an intense sympathy with a friend of mine, who, when told that her husband thought of taking another wife, replied, with the fire flashing from her black eyes, "If he does, I'll kill him!" it is not at all

397 BEING "SCHOOLED" FOR THE FUTURE.

likely she would have kept her word; she would probably have settled down, as so many women like her have done, into a sullen sort of rebellion, which is not easy to subdue; but she has never been tried; her husband seems as indifferent to the charms of the marriageable young ladies about her as she could desire: yet she never feels entirely safe. How can she, when she knows her husband is constantly admonished that he is not "living up to his privileges." The sword above her head is suspended by a hair; it is a miracle if it does not fall at last. I know every pang of anxiety, every heart-throb of sick expectation, for I had that self-same torture for two years, without a moment's cessation. I do not know how I bore it; but I suppose I was only being schooled for what came afterwards.

CHAPTER XXV.

MY EARLY MARRIED LIFE.—MY HUSBAND AND MY MOTHER!

My early married Life.—We go to live with my Mother.—Incompatibility of Temper.—How my Mother had opposed our Marriage.—My Husband does not Admire her at All.—He goes after the Girls.—I don't like it at All.—I become extremely angry with Him.—He is advised to "increase his Kingdom."—How promises to Wives are broken by Mormon Men.—How Women are Snubbed and Undervalued.—I become Anxious and Watchful.—How Herber comforted his Wives.—My Husband subjects me to personal Violence.—He is afraid of Results.—My first Baby is Born.—Zina Young Marries into Polygamy.—Contrast between Mormon and Gentile Husbands.—"The Bull never Cares for the Calves."—My Husband nearly strangles me.—I leave him, and go to my Parents.—Brigham gives me some good Advice.—I obtain a Divorce.—I rejoice at being free Again.

WHEN I was first married, we went to live in the house with my mother, greatly to her delight, as she could not bear a separation from me. We



FAMILY JARR.

had always been together so closely, more like sisters than like mother and daughter, and both of us dreaded very much to have this sweet relationship broken. I had been her comfort when every other stay had failed her; her hope when she was almost utterly hopeless. She had lived in me and for me,

399 LIVING WITH A MOTHER-IN-LAW.

and my happiness and welfare had been her constant thought. She had opposed my marriage as a duty, and because she thought she saw only misery for me in the rela-

tion; not for a want of sympathy for me, for it really hurt her more to oppose me than it did me to persist in spite of her opposition. I had been her companion in all her wanderings, and the confidante alike of her sorrows and joys, and it was hard for her to think of parting from me, even though I might be not very far away; still our interests were naturally somewhat divided when I came to give the first place in my heart to another.

My husband owned a house, but it was rented; so until it was vacated we had a part of my mother's house, where we kept house quite cozily, and should have been very happy, had not my husband's temper and desire to torment me made life almost unbearable. I tried, as far as I could, to hide my unhappiness from my mother; but I did not succeed. Her motherly eyes were too keen, her maternal instinct too unerring, to be deceived by my silence, although she respected my reticence, and said nothing to me; but she showed her sympathy in a hundred nameless ways. My husband knew of her opposition to our marriage, and he did not like what he termed her interference; though why a mother cannot look after her daughter's interest without being accused of interfering in even now a mystery to me, especially when, seeing that her advice is not regarded, she withdraws all "interference," and makes the best of the matter that she can. But some persons never forget, and my husband was one of those; and it used sometimes to seem to me as though, in his treatment of me, he was revenging himself for the opposition shown to him by my friends.

I used to hear of his attention to other girls, and I was furious, while I knew I was powerless. My visitors—many of whom came only when they had anything to tell—used to tell me that they saw James at the theater with this young lady, or met him going home with that, or that he

400 STORMY INTERVIEWS.

passed them walking with another, until I was madly jealous of every girl of my acquaintance. I no longer took pleasure in their society, for I saw in each one a probable rival, and a possible addition to our household. It was no consolation to me to remember that my husband had promised me never to take another wife; I had learned what the promise of a man living under polygamic laws amounts to. It is given as a sort of sedative, and if it soothes temporarily, that is all that is required of it. It is considered no sin to break a promise of this kind; indeed, it would rather seem that it is accounted sin for him to keep it; and I knew that my husband was, as well as other men, occasionally reminded that it was his duty to make his kingdom larger as speedily as possible, by taking another wife, or more than one if he liked.

We had many very stormy interviews on this sub-

ject; he used to discuss my callers, and especially the pretty girls, as most Mormon men discuss women, with reference to their "points," as jockeys would talk of horses, or importers of fine stock. Polygamy does not tend to enhance the value of womanly dignity and grace, and very little respect for them is either expressed or felt by one brought up under its baneful influence.

It is strange how quickly men, in a polygamous community, lost that chivalrous courtesy which characterizes men elsewhere. It seemed so strange to me to see the deference shown to my sex when I left Utah, and came, for the first time in my life, among people living under monogamous laws. I was particularly struck by the tenderness and consideration which men showed towards their wives and children; and I wondered to see the women, claiming, with a confidence that assured me they were used to it, and considered that it belonged to them, their husbands' attention and care. It was strange, too, to see the deference shown to a woman by the young men and boys; and when once, in a car, I saw a manly little fellow, about twelve or thir-

401 MY HUSBAND AND I.

teen years of age, rise with a rare grace, and give his seat to an old lady, the tears sprang to my eyes, such an unaccustomed sight was it. I contrasted that boy with the youth in Utah, and I felt with a new indignation flashing through all my veins, and a new sorrow tugging at my heart, the curse that polygamy was to the young men, as well as to the young girls, who are growing up under the teachings of that baneful system. It is horrible! It fouls and poisons the stream at its very source (and it adds mud and filth as it crawls along its slimy way), sending up its noxious vapors, until it has bred a most pestilent moral malaria, which nothing but the cool, clear air of religious liberty and education shall ever dispel and purify.

Why cannot men and women, outside of this terrible system, see the horrors of it, and work for its overthrow? My soul cries out in very agony sometimes, 'Is there no help for this great evil?' Everywhere the world seems so dead to it! The enormity does not seem to manifest itself unto them. They speak lightly of Mormonism, as of something to ridicule or laugh at, rather than to condemn. God knows there is nothing laughable or ridiculous in it to its victims. It is the most pathetic, tragic earnestness and reality.

I am not imagining situations, and growing pathetic over creations of my own fancy. I know what I say, for I have suffered it. There is not a pang, not a throb of anguish which I have depicted that I have not felt myself.

My health, which was never very good, gave way under the terrible mental and physical strain to which I was

subjected, and I was in danger of becoming a confirmed invalid. My physical condition did not make my husband more tender or thoughtful, but he seemed to consider it a wrong towards himself, and took an aggrieved tone because of it. He had worthy examples, to be sure; for Brigham himself grumbles loudly when one of his wives falls ill, even if it is from overwork for his welfare, and com-

402 MATRIMONIAL FIGHTING.—BLOWS!

plains that "he never marries a woman that she doesn't get sick to shirk work." Herber C. Kimball, on being called once to see one of his wives who had broken her arm, accosted her, on his entrance to her room, with, "Why didn't you break your neck at once, and done with it?" And it is a notorious fact that two of Orson Pratt's wives have died of neglect during illness. Since the men high in authority set the example, what could you expect of the followers?

Although my husband had often threatened me with personal violence, in addition to the insults and persecution he was constantly subjecting me to, he never offered any until about a month before my baby was born. He made some request of me which I was totally unable to grant, and in his fury at what he termed my stubbornness and rebellion, he struck me violently, and I fell insensible before him.

Then he was frightened for once; he raised me up, carried me to my bed, and used every exertion to bring me to myself. He was afraid the blow was fatal, and he was remorseful enough. When, at last, I regained my senses, he begged my forgiveness, poured out a torrent of self-reproaches, and for a little while was more like my old lover, the man whom I had cared for so tenderly, than he had been since our marriage. I very quickly forgave him: it was so sweet to feel the old tenderness again, that I could in a moment forget all that had passed between, and I readily agreed not to let my family know of this last outrage. He knew, as well as I, that my father and brothers would take me from him, and he really did not wish to lose me; and as for me, he was my husband, and the father of my unborn child, and for the sake of the little life which I held in trust, I could not bear to go away from him. I had hoped, O, so fondly! That the child would bring us nearer, and I could not give up the hope; and when he stood before me so penitent, and so tender, I was ready to feel that he had always been the same.

403 THE "LITTLE FELLOW" ON MY HANDS!

But I was doomed to disappointment; after the birth of my child, it seemed as though the fits of passion were more frequent and of longer duration. He neglected me,

and was scarcely at home at all. He did not care for my baby, seeming to consider it a rival, and my love for it seemed to anger him. But what a comfort the baby was to me! How I loved it! All the tide of my affection, that had been so rudely repelled, turned towards it, and I felt that all



the interest of my life was centered therein. Like all Mormon women, robbed of a husband's love and care, I should live in and for my child. I knew very well that as far as regaining my husband's real affection was concerned—if, indeed, I had ever possessed it,—the future was hopeless; so I expected nothing from it further, and resigned myself to the inevitable more quietly than I could have believed I ever should have done; but my child made resignation more easy.

The little fellow was very bright and winning, and I used to imagine that he understood my feelings, and sympathized with me in his baby way. The little hands stray-

404 CROSS ABOUT A BABY!

ing over my face and neck were full of sweet comfort; the blue eyes raised to mine in baby confidence were full of love; the little mouth which I covered with kisses never failed to smile back at me, and I even forgot to cry under the sweet, restful influence which the dimpled, rosy little bit of humanity brought into my heart.

But this exquisite happiness was of short duration; for, after a few months, my baby grew very ill; and God only knows how I suffered then. I watched over him day and night, and my devotion to him angered my husband beyond measure. He had no sympathy with or for me in those days of trial; and in addition to seeing my baby pining away, until it seemed that it must some day drift out of my clinging arms into the great unknown, unexplored sea beyond, I had to endure the constant abuse from the man who should at that time have been my stay and my comfort. But what Mormon mother ever gets the tender care

from her baby's father that other happier mothers get? No time or place is so sacred that polygamy does not obtrude its ugly presence. A mother may not mourn for her child without feeling the heartless intrusion, as the following little instance will show.

A man named Thomas Williams emigrated from England with his wife and children, all eager to reach "Zion," the promised land of the Saint's inheritance. He was a very devout Mormon, and was easily induced to accept polygamy. He took for his second wife Zina Young, a daughter of Brigham and Zina Huntington, an enthusiastic, conscientious believer in polygamy, and a genuinely good, generous girl, of the most kindly impulses, but, unfortunately, wrongly trained, as all girls are under this system.

His first wife never had believed in the plural-wife system, and was never reconciled to her husband's second marriage. She mourned bitterly about it; and, very naturally, her feelings towards her rival were not kindly or pleasant. The husband knew this perfectly well; and yet,

405 MY BOYS!

when her little baby died, and she was almost mad with grief, he insisted of bringing the second wife to the funeral as one of the family. The mother was almost beside herself at what she considered this insult to her dead child, and she declared that Zina should not come. Her husband, of course, overruled her; for when, in polygamy, does a wife ever have her own way? But Mrs. Williams refused to recognize her, and would not allow her to sit in the room with her and the child.

I was spared this torture, for there was no second wife to measure my misery, and God was good, and spared my child. He repaid all my anxious care, and put the child into my arms well and comparatively strong, at the same time that he intrusted another helpless one to my care. I had lost, at that time, much of my faith in my religion. I think I should have lost my belief in God Himself, had my baby been taken from me. But He knew how much I could bear, and he spared me this last bitter sorrow.

I had been at first jealous of the little new-comer for the other baby's sake, who was only a little over a year old when the second one came; but I soon found that I had love enough in my heart for the two. My boys! How fond, and proud, and even happy I was with them.

The measure of my love seemed to be by the measure of their father's indifference, and even hate. He used to either take no notice of them at all, which I infinitely preferred, or he would handle them so roughly that the little things would shriek with pain and terror, and I would be almost frantic with fear lest he should kill them in his mad frolics, which usually ended in a fit of temper because they cried at his rude treatment.

As I was on my way East, I witnessed a little scene that called up painfully the contrast between this father's indifference and another father's care. In one car was a lady with two children; one a little girl about eight years old, and a cunning baby boy, who was just beginning to lisp in

406 THE BULL AND THE CALVES!

that wonderful baby prattle that is so sweet to hear. As we stopped at a station, a gentleman came in, his face beaming with pleasure and expectation. The moment the children saw him, the little girl cried out with joy, "O, my dear papa has come!" and simultaneously mother and child clasped their arms about his neck and kissed him. The baby threw up his arms, and crowed out, "Papa, papa!" and as he took the little fellow in his arms, and fairly rained kisses over the rosy, delighted little face, the tears sprang to my eyes, and I had fairly to hide my face, for my cheeks were moist, and my mouth would quiver, as I thought of the father's love, of which my children were robbed—of which all children in Utah are robbed—by a fiendish system, given by a corrupt priesthood under the guise of a "Revelation" from God.

What a sarcasm on the infinite, tender, all-pervading love of the Divine Father!

Such a scene as this would be simply impossible in Utah, among that community whose religious leader says, in his peculiarly refined style and expression, when his lack of fatherly attention to his children is noticed and commented upon, "Well, the bull never takes any care of his calves," and whose chief apostles allow their children to grow up without support or training from them, since they are too busy in extolling the beauties of polygamy to the new converts, to give even decent attention to the children whom they have summoned into the world under this "glorious institution."

Two weeks before baby was born, I was sitting one morning with the elder boy on my lap, my husband being in the room, when one of my father's wives' children, a little fellow about three years old, came toddling in. Mr. Dee, happening to want something, asked the child to get it for him. The article in question was on a shelf, out of the child's reach, and to get it he would have to stand on a chair, and even then his tiny fingers could but just touch it.

407 A LITTLE FAMILY LOVE-SCENE.

There was a heavy jar on the shelf, which I feared he might pull down upon himself, and I remonstrated against his trying to get it. I offered to reach it myself, but my husband instantly turned and forbade my leaving my chair, saying

that the child should bring him what he desired.

"But he must not," I cried, in an agony of terror.

"I tell you he shall," was my husband's answer.

The child stood looking from one to the other, half



crying with fear, and yet scarcely daring to disobey the command that had been given to him.

"Louis, fetch it to me instantly," commanded he again.

"Louis, you shall not," said I, half rising from my chair.

In an instant, my husband, maddened with fury that I should dare to contradict him, seized me by the throat, and threw me back into the chair. The screams of the terrified child brought my mother into the room at once. She snatched the baby from my arms, which I still held clasped

408 NEARLY STRANGLER BY MY HUSBAND.

convulsively, while my husband's fingers were tightening about my throat. I was dizzy with pain, and almost suffocated from the grip; but my maternal instinct was stronger than the pain, and I never relaxed my hold on my child.

My mother called my father, and he came and rescued me from the infuriated man who held me, and carried me into my mother's room. Until that time they had known nothing of the treatment which I received from my husband. They knew that I was unhappy, but so was every woman; so I was by no means isolated in my misery. But I had managed to keep from them all knowledge of the violent treatment I had received at his hands. Their indignation at finding it out was beyond all bounds; for when once it was known, my tongue was loosened, and I poured into the sympathizing ears of mother and father the whole story

of my wrongs. I left nothing untold, and it was such a relief to let loose the torrent of misery that had been so long pent up in my heart!

My parents and brothers decided at once that I must leave him; and indeed, I was afraid, both for myself and for my children, to return to him again. He tried to see me in every possible way, but was refused admittance to my mother's rooms. The door of communication that led between her rooms and those I had previously occupied was securely locked, and he was bidden by my father to vacate the rooms as speedily as possible. He then demanded to see me; he tried threats, entreaties, every means that he could devise, but I was carefully guarded, and he could gain access neither to me nor the children.

He was loud in his threats to take the children from me, and I was in terrible fear lest he should in some way gain possession of them. I knew that it would not be love for them which would impel him, but a desire to strike me where it would wound me most; and he knew that he could reach me in no other way so surely as through my children. Since he had become convinced that I would

409 I WAS DIVORCED!

never return to him, that of my own free will I gave him up forever, he seemed possessed by a spirit of fury, and vowed all manner of vengeance on me.

In order to get me out of his power, my parents determined that I should be divorced from him without delay, and, like conscientious church people, they consulted President Young. He and George Q. Cannon, who was also in our confidence, both took active measures in my behalf. There were two ways in which I could procure a divorce—one from Brigham, which was considered valid in the church, but I suppose would not stand the test of law; the other form Probate Court. Brigham strongly advised the latter, as, in the case my husband should ever apostatize, he could not take my children from me. He behaved, all through the affair, in such a kind, friendly manner that my confidence in him was fully secured. I had at that time no thought of what the future would bring, and certainly never dreamed of any closer relationship with him. My whole thought was to get free from my husband, and to have my children so securely that he could not take them from me. They were my only thought, my only care.

I say this because, since I have renounced Mormonism, Brigham Young and his followers have said that I left my first husband on purpose to become his wife—a statement which no one better knows to be false, than Brigham himself. He it was who counseled me to go to the regular courts, rather than depend on his divorcement, which he knew would not stand out of Mormondom, and he and his apostle Cannon rendered me the most valuable and un-

tiring assistance, which I accepted gladly, as I would have accepted aid from any quarter in this extremity.

I was divorced in 1865, and the decree stand today in the Court Records of Utah. Since the memory of my Mormon friends seems so treacherous, I will copy the records here as they stand. They may also convince some doubt-

410 WHAT THE COURT DECREED.

ers who seem to place Brigham Young's denial before my complaint, and pin their faith to him, while regarding me doubtfully as a possible adventurer.

"PROBATE COUNTY DOCKET. [Page 5.]

"Great Salt Lake County.—Ann Eliza Dee vs. James L. Dee.

"In Divorce.

"1865. December 9th.—Petition filed; summons and notices issued, returnable on 23rd inst., at 10 P.M.

"December 23rd.—Case called; returns made and decree made dissolving bonds of matrimony, and giving to plaintiff the custody and control of her children. Costs taxed to defendant.

"1866. March 3rd.—Court ordered execution against defendant for cost of suit.

"March 8th.—Execution issued for \$20.50, returnable in 20 days.

"March 28th.—Execution returned; no property found; clerk's fees paid by C. G. Webb, in meat.

[Page 516.]

"RECORDS OF PROBATE COURT, GREAT SALT LAKE COUNTY.

"1865. Dec 23rd.—Ten o'clock, A.M. Court opened. Records of 16th and 20th insts. Read and signed.

"The case of Ann Eliza Dee vs. James L. Dee, in divorce, was called up. This case came up for hearing upon the petition of Ann Eliza Dee, formerly Ann Eliza Webb, and upon the investigation thereof *ex parte*, the defendant, James L. Dee, failing to appear, C. G. Webb and Ann Vine being sworn and examined, the allegations in the plaintiff's petition were taken as confessed, and thereupon, after hearing the evidence and being fully advised in the premises, it was ordered and decreed by the court that the bonds of matrimony heretofore existing between the said parties be, and the same are hereby, for ever dissolved. This said Ann Eliza shall have and retain the custody and control of her tow infant children, James Edward and Lorenzo Dee, during their minority, and that defendant pay costs of suit.

(Signed,)

“E. Smith,

“Judge of Probate Court.””

411 ONLY BABY ARMS!

If anyone doubts my copy, they can examine the records for themselves.

My Christmas that year was a merrier one than I had seen for several years. My children were mine—my very, very own; and no one could take them from me. I clasps them in my arms. I kissed them again and again in an ecstasy of affection. Henceforth I was father, mother, all to them; no one would dispute with me for their affection, no one claim their love. I was supremely, selfishly happy. True, my romance had died; my idol, with its feet of clay, was broken; but maternal love took the place of the girl’s romance, and the little souls which had been given into my charge were more beautiful than any idol which I had been able to build for myself. I was saddened by all my disappointments, quieted my all my trials, subdued in spirit by the constant exercise of patience. I had lost my girlish gaiety and vivacity, but I had gained the poise and assurance of womanhood, and was, I hoped, better fitted to be a good mother to my children, which, at that time, was the only ambition I had, and my only interest for the entire future was in them. I dreamed for them, I planned for them, lived in them; and I am only regretful that anything ever divided my interest with them.

But after the one shadow was lifted, before the other fell, I was royally happy—happier than I ever was in my life before, circled about as I was by clinging baby arms, and held by tiny baby hands.

CHAPTER XXVI.

AFTER MY DIVORCE.—AFFAIRS AT HOME.

After my Divorce from Dee.—“Is Polygamy Good to Eat?”—Curious Experiences Among the Saints.—A Man Who Thought His Heart was Broken.—How Two Wives Rebelled.—The Husband in a Fix.—He Runs Away from Home.—Dismisses his Plural Wife.—Being “Sealed” to Old Women for Eternity.—Nancy Chamberlain’s Story.—Who is to be Brigham’s Queen in Heaven.—An Old Wife Dresses Up as a Ghost.—How Brother Shaw Replenished his Exchequer.—The Battles Between my Father’s Wives.—My Mother Enjoys his Troubles.—The Story of a Turkey.—A First Wife Asserts Her Rights.—My Life at South Cottonwood.—I Receive Offers of Marriage.

AFTER my divorce, I went with my mother to live at my father’s farm in South Cottonwood. Here, I think, I was happier than I had ever before been in my life. My health was much improved, and what with the care of my children and the portion of the house-

hold duties which I assumed to assist my mother, my days were well filled. My boys were growing healthy, hearty, rollicking fellows, and they returned my care with all the love which the most jealous heart could desire.



“GRANDMA, WHAT IS POLYGAMY?”

413 “GRANDMA, DO YOU LIKE POLYGAMY?”

How thankful I was that they were not girls! I knew too well the troubles of my sex in polygamy to wish to bring one girl into the world, who, under the system, would be sure to endure such certain suffering. I made up my mind to teach my boys to shun it, even if it was a vital part of my religion. I was willing to accept all else that Mor-

monism taught, and to teach its underlying principles to my boys; but that I could teach them was right.

Young as they were, they realized something of polygamy from hearing it constantly talked of; for when any two women meet, it is the chief topic of their conversation, and they knew enough to discover that it was something that was decidedly unpleasant; but what it was, they, of course, had not the slightest idea. Still, with the curiosity natural to children, they were determined to come to the truth of it some way or other.

One day, my youngest boy, then a little over three years old, astonished my mother by asking, very abruptly,

“Grandma, do you like polygamy?”

“Not at all,” was the reply, wondering what would come next.

“Is polygamy good to eat?” was the next inquiry of this youthful investigator.

My mother thought that it was not very palatable; at least she had not found it so, and as far as her observation went, she had not seen anyone who relished it particularly.

The men had their “crosses” in polygamy as well as the women, and I must confess that I was wicked enough to enjoy their small “miseries,” they seemed so insignificant beside their wives’; but as is the case generally, I fancy, they bore them with much less patience. The chief masculine troubles seem to be, that they cannot, with all their trying, make their plural wives agree and dwell together in the “sweet unity” which is so delightful and so essential to entire family happiness, and that they cannot make the wives, or wife, they already have, welcome with any great

414 A NICE YOUNG WIDOW!

show of cordiality the proposal to add another to the family circle.

Not very long before my apostasy, while visiting at the house of a friend, I was introduced to a man, who, my friend afterwards told me, was almost heart-broken at the dreadful conduct of his wife. My sympathies went out at once to the sufferer, and I inquired what indiscretion, or crime, his wife had been guilty of. “O,” said my friend, “she is determined that he shall not take another wife, and fights against it all the time, and he had just buried two children; and, all together, he is completely bowed down by grief.”

This was before I had dared to give my honest opinion, and I was silent; but my heart ached for the poor mother whose babies were dead, and whose husband, not content with her love, was denouncing her to his friends because she was unwilling to have polygamy added to her other burdens.

A man in Utah, whom I knew very well, married a young widow for a second wife, his first strongly disapproving of the principles of polygamy. She had by no means a submissive spirit, and she sought revenge by the only means in her power—by tormenting her husband in all possible ways.

He, like all good Mormon brethren, intended to build up a “celestial kingdom” after the “divinely ordained plan,” and he wished his wives to live together. There was no use talking, he said; they must agree well enough for that, as he did not intend to build another house. So he commenced this plan; but he found, after a few days, that whatever it might be in the future, it was far from “celestial” here. There was no such thing as peace in the house. His Prophet had often told him that if he could not rule his earthly kingdom, he never would be fit to be a king in the world to come; and as he was very ambitious for royal honors, he was in terrible grief and perplexity. But how to govern two unruly women was quite beyond him. His

415 KEY-HOLE SECRETS!

first wife was a very independent woman, with a habit of speaking her mind quite freely; and the second had a fiery temper, which she did not hesitate to display when she considered occasion demanded.



In a few weeks he found that he must separate them; so he divided the house, giving each one her apartments—the first wife receiving the principal share, as she had several children. But he had not bettered matters, it seemed. He had intended dividing his time equally between the two; but the first wife was so opposed to this arrangement that he offered to give her two thirds of his time, which, strange as it may seem,

did not satisfy her, and made the second wife very angry, until, between them both, the poor man was driven almost to his wits' ends.

They had a peculiar way of finding out each other's secrets; and when the husband was visiting one, the other would apply her ear to the key-hole of her rival's apartments. On certain occasions, when the first wife was too

416 NANCY C. TELLS A NAUGHTY STORY.

much engaged to attend to the key-hole herself, she would place her little daughter—a child not more than six years old—there, and bid her tell her what she heard. Imagine the effect on the child. It seems impossible that any woman, however jealous or curious, would take this means to satisfy her curiosity. Of course the child told the mother the most ridiculous things, which she affected to believe, and told to her husband on his next visit to her; in consequence of which some of the bitterest quarrels ensued.

As soon as possible the husband built a second house, a few rods from the other, and removed the last wife thither, hoping then for a little respite. But he was hoping against hope; for the trouble would never be quieted while the cause remained, and the two women could never come within speaking distance without a fearful quarrel, which often ended in personal violence, blows being exchanged, hair pulled, and dresses torn in the struggle.

Every experiment was in vain. After running away from home once himself, and coming back on account of his children, whom he really loved, he found himself obliged to send Number Two away, when quiet was again restored, although it was secured at the expense of his “kingdom.”

The fault was not with either of the women; each one was good enough by herself; but it was in the accursed system, which brought, as it always does, the very worst passions to the surface, and made of each woman—who, alone, would have been a comfort to her husband—a fiend, and a constant torment to him.

Some of the Mormon brethren are so anxious to increase their kingdom that they frequently have very old ladies sealed to them. As they are all to be rejuvenated in the resurrection, and as the sealing is done for “eternity” alone, it will be all right in the future, and the discrepancies in age will go for nothing. Even Brigham Young himself has not hesitated to avail himself of his privileges in this peculiar direction, if Nancy Chamberlain's story can be believed.

417 HOW A WOMAN “FREED HER MNIND!”

Nancy Chamberlain is a very old, half-crazed woman, known, I fancy, to every Mormon in the Territory, who sol-

emly declares that she was sealed to Brigham in Nauvoo, and that she had the promise of being promoted to the place of first wife. She lived in his family for a long time, but she grew old, and infirm, and useless, and he turned her out of the house some years ago; and now she lives as best she may, going about from house to house, and doing light work to pay for her support.

She considers it her duty every little while to go and “free her mind,” as she calls it, to Brigham’s wives, telling them that they may usurp her place and defraud her of her rights in this world, but she shall be Brigham’s queen in heaven. She is an eccentric old woman, but there is no doubt, I think, about her having been sealed to the Prophet. He has a great many old ladies that he expects to resurrect, and assign them to their true position in the eternal world.

These old ladies are sometimes as exacting as their younger sisters, and the husband has all he can do to pacify them and keep them quiet; but not all of them have my mother’s experience and that of my old acquaintance, Mr. Ramsay. He was a very devout follower of Brigham’s, and, when he was about forty years of age, he was sealed to an old lady eighty years of age, who had no husband, and consequently no hope of salvation, until he very kindly became her savior. He had three wives already, but that was a trifle not worth mentioning to a man expecting to people a world some time in the future; so, as this woman—who was called Catherine—would count one on the list, she was taken, and brought into the house with his other wives.

The first of these women, who had always been a slave to her husband and his wives, was now called upon to take the sole charge of this last selection, which she did willingly enough. But it was a difficult matter to please Catherine. No woman could do more to keep the peace than Mrs.

418 A BELLIGERENT WIFE.

Ramsay, who was one of the sweetest tempered, kindest hearted women in the world, yet in this case is seemed to require superhuman exertions. Catherine complained of her food, her clothing, and her situation generally; but the principal cause of complaint was, Mr. Ramsay was not sufficiently attentive to her.

“I am your wife,” she used to say, in a querulous, piping voice; “I have rights and privileges equal to any other wife, and you must and shall spend one fourth of your time with me.”

This not being Mr. Ramsay’s view of the case precisely, he would reply,—

“It is true you were sealed to me, but it was not for time, but for eternity; and I cannot give you any part of my time here. I am willing that you should be taken care of in my family, and that should satisfy you.”

But that did not satisfy her, and she determined to make him all the trouble she could. One of her first freaks was to impersonate a ghost; and, robing herself in white, she visited different apartments of the house while the family slept, more particularly where the husband was. Failing to bring him to terms by this mode of action, she tried something more desperate, and actually set the house on fire; it was soon discovered, however, and not much harm was done. Mr. Ramsay had been very patient with her, and viewed all her pranks in as charitable a light as possible, saying, “it was somebody’s duty to exert themselves in her behalf, for she was surely worth saving; and as for her queer actions, she was nothing but a child anyway; so the best thing was not to mind them.” Yet this last act of hers made him consider her a very dangerous person, and he advised her to seek a home elsewhere, which she was very soon forced to do, as he went to the southern part of the Territory with his other wives and left her behind.

She consoled herself by thinking that although she had no husband on earth, she was provided for hereafter, and

419 AN IMPECUNIOUS POLYGAMIST.

was very complacent over the reflection, which seemed to afford her wonderful consolation. Mr. Ramsay must be acquitted of having married the old lady for money, as she was very poor, and he gained nothing at all by his marriage. It was really an act of kindness on his part, and real conscientious regard for her future.

Not so unselfish was Brother Shaw, a Mormon whose poverty might be estimated by the fact that he had been twenty years in Brigham’s service as a laborer. His impecuniosity was no bar to his entering the Celestial Kingdom, and setting up a realm of his own, over which he should be ruler. He had already married two wives, when a very old lady, possessed of considerable property, arrived in Zion, and Brother Shaw decided that she needed salvation at his hands, and proposed marriage to her.

She saw through him at once, but fearing for her salvation, she accepted the proposal, and was “sealed.” This was her first offer in Zion, but she feared, at her time of life, she might never have another; so she allowed herself to be installed as third wife in the Shaw family. Her money was found very useful for the support of the entire family, and was spent very freely until it was all gone, when she, like the rest, was obliged to live in great destitution. She certainly has paid handsomely for her “exaltation.”

In a family where all were so peacefully inclined as in our own, “trying” occasions are rare; but they would occur sometimes, and I think my mother took a little malicious pleasure in seeing my father bothered about something that had occurred to make “plurality” a trial. He tried

as hard as possible to be just, and had always been very particular in dividing everything equally between his wives. One must have no more than the other. There must be the most perfect exactness in everything. I believe he thinks he has dealt out the most even-handed justice, although he used occasionally to be accused of a partiality

420 STORY OF A CHRISTMAS TURKEY.

for his third wife, especially by those comforting persons who liked to talk to the other wives about him.

One year he had a turkey presented to him two or three days before Christmas. He was away from home on receiving it, and he returned quite late at night to my mother's house with his gift. He was in a dilemma. Here he was with a turkey on his hands, and not feeling rich enough to buy the requisite number in addition to give one to each wife. He could not decide at which house to have the fowl roasted. He would have liked to have had the table of each wife graced with just such a bird, but that was out of the question, and it was equally impossible for all to dine together that day. He was unable to solve the problem; so he concluded to leave it for accident to decide.

On arriving home he placed the turkey quite out of sight, as he supposed, and retired.

My mother in her rounds of morning work, discovered a suspicious-looking bundle, and, although a little curious concerning it, did not open it, but carried it to my father, with the wrapper on, at the same time asking him what it was.

"It is a turkey," was his reply.

As he said nothing else, she hastily returned it to its place, concluding that she had stumbled on positive proof of his partiality for some other member of his family; and remembering all he had said about equal justice, she resolved that she would find out all about the affair, and, if her suspicions were correct, she would not submit with patience, but would "speak her mind," if the heavens fell. She opened the battle by saying,—

"I think it very strange indeed that you should purchase a turkey for only one table, and leave the others destitute; and I also think it a very unjust proceeding on your part; if one portion of the family is to have a Christmas turkey, the others should receive the same attention."

"Hold on my dear, interrupted my father; "not so fast,

421 A HUSBAND IN A FIX.

if you please. You shouldn't jump at conclusions in such a hasty manner. I didn't buy the turkey; it was given to me

by a friend."

"O," said my mother, quite mollified, "is that so?" And she was preparing to be quite amiable, when, unfortunately, she happened to recollect that he asked her at breakfast if she had not better have some chickens killed for Christmas, and she returned to the charge with renewed vigor.

"What are you going to do with it?" demanded she.

"Why, you may have it if you wish," said he; "I am sure I don't know what else to do with it."

Although she was quite prepared to wage warfare for her rights to the very last, my mother really was not prepared for such willing surrender, and, determined not to be outdone in generosity, she replied, —

"O, I really do not care about it. I have chickens, you know, and I like them equally well; in fact, I think I prefer them. But," she continued, with a beautiful stroke of diplomacy, "I would like to decide which of the other wives shall have the turkey, if you will allow me, since you have given me the privilege of refusing it."

My father was glad enough to leave the disposition of the turkey with her, as he did not really know any better what to do with it than before, and if she decided for him, all responsibility would be off his shoulders. So he said, with very great cordiality of tone, —

"All right. I have given it to you, you know. You shall make what disposition you please of it."

"Thank you," said she, with equal graciousness of manner; "I should like Elizabeth to have it. She deserves it, and needs it, too, and would be very grateful for it; and then, too, you see, she, being next to me, would claim it by right of seniority."

"Wisely said," was my father's rejoinder, delighted to have it settled so amicable. So he carried the turkey to

422 CHICKENS, BUT NO TURKEY.

Elizabeth as his Christmas offering, and she received it, as my mother thought she would, gladly and thankfully.

Our Christmas dinner, with the chickens, and my mother's delectable puddings and pies, was a success, and we didn't even miss the turkey, though we did have a good laugh over it, and my mother was jubilant, because she had kept it from gracing the tables of the younger wives, since, according to her ideas of justice, if any partiality was to be shown, it should be given in the order of "seniority." I have no doubt that the other tables were well set, in some way or other, but we none of us saw the bills of fare. "Father's turkey" was for a long time standing jest at home.

During this time at South Cottonwood, while I was teaching my children, helping my mother, and getting all these peeps into the inside experiences of polygamy, my



own life running along in the smoothest channels it had ever known, a great change was preparing for me. I had

423 EASE AND CONTENTMENT.

no thought or premonition of it, as I went blithely about my daily duties, happy and content in the quiet life which I was leading in my mother's companionship, and in my darling children's love. I dreamed of nothing beyond this peaceful life; I wished for nothing else. Such a sweet restfulness had taken possession of me, and I pictured myself growing old in this quiet spot, with my strong, brave boys near me to make my rough path smooth, and to help my faltering footsteps over the stony places with their strong arms that would encircle and hold me then, as I encircled them now. The improvement of my health was a source of great joy to me. I never was so well in my life. The color had come back to my cheek, the sparkle to my eye, the smile to my lips, the elasticity to my step, and something of the old life to my spirits, although I had suffered too much to have them quite as light as they were in the old frolicsome days when I had gone merry-making with my old companions, had won friends in the theater, and had wailed "with the girls" over the monotonous fare of the Prophetic table. I was a child with my children, and it would be difficult to tell which of us got the most scolding and petting from the fond grandmamma.

She was happy, too, at having me with her again; and thought she sorrowed at my sorrow, she could not regret anything that brought me back to her, so long as it did not make me utterly unhappy; and she recognized as well as I the fact, that my life was fuller and freer without my husband than with him, and that my children were better off, and stood far better chances of becoming the men that both she and I wished them to become, under my guidance

alone, than under the influence of such a father as theirs. They would never have felt a strong, steady, guiding hand, but would have been, as their mother had been before them, the victim of alternate passion and rough good nature, that was easily shaken.

I had very many offers of marriage. A moderately pre-

424 MY PERSISTENT SUITORS.

possessing woman in Utah is sure not to be long without them; and I knew that I was that, at least, but I could not be brought to look with favor upon any of my suitors. I did not care to try matrimony again. I had vowed that I would not become a plural wife, and, with my past experience, I was afraid to try even a monogamous alliance again; for I knew that in Utah the step from monogamy to polygamy is very short, and very easily taken. My answer was the same to one and all—"I have my children; I shall live for them alone; they are my only loves."

Some of them appealed to my father and mother to use their influence to make me change my mind; but they refused to interfere, saying that I probably knew my own mind, and, if I did not wish to marry, that was quite enough.

I usually had my own way; and when I knew that any of my persistent suitors had turned to my parents for sympathy and assistance, I laughed to myself to think how little of either they would receive. To tell the truth, they—especially my mother—were no more anxious for me to marry than I myself; and I knew that so long as they had a home, my children and I should share it. I was not allowed to feel that we were in any way a burden, and, to tell the truth, I did honestly try to do all in my power to assist my mother, and make life easier for her to bear.

"I shall never, never leave you," I used to say, as I would nestle at her feet, and lay my head in her lap in the old childish fashion—a habit that I could not bring myself to abandon, even though I was a mother myself, with two bouncing boys to curl down in my own lap in the same loving way, begging for caresses.

"God willing, we will never be parted, my darling."

"Never! Never!" cried I, with loving enthusiasm, as I felt her had on my head, resting in tender benediction there. I kissed the hand that had grown hard with toil with me and for others; and together we sat with no premonition of the

425 BRIGHAM ON HIS WAY TO COTTONWOOD.

future that was so near, and that was to change the whole current of both our after lives.

Brigham Young and some of the apostles were com-

ing to South Cottonwood to hold a meeting. But what was that to me? How did it affect me when he came or went? I had no part nor lot in his movements. Life was nothing to me beyond my mother and children; and all the Prophetic coming and going would not cause a ripple on the surface of my placid life.

So I thought, as I lay cradled in my mother's arms that summer evening in the old farm-house at Cottonwood; and the stars, as they looked down upon me there, revealed nothing more to me.

CHAPTER XXVII.

A WALK WITH THE PROPHET. —HE MAKES LOVE TO ME.

How Brigham Travels Through the Territory.—Triumphant Receptions Everywhere.—Trying to Establish the “Order of Enoch.”—How the Prophet Insulted his Faithful Followers.—“Rheumatism” in the Temper.—Grand Doings in the Settlements.—We Go to Meet the Prophet.—How the Saints were Lectured in the Bowery.—How Brigham gave Howard a Piece of Land.—Howard Insulted by the Prophet.—Overlooking the Prophet’s Lies.—Van Etten Becomes Brigham’s “Friend.”—He Helps Him to Steal a Hundred Sheep.—He makes a Big Haul, and Escapes to Canada.—The Prophet Ogles Me during Service-Time.—We Take a Walk Home Together.—He Compliments My Good Looks.—Makes Love to Me.—Matrimonial Advice.—Brigham Wishes Me to Become His Wife.

ON Brigham Young’s arrival at South Cottonwood, he was very warmly welcomed, all the people turning out to join in the demonstrations.

This is the usual custom; consequently his travels



BRIGHAM ON HIS TRAVELS.

through the Territory are a perfect ovation. He is generally accompanied by some members of his family; perhaps one or more of his wives, and one of his sons. It has lately always been Brigham, Jr., his intended successor, who is taken along, to

427 THE RECEPTION OF BRIGHAM.

be initiated into the proper method of doing things; one or more of his counselors; some of the apostles, and whoever else he may choose to invite to join his party. They go in carriages, and form in themselves quite a procession.

He is met outside of every settlement which he visits by a company of cavalry; and a little farther on, just outside the entrance of town, he is met by another procession—sometimes of the children alone, but oftener, in the large settlements, where they are ambitious to “do the thing up in shape,” of the entire population who are able to turn out, men, women, and children, headed by a brass band, all ranged along to give greeting to the Prophet. They are arranged in different sections, each section having its appropriate banner. The elder and middle-aged men are all together under the banner “Fathers in Israel.” The women of the same ages are ranged under their banner, “Mothers in Israel.” The young men are proud enough of the inscription which theirs carries, “Defenders of Zion;” and the young girls are fresh and lovely under their banner, “The Daughters of Zion—Virtue;” while the little wee bits, that are placed last of all, are “The Hope of Israel.” Other banners bear the inscriptions, “Hail to the Prophet;” “Welcomes to our President;” “God bless Brigham Young;” “The Lion of the Lord;” and others of a similar nature are seen along the line of the procession.

As the President and his escort pass down the long line, and band plays, the people cheer, men wave their hats, women their handkerchiefs, and the young girls and children toss bunches of flowers; and their Prophet—if he chances to be in good humor—bows and smiles to them as he passes; and everything is gay, and bright, and merry, and the people are very happy because of the success of their Prophet’s reception.

Now and then their gaiety has a dash of cold water from the object of all the display, and they see all their preparations go for nothing, and are made to feel that all their labor

428 THE PROPHET OUT OF TEMPER.

has been in vain, as happened not long ago in Salt Lake City. Brigham had been on a long trip through Southern Utah, endeavoring to establish the “United Order of Enoch,” with but indifferent success, it must be confessed, in consequence of which he was anything but good humor with his “rebellious people.”

On his return he was met at the station by thousands of his people, who had gathered in unusual numbers, and with unusual display, to meet him. As he stepped from the car, cheers arose from the mass of people, the band played, and all eyes were turned on him, anxiously watching for a recognition. What was their surprise and chagrin to see him step from the car to his carriage, enter it, close the door, and drive away without the slightest notice of their presence, seemingly oblivious to everything around him!

The Saints returned to their homes feeling exceedingly hurt and grieved, but the next Sabbath their Prophet

endeavored to soothe their outraged feelings and smooth matters over them, in the following "explanation:" —

"Brethren and sisters, you may have felt hurt at my not recognizing your greeting on my arrival. If so, I am sorry; but I had just had an attack of rheumatiz in my left foot."

The apology was accepted; there was nothing else to be done. The Prophet had made what he considered the proper *amende*, though some of the brethren were so irreverent as to remark afterwards that they "guessed the 'rheumatiz' was in his temper," on account of his failure to gull the people with his last "effort for their spiritual"—and his temporal—"advancement."

Usually he is in high good humor, and beams on his followers with the most patronizing and reassuring of smiles, accepting all the homage as though it were his by "divine right." Royalty itself could assume no more the manner of receiving only what it is entitled to, than this ex-glazier, who used to work for "six bits" a day, and who begged

429 OFF FOR A GOOD TIME.

the farmer for whom he had done two half days' work to give him a new coat, since his old one was too "rusty" to go on a preaching tour in, and the "spirit" had suddenly called him from the haying field to a Methodist meeting in the neighboring town.

While on his journeys, he is always taken to the best house in the place, and everything is done for his comfort; his followers are taken by other residents of the town, a dance is given in the evening, which takes the place of the usual "reception" elsewhere; he is serenaded by the bands and parties of singers, and all night the militia keep sentry about his headquarters. Altogether it is quite a gay thing to go visiting the settlements, and no one likes it better than the Prophet himself. It is the grand event of the year to the Saints, and they make such extensive preparations for the occasion, that many have to "live very close," as they express it, for months afterwards.

As a matter of course, I helped "welcome the President" to Cottonwood; so did all the family; and, as we were all old friends, we were glad to see him personally, as well as spiritually, my mother especially being overjoyed, for there was always the warmest friendship between them; indeed, their friendship dated back to the days before they went to Kirtland. At Nauvoo they had been next door neighbors, and he used to be very fond of playing with the "baby." Since then he had helped the "baby" to escape from a domestic thralldom which was harder than she could endure, and she was grateful to him accordingly. I think neither mother nor daughter would have joined so heartily in the welcome, had they known what misery the visit was to

bring.

The Sunday services are always largely attended, and as no house is sufficiently capacious to hold all who assemble to listen to the Prophet, the meetings are held in the "Bowery," which is a sort of improvised tabernacle, with open sides, and roofed over with branches of trees. He

430 OVERHAULING THE SAINTS.

usually makes this the occasion for reprimanding the people for their sins, dwelling particularly on the extravagance of



women in dress, and the habit, among some of the men, of whiskey-drinking. He came out very strong this time, and the poor Cottonwood Saints were exposed to a merciless fusillade from the Prophet's tongue. He was more than usually denunciatory and scathing, and he made this the occasion for abusing Mr. Howard, the owner of the distillery. After he had got well warmed up, he said Howard had not a cent in the world which he had not given him, and added, "I even gave the poor, mean scapegrace the very land he lives on."

This was more than Howard could bear, even from his Prophet, and he jumped to his feet, excitedly shouting,—

"It isn't so, and you know it isn't. I brought the land of you, and gave you twelve hundred dollars for it."

"You lie!" roared Brigham; "I gave it to you."

"Yes, for twelve hundred dollars," was Howard's reply.

"I never got a cent for it," screamed Brigham.

"You're a liar, and you know it," retorted Howard.

I don't know how long this Sabbath-day quarrel would

431 THE PROPHET'S BAD MEMORY.

have lasted, had not Brigham happened to think it was a

little out of order, and also to discover that Howard, who was in a little great rage by this time, was bound to have the last word. He stopped the dispute, and, turning to the congregation, said,—

“Is there no one who will remove that man from this place?”

Instantly ten or fifteen men started to their feet, and rushed towards the offender; but a man named Van Etten, being much nearer to him than any other of the others, reached him first, and led him out of meeting; so there was no opportunity for any of the others to exercise their zeal in the Prophet’s behalf. At the close of the services, Brigham publicly thanked Brother Van Etten, and called him “the only friend in the congregation.”

The following Sabbath, the party were at Willow Creek holding meeting, and as what he was pleased to term “Howard’s insult” was rankling in his memory, he could not refrain from referring to it in his sermon, which he did in the following *truthful* manner:

“I was never so insulted in my life as I was at Cottonwood last Sabbath. I called seven or eight times for some of the brethren to lead Howard out, and not a man responded but Brother Van Etten. I know how it is; you and they are all brought with Howard’s whiskey.”

Now, the news of the encounter had reached Willow Creek before the Prophet and his party, and nearly every one present knew that Brigham had only called once for his opponent to be taken away, and that his call had been promptly responded to. But they attributed his misstatement to the Prophet’s bad memory. They knew, too, that none of them were bought with Howard’s whiskey; but perhaps Brigham thought they were, and it was only “one of his slight mistakes;” so they let it go for what it was worth, and the Prophet felt better after venting his ill-temper.

It was soon after this that Howard was sent on the mis-

432 BRIGHAM’S THIEVING FRIEND.

sion that has been referred to in a previous chapter. Van Etten’s fortune was made from that moment. The Prophet’s heart was full of blessings for him, and found vent in the following benediction:

“The Lord will bless you, Brother Van Etten, for so nobly coming forward in my defense. You are the only man out of several thousand that paid any attention to the insults I received. I want you to understand that from this time I am your friend.”

The Cottonwood Saints were very much surprised at Brigham’s warmth, for Van Etten was well known as a worthless, dissipated character, and if Brother Brigham found any good in him, it was more than anyone else had

succeeded in doing.

The Prophet and Van Etten were ever after bosom friends; let the latter do what he would, Brigham would shield him from all difficulty. One instance of this protection of his *protégé* came directly under my notice. Van Etten stole a hundred sheep from my brother, who prosecuted him for it. When the trial came on, the evidence was as clear as possible against him; yet Brigham controlled the whole affair, and his “friend” was released. All who knew the facts concerning the case were astonished that even Brigham should do such a very unjust thing as to clear him; but at that time the Saints did not dare to criticize the Prophet’s actions as they do now, and all they said was, “There probably is something good about Van Etten that Brigham has discovered which we were unable to see.”

Finally, the Prophet’s intimate friend took several thousand head of sheep to herd for different parties, and a short time after, the owners heard that he had left the country; they went instantly to look after their sheep, but not a trace of them could they find. Van Etten sheep and all, were gone, and they never returned again to the “Valley of Ephraim.” It was afterwards found that he was in

433 UNDER FIRE OF BRIGHAM’S EYES.

Canada; he also was in debt nine thousand dollars at the co-operative store—Brigham’s pet institution. I never heard Brigham say whether he missed his friend or not; in fact, he never mentioned him after this last escapade.

I had noticed, during the morning service, that memorable Sunday at Cottonwood, that Brigham looked often at me; but I thought nothing more of it than that mine was a very familiar face, and consequently he was drawn towards it for that reason. Still there were others in the congregation that he knew; so mine was not the only face he looked at for recognition. I began to be a little uneasy under his scrutiny. I thought that possibly there was something about my appearance that displeased him. Possible he did not approve of my dress. I knew he considered himself perfectly at liberty to criticize any sister’s dress when he felt so inclined, and I did not know but I was to be the subject of his next outbreak. That he was not looking at me indifferently or carelessly I knew very well, that the bent brown and keen gaze that I felt was making the most complete scrutiny, and I wished he would look somewhere else. I fidgeted about in my seat, I looked at my little boy who was sitting beside me, and pretended to arrange some article of his clothing. I did everything but jump up and run away, and I even wanted to do that, to get out of the reach of those sharp eyes, and that steady, unflinching gaze. I am sure he saw my discomfort; but he was pitiless, and all the while the speaking was going on he scarcely turned his eyes from me a moment. I tried to be unconscious, to look in

every direction except his, but the steady eyes would always bring mine back again in spite of myself. I felt his power than as I never had felt it before, and I began to understand a little how it was that he compelled so many people to do his will, against their own inclinations. I learned the lesson better still subsequently.

After the services he came up to me and greeted me very cordially. I was surprised, for he had been so ruffled over

434 "MAY I WALK HOME WITH YOU?"

the Howard matter that I did not expect he would regain his spirits so easily.

"Are you well?" said he.

"As you see," I replied, laughing, and looking up at him.

"May I walk home with you?"

"If you wish; I should be much pleased," said I. I was pleased, too, for I knew that in bringing him home with me I should be conferring the greatest happiness on my mother. He took my little boy's hand, and led him along, and as he looked down at him, he said—

"A pretty child. What are you going to do with him?"

"Make a good man of him, if possible," was my reply.

"A better one than his father proved to be, I trust."

"God grant it, else he will not be much of a comfort to me," said I, the tears starting to my eyes.

"You are very much improved since you left Mr. Dee," said he; "do you know it? You are a very pretty woman."

"Thank you," said I, laughing, yet embarrassed at this wholesale fashion of complimenting; "if you can only tell me that I am a good woman, I should like that, too."

"Yes, you are that, I believe, and a good mother; and you were a good wife, only that foolish fellow didn't have the sense to half appreciate you."

"Thank you again. I don't know that I can take all you tell me, since I am not sure that I deserve such high praise."

"You are your mother's girl; there can be but one conclusion to draw from that. But tell me about yourself; are you happy?"

"Very," said I, earnestly. "I never was happier in my life."

"What makes you specially happy just now?"

"O, my children, my mother, my quiet life, after all the trial and weary struggling to make the best out of the very worst."

435 A MATRIMONIAL CONTROVERSY.

"Then you don't regret your divorce?"

"Indeed I do not; and now, Brother Young, let me thank you for your kindness in helping me to regain my freedom, and above all to keep my children. You must be content with gratitude, for I can repay you in no other way."

He looked at me a moment; a peculiar smile flitted across his face; he opened his lips as to say something; closed them again; looked at me more scrutinizingly than ever; turned away, and was silent for a moment. Then he asked me, quite abruptly, —

"I suppose you have had offers of marriage since your separation from Mr. Dee."

"Yes, many," I replied, answering his question very frankly, as I did not suspect that he had any motive in questioning me, except a friendly interest; and I was as honest in my confidences to him as I should have been with my father.

"Do you feel inclined to accept any of them?" was his next question.

"No, not in the slightest degree; none of them move me in the least."

"And you haven't a preference for any of the suitors?"

"I assure you, no."

"Never had the slightest inclination to say 'yes' to any offer that has been made?"

"Not a bit of inclination; all my lovers have had a rival affection to contend with."

"For whom?" was the question, quick and sudden, as if intending to take me by surprise by its abruptness.

I laid my hand on my boy's head. "For him, and for the other dear child that God gave me; I can have no room for other love while I have them to care for. They fill my heart exclusively, and I am so glad and happy because of it, that I should be jealous if I saw the least hint of regard for anyone creeping in. I couldn't love anybody else; I wouldn't."

436 BRIGHAM GIVES ME SOME ADVICE.

"Then you think you will never be induced to marry?"

"Never in my life," I said, vehemently.

Brigham laughed a little, and replied, "I have heard a very great many girls talk that was before."

"Yes, but I am not a girl; I am a woman; a woman, too, with hard, bitter experiences; a woman who has lost faith in mankind, and hasn't much faith in matrimony; a mother, too, who will not give her children a rival."

"No, but you might give them a protector."

"They don't need it; my love is sufficient protec-

tion. Besides, they are boys, and will by my protectors in a few years. So, you see, I do not need to marry for protection for myself or them."

"But supposing it were shown to be a duty."

"It can't be. I should not recognize a duty of that kind. I consider myself old enough, and sufficiently experienced, to judge of my duties without assistance."

He bent his eyes on me again with a keen, questioning look, and said, very kindly, "Child, child, I fear you are very headstrong. Don't let your will run away with you."

"No danger," I replied; "it is not crossed often enough to make it very assertive."

"A spoiled child, eh?"

"Possibly. My will seems to be everybody's way at home."

"Well, my child, I want to give you a little advice. I have known you all your life, and have had an interest in you from your birth. Indeed, you seem like one of my own family, you were always in and out so much with my children; and I am going to speak to you as I would to one of my girls. You will probably marry again, some time, though you say now you won't."

"No," I interrupted; "I shall not marry. I mean what I say when I tell you so."

"Yes, I know it; but you will; now mark my words, and see if you don't."

437 A QUEER WAY OF LOVE-MAKING.

"Well, don't feel so sure that you send somebody after me," said I, slyly hitting him for his known propensity for "counseling" the brethren to take certain sisters as plural wives.

"You needn't be afraid of my sending anybody. I promise you I won't do that," was his answer.

"Good; then I shall not be obliged to say 'no' to them, and so, perhaps, hurt your feelings as well as mortify them," said I.

"Still, I believe that you will marry again some time. It is in the nature of things that you should. Women of your age, and your looks, don't stay single all their lives; not a bit of it. Now, my advice it this: when you do marry, select some man older than yourself. It doesn't make so much difference whether you're in love with him, if you can respect him and look up to him for counsel. Respect is better than romance, any day. You've tried the one, now give the other a chance. You didn't succeed so well with the other experiment that you care to try that over again, I know. You had your own way, too, if I remember rightly. It wasn't such a smooth one as you thought it was going to be. I knew you was doing the wrong thing when I saw the man. I could have told you so, but you didn't ask my advice."

Now I'm giving it to you without asking, for I don't want you to make another mistake. So, when you choose again, remember what I say, and get a husband whom you can look to for good advice."

We had reached home by that time, and I thanked him for his interest, and promised to heed his advice if I found it necessary; but I was sure I should not, for I was firm in my determination not to marry.

I had no idea at all of Brigham's real object in thus sounding me, and drawing me out. It never occurred to me that he could want me for himself. I should just as soon have thought of receiving an offer of marriage from my own father, or to have heard that he (Brigham) was going

438 THE PROPHET ON HIS GOOD BEHAVIOR.

to marry one of his own daughters. Then I knew, too, that there had been a great deal said in the outside world respecting the practice of polygamy among the Saints, and I thought, from conversations I had heard, that the United States Congress had taken some action in the matter, and that he, being the Head of the Church, was watched pretty closely by government officials. Then he was so old—much older than my father—that the thought, had it presented itself, would have been scouted as absurd. I repeated the conversation to my mother, who seemed amused by it, but did not give any more serious thought to it than I had done.

Brigham was uncommonly jovial that day, and made himself particularly agreeable. He was unusually gracious to my father, revived old memories, and joked with my mother; petted and praised the children, and was very paternal in his manner to me. He showed himself, altogether, in his very best light, and made his visit very pleasant.

During the afternoon service he studied me in the same way that he had in the morning; and several times, when I caught his eye, he looked quite amused. I supposed he was thinking of our conversation at noon, and was much more at my ease than I had been in the early part of the day during the first service.

After service in the afternoon, Brigham told my father that he wished to see him on important business. They were closeted together for two hours, talking very earnestly. I supposed it had to do with church matters, as my father was one of the leading men in South Cottonwood, and had been so long a prominent member of the Mormon Church that it was by no means strange that Brigham had so much to say to him. I thought, possibly, they might be discussing the Howard affair; but beyond that I thought nothing. I certainly had no idea that I was the subject under discussion; that my future was being planned for me without any regard to my will in the matter. Had I known it, I should

by no means have gone about my duties with such a light heart, nor frolicked so gaily with my children.

At the end of the two hours my mother was called into the room, and the discussion was resumed. After a short time all came out. Brigham went away, bidding us all goodbye with much cordiality, and with an added impressiveness in his manner towards me.

When he had gone, my father told me the subject of their long conversation.

Brigham Young had proposed to him for me as a wife.

CHAPTER XXVIII.

HOW BRIGHAM YOUNG FORCED ME TO MARRY HIM.

Brigham's Offer of Marriage.—I Think the Prophet Too Old.—My Parents are Delighted with the Honor.—They Try to Persuade Me.—I am Very Obstinate.—Arguing the Matter.—How Brigham Found Means to Influence Me.—My Brothers get into Trouble.—The Prophet and the Telegraph-Poles.—He Takes a Nice Little Contract.—Then Sells it to His Son. —Bishop Sharp Makes a *Few* Dollars Out of It.—My Brother Engages in the Work.—He Becomes Involved in Debts and Difficulties.—Brigham Threatens to Cut Him Off for Dishonesty.—My Mother Tries to Excuse Him.—Hemmed In on All Sides, I Determine to Make One Last Appeal.—I Fail, and Consent to Marry Him.

I ROSE to my feet shocked beyond expression. I looked from my father to my mother, hoping that they were merely



A CRUSHING BLOW.—BRIGHAM WISHES TO MARRY ME.

jesting with me; for I had no idea that what they told me could be true; it was too monstrous an absurdity. But the expression of their faces did not reassure me. I saw that they were in earnest; that it was true; and I burst out into a passionate fit of weeping.

My

mother came to me, and took my hand and caressed it in her own, and my father tried to reassure me.

441 BRIGHAM CONFIDENT OF SUCCESS.

“Why, my dear, what is the matter? Are you crying because the Head of our Church—the most powerful and influential man among us—has made you an offer of marriage? Why, it is nothing to cry about, surely.”

But I felt that it *was* something to cry over—some-

thing, indeed, over which to shed the bitterest tears that could be wrung from my heart's deepest anguish. I felt outraged, betrayed; to think, after our conversation that very day—but a very few hours before—when I had told him frankly my reluctance and abhorrence at the very idea of marrying again, that he should go deliberately and propose for me, showed a lack of delicacy and consideration which greatly surprised me. It was quite evident that he looked upon my assertions as girlish affectation that a good offer would speedily overcome. He was so confident of his success with the women he chose to woo, that he had no idea of meeting any settled opposition. He had, as I afterwards learned, no conception of feminine delicacy or sensitiveness; laughed at it as ridiculous, and called the women who exhibited it “sentimental fools.” I had nothing to hope from his mercy, but I did not know it then. When my first passion of grief had spent itself, I turned to my father, still holding my mother's hand, and said—

“What answer did you make him?”

“I told him that I would lay the proposition before you, and tell him what your decision was. He said that he had talked with you on the subject of marriage, and that you told him no one had proposed for you whom you fancied; that he was glad you were not easily pleased and suited with every new-comer, for he intended to place you in a position where you would be vastly the social superior of all your present lovers.”

“Didn't he tell you that I said I never should marry again? That my life was to be devoted to my children?”

“Yes; he said you mentioned something of that sort, but

442 “I CANNOT, CANNOT MARRY HIM!”

that he didn't take any stock in it; all girls talked so; it was their way of playing coquette; he understood it, and he liked you better for your coyness.”

“I told him decidedly,” I replied, “that I was a girl no longer, but a woman who knew her own mind, who had arrived at the ability to make her own decisions through terrible suffering; that the thought of marriage was distasteful to me. I wonder if he needs to be told more plainly? If so, you may go to him, since you told him you should leave the decision with me, and tell him that I say to him, No, as I have said it to all my other suitors, and that I do not even thank him for the position he intended to confer upon me, for he knew I did not want it. Does he think I have escaped one misery to wish to enter another? ‘Position!’ I wonder what he thinks there is particularly fine about being a plural wife even to Brigham Young? I have not seen so much happiness in the system, even among his wives, that I care to enter it. And I never, never can.”

My father interrupted me. “You are now excited,

now, my daughter. Be calm, and think the matter over reasonably. Don't decide in this hasty manner."

"I might think it over, reasonably, as you call it, for the rest of my life, and the conclusion I should arrive at would be the same. I never will, of my own free will and accord, marry Brigham Young; and you might as well tell him so at once, and have the matter settled."

"But, my dear child," said my mother, stroking my hair fondly, and looking at me with anxious eyes, "suppose it was your duty?"

"O, mother, mother! Have you turned against me, too? Am I to fight you all, single-handed, alone? Won't you at least, stand by me?"

"I would, gladly, my only, my darling daughter, if I was sure that it would be right."

"Do you doubt the right of it? Can you doubt it? Or do you think it would not be wrong to stifle all natural

443 MY PARENTS AGAINST ME.

feelings, all aversion to another union, above all, to him? Would it be right, do you think, to give myself to a man older than my father, from whom I shrink with aversion when I think of him as my husband, who is already the husband of many wives, the father of children older, by many years, than myself?"

"But he is your spiritual leader."

"That is no reason why he should be my earthly husband. I cannot see what claim that gives him to my affection."

"The doctrines of our church teach you to marry."

"Do you want to get rid of me?" I asked, suddenly, raising my head and looking her full in the face. I dared not enter into religious discussion with her, for I felt so bitterly that I should be sure to say something to shock her; and then I knew that, in argument, I should be fairly worsted; so I made my appeal on personal grounds, and touched her heart, as I was sure I should. She threw both arms about me, and sobbed as violently as I had done.

"You know I do not. How can you say that? I was only saying what I did, because I thought it was for your good here and hereafter. Did I consult my own feelings, no one should have you except myself; but I think of you welfare before my selfish desires."

"O, mother, I can't, I can't," I cried in a sudden agony, as the thought of all such a marriage involved, rushed across me.

"Don't fret so child," said my father, speaking for the first time since my mother had joined in the conversation. "I will tell Brother Brigham how you feel, and perhaps he will give up the idea. But he seemed to have set his heart on it, and I don't know how he'll take it."

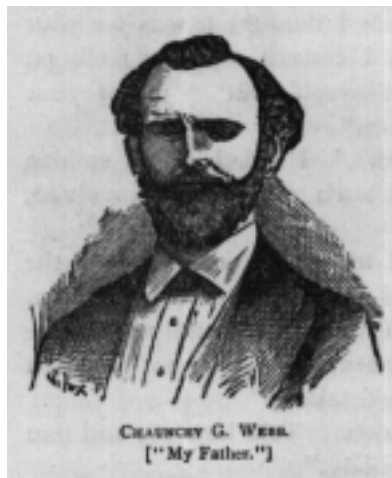
"Why, I belong to you, father. Tell him so, and that

you can't give me away to anybody."

My father smiled a little at me, grew grave again, and went away.

444 A YEAR OF ANGUISH AND TORTURE.

He told Brigham how adverse I was; and he only laughed, and said I should get over it, if I only had time. He would not give me up, but he would not hasten matters; he would leave me in my parents' hands, and he hoped they would induce me to listen favorably to his proposals. The last remark was made with a peculiar emphasis and a sinister smile, which every Saint who had



had dealings with him knew very well, and whose meaning they also knew. It meant, "Do as I command you, or suffer the weight of my displeasure." He sent a message to me, which, though seemingly kind, contained a covert threat; and I began to feel the chains tightening around me already. I felt sure that I could not free myself, but I would struggle to the end.

Thus began a year of anguish and torture. I fought against my fate in every possible way. Brigham was equally persistent, and he tried in every way to win me, a willing bride, before he attempted to coerce me. He told my parents, and myself, too, that he had always had great interest in me, and had intended to propose for me so soon as I was old enough; that when he sent for me to the theater, and proposed my being at the Lion House, it was that I might become familiar with the place and its inmates, and so not feel strange when he should bring me there as a wife. It had been his intention to have proposed for me then; but he had just married Amelia, and it had made such a hue-and-cry among the Gentiles, especially as he had taken her directly in the face of the late congressional law against polygamy, that he did not think it

445 MORE INFLUENCES BROUGHT TO BEAR.

wise to add another to the list just then; so he said nothing of his intentions, and before he knew anything of my engagement, I was ready to be married. It was a great shock to him; but as matters had gone so far, and as he was in

such a questionable position before the government, he thought it best not to interfere, as he most assuredly would, had he known my intentions earlier. Now I was free, and he was at liberty to tell me, what he had wanted to tell me

long before, that he loved me.

Finding that this declaration of affection failed to move me, he tried another tack. He asked my father if a house and a thousand dollars a year would make me comfortable, as he wished to settle something on me when I married him, taking for granted that I should do so.



ELIZA C. WEBB,
[My Mother.]

My mother and father both favored his suit, and labored with me to induce me to view it in the same light. Brigham was our spiritual guide; it might be that in refusing him I should lose all hopes of future salvation. That was my mother's plea. My father's was, that Brigham was able to hurt him pecuniary. And then came my oldest brother, who added his influence in Brigham's favor by telling me that Brigham had it in his power to ruin him, and was very angry with him, and had threatened to "cut him off from the church," which was, to a person in his position, the very worst thing that could happen.

The trouble between them was of Brigham's own making, and I will give it, as briefly as I can, to show how Brigham managed to get everything out of his people

446 THE PROPHET'S LITTLE CONTRACT.

without paying for it, and, at the same time, show the amount of honor which he has in business matters.

In 1860 the first telegraph line was extended from the Atlantic States to the Pacific, passing through Salt Lake City. Feramorz Little, a nephew of the President, took a contract to furnish about one hundred and fifty miles of poles, at three dollars each. According to Brigham's statement, Little was unable to fill the contract until the Prophet came to the rescue, and secured three dollars and a quarter each, by furnishing one hundred miles of sawed poles, although, in truth, the sawed timber was not so good as common round poles.

Six years later, a rival company commenced putting up a new line. Brigham negotiated for a contract, and succeeded in securing nearly eight hundred miles—extending from Denver City westward—at the very gratifying price

of eight dollars a pole. It is very generally believed that Brigham and one of the new company had a previous understanding to divide the profits on this magnificent job.

He then sub-let the whole contract to Bishop John Sharp and Joseph A. Young—his eldest son, who has recently died—at three dollars a pole; and my brother Gilbert took about four hundred and fifty miles—from Green River to Denver—at the very reasonable price of two dollars and a half a pole. He was then the owner of ten freight wagons, with six mules to each wagon; but in order to fill his contract, he found himself compelled to purchase six additional teams, at a cost of seven thousand dollars, which, with tools, provisions, and general outfit, increased the sum to nearly eleven thousand dollars, which he was obliged to borrow, paying a very heavy interest—five percent a month; but that, of course, was his own fault, not the Prophet's.

Brigham was anxious to have the work done immediately—which is not at all strange when one remembers that he would make five dollars on each pole—and he

447 HIS ARRANGEMENT WITH MY BROTHER.

had sent for my brother, and urged him to take the job, telling him that he knew of no one so suitable, for Gilbert had such a fine business reputation; adding that he was certain that the blessing of God would rest upon him, for it was His will that all the Saints should accumulate riches. After all this, and very much more talk of the same kind, Gilbert was induced to take the contract, my father giving security for the borrowed money.

My brother left Salt Lake City with his outfits as early as the snow would permit him to cross the mountains. When he had got his wagons loaded with poles for the first time, Brigham telegraphed for him to stop work and return to the city. He immediately complied with the order, and found, on his arrival, that there was a prospect of the new company compromising with the old, and putting up no line. They now desired to buy off all contracts. Brigham would clear on the contract one hundred thousand dollars, if the line was put up, and of course could compromise for no less. Sharp and Joseph A. wanted forty thousand dollars, and my brother ten thousand, if they gave up the contract. Brigham said that in justice, Gilbert ought to have twenty thousand dollars, to pay the expenses of the delay, etc.

Of course it was cheaper to put up the line than to compromise at this cost, and he returned to his work, having lost twelve days. His expenses at this time were about one hundred dollars a day. He had thirty men employed, at sixty dollars a month and their board, and he also had grain to furnish for one hundred mules. Brigham promised to pay for all this delay, but as usual he failed to do so.

My brother then began to furnish the poles, and

succeeded in delivering about twenty-five miles a week. For two months he received his pay quite regularly, and everything went on swimmingly. When he was about one hundred miles from Denver, having completed about three

448 A SHARP PIECE OF BUSINESS.

hundred and fifty miles, he was sent for to give up his contract of the eastern line, and take a contract on the northern line instead. That was between Utah and Montana. Gilbert was much averse to the change, as he had finished the most difficult portion of his work, and passed through where the timber is least accessible. But Brigham insisted, and wrote, promising to make it all right with him if he would come back, and go up north, and furnish one hundred miles or more of poles. Finally he sent Joseph A. down to my brother, who succeeded in persuading him to return.

While on his way back, he met Mr. E. Creighton, the superintendent of the line, with a company of men, setting the poles which he had furnished. Being desirous of giving thorough satisfaction, he sent Mr. Lorenzo Ensign, with three teams, loaded with good poles, to exchange for any poor timber, which did not satisfy. Those teams continued with the pole-setters until Mr. Creighton sent them back, remarking that he did not find it necessary to change one pole a day, and that he was entirely satisfied with the timber. I mention this because Brigham afterwards said that the contract was not well filled, and made this an excuse for not paying my brother. Those three teams remained with the pole-setters about four weeks, and, as I before said, were dismissed by one of the owners of the line.

Gilbert returned home in August, and, on starting for the North, Joseph A. asked him to set the poles that he should furnish on the Montana line, at the same time agreeing to pay him a dollar apiece for setting, and three dollars for the poles. That was fifty cents more than he received on the eastern line, but it would scarcely pay him for a move of six hundred miles, to a country where timber was in very high mountains and rough canyons.

Removing from the east of course broke the original contract; but as Gilbert had all the confidence in the world in the word of Brigham and Joseph A., he neglected to

449 "HUNT UP SHARP AND JOSEPH A."

make a new written agreement. After he had furnished the poles for about one hundred miles, my younger brother—who was farming at the time—took his team, and, after hiring six men, went to set the poles, paying his men two dollars a day and their board. They worked four weeks, for which they never received one dollar.

When my youngest brother was about leaving for home, Gilbert gave him an order on Sharp and Young for one thousand dollars. While Gilbert was in the East he had sent orders for money every month for my youngest brother to collect and disburse. Those orders were promptly paid, and he had no thought that this one would not be paid as promptly. He called at Brigham's office, and presented the order, and was curtly informed by Brigham that he must "hunt up Sharp and Joseph A."

On inquiring for their office, it could not be found. The day following he chanced to meet Bishop Sharp, who referred him to Joseph A. He called at the latter's residence three times without seeing him; finally, four days after, my brother succeeded in meeting him in his father's office. He was told to sit down in the outer room, where he was left alone for two hours; then he was called into the private office, and told that there was no money for him.

"But," said he to Brigham and Joseph A., "I must have the money; I have ten men who have already been waiting five days for their pay, and I am still paying them, or am under obligation to do so, and their board in the city also; and none of this can be done without money."

After a little more consultation Brigham said, "We can give you a draft on New York, which you can cash with some of the bankers or merchants in the city."

My brother then asked for time to inquire on what terms he could cash the draft; but was told that merchants would often pay a percentage on such paper, and that it was always as good as money. He then asked, if he was obliged to have it discounted, if Sharp and Young would lose the

450 MY BROTHER RUINED BY BRIGHAM.

amount, but was told that he need not be so particular, for he must take the draft or nothing, since they had no money. He took it then, as he saw very plainly that they did not intend to give him anything else, and presented it to every banker and merchant in Salt Lake City, but could find no one who would take it. On a second call at Walker Brothers', he succeeded in cashing it at three percent discount. Meeting Joseph A. afterwards, he told him he should charge him with the thirty dollars. Joe replied, "All right;" yet neither he nor Gilbert ever received another dollar from them, though they were in the boys' debt two thousand dollars.

When Gilbert returned from the North he found it difficult to pay his men, and also to meet his other expenses. He spent winter trying to get his pay, during which my younger brother, Edward, took the teams and went to California for freight, hoping by that means to save Gilbert from bankruptcy. The trip not proving successful, the spring of '67 opened very dark for us financially. Gilbert saw no way but to sell his teams. I remember his coming home

one night, feeling extremely dejected, and telling us he had sold sixteen of his best mules for less than half the amount he had paid for them, and expected the remainder to go at a still lower price.

In the spring of 1868, he was forced into bankruptcy by Captain Hooper, one of his principal creditors. This same Captain William H. Hooper had the good fortune to be one of the Prophet's favorites, although he was by no means a Mormon at heart, and Brigham knew it; still, as he liked to him, and as Hooper made sufficient pretense to pass for one, it was all right.

When Gilbert delivered up his papers to the assignees, they readily discovered a large indebtedness on the part of Sharp and Young. At the meeting of creditors, Brigham, who took the responsibility of the whole affair, undertook to have everything his own way, and, as my younger

451 IN A FEARFUL RAGE.

brother remarked, "literally rode over the whole company rough-shod." Among other statements, he said, —

"Gilbert Webb's poles were many of them condemned," which was utterly false. He then said he had never written to Gilbert while he was East. In face of this the letter was produced and read before the company. He then said he was sure he had no recollection of it, and asked George Q. Cannon—who was his clerk at this time—if he remembered it. Cannon replied that he believed he did. Previous to this, when Gilbert saw that he must lose everything, he considered it his duty to pay off his men, also to pay the notes which my father had signed, and to save him from utter ruin. At this Brigham's rage knew no bounds; he wanted Hooper to have his pay first. One of Gilbert's creditors was a Mr. Kerr, a Gentile banker, whom he paid without consulting the Prophet, which greatly enraged him. In speaking of it to my mother, he manifested all the growling propensities of an old "cur;" saying that Gilbert had paid all the notes due to Gentiles, and left his friend Hooper to take his chance with the rest of the creditors, and he intended to disfellowship him for it.

This was when he was "counseling" my parents to use their influence with me in his behalf.

"If you do that, Brother Young," said my mother, "I shall find it very hard to forgive you; although Gilbert may have erred in judgment, he designed to do right. Would you, President Young, like to have his father ruined in the crash? The notes held by Mr. Kerr were signed by him." He said, "If his father signed the notes, he ought to pay them."

"Well," replied my mother, with considerable spirit, "if Gilbert had been paid for his work, he would have been able to have paid all his debts."

He was very angry at this, and said, "What do you

know about business, I'd like to know?"

"I know enough to know when my children are ill-used

452 A SPIRITED CONTEST.

and cheated, Brigham Young," said she, quickly. "I wonder how you would like to have one of your sons cut off from the church, and treated in the manner in which you have treated Gilbert."

"I should think it perfectly right if one of my boys had done wrong and needed punishment." Yet this is well known that there are no more unprincipled men in the Territory than his eldest sons; but there never have been the slightest signs of their being disfellowshipped.

After a still more spirited contest with my mother, the Prophet took his departure in a great rage, saying he should see if "Gilbert would pay his Gentile debts if preference to paying the brethren."

All this was for the purpose of influencing me, and I saw that I must yield. There was nothing but ruin in store for us if I persisted in my refusal. The loss of property was by no means so dreadful a thing to my brother—brought up to believe that here was no salvation outside of Mormonism—

453 ONE LAST APPEAL.

as being cut off from the church and receiving the Prophet's cruse, and he was heart-broken at the prospect.

I made up my mind to make one last appeal myself to Brigham Young, and see if I could not touch his heart and induce him to resign his claims to me, and not to punish my family because I could not bring myself to become his wife. I was sure that I could move him. I would make myself so humble, so pathetic, before him. I would do all I could to serve him. I would never forget his kindness to me; but I could not marry him without bringing great unhappiness upon myself. I should also fail to bring happiness or comfort to him. I would be so eloquent that he could not refuse to listen to me.

I went up the city to visit a friend, quite determined to make this appeal to him, but my courage failed me. Two or three times I started to call to see him, but I would only get in sight of his office, and turn back faint and trembling. One day I saw him coming toward me in the street, and I determined to screw up my courage and speak to him. But when I reached him my tongue refused to speak the words, and I only faltered out a common-place greeting. All my eloquence was frozen under the chilling glance of the steely-blue eyes, which had not a ray of sympathetic warmth in them. No one who has ever been under his peculiar influ-

ence but will understand me when I say that in his presence I was powerless. My will refused to act, and I went away from him, knowing that I never could say to him what I felt.

I returned home, feeling, more than ever, that my doom was fixed. My religion, my parents—everything was urging me on to my unhappy fate, and I had grown so tired with struggling that I felt it was easier to succumb at once than to fight any longer. I began, too, to be superstitious about it; I did not know but that I was fighting the will of the Lord as well as the will of the Prophet, and that nothing but disaster would come as long as I was so rebel-

454 NO ALTERNATIVE—I MUST YEILD.

lious. The thought struck me, in a sudden terror, “What if God should take my children, to punish my rebellious spirit?” It was agony. “Not my will, but thine,” was my heart-broken cry—more desperate than resigned, however—and I went to my mother and told her that I had decided. I would become the wife of Brigham Young!

CHAPTER XXIX.

MY MARRIAGE WITH BRIGHAM YOUNG.—HOW THE OTHER WIVES RECEIVED ME.

The Prophet Rejoices at me Yielding.—My Family Restored to Favor.—The Webbs Reconstructed.—My Prophet-Lover Comes to See Me.—He Goes Courting “on the sly,” for Fear of Amelia.—We are Married Secretly in the Endowment-House.—I am Sent Home Again.—Brigham Establishes Me in the City.—Limited Plates and Dishes.—We Want a Little More Food.—The Prophet’s “Ration-Day.”—How the Wives if the Prophet Worry and Scold Him.—The Prophet Breaks His Word.—My Father Remembers the Thousand Dollars.

MY acceptance of his suit was carried to him at once, and he was triumphant, although he did not show it, except by an added suavity of manner, and a disposition to make jokes, which everyone was

expected to laugh at as heartily as he did himself.

My family were restored to favor, although my brother did not receive his money; and everything “went merry as a marriage-bell” for everybody, except myself. I had promised to marry him, but I was not resigned. I still fought

against it, but the conflict was all internal. I did not dare admit anyone to me con-



AMELIA TRIES TO KEEP MR OUT.

456 MARRIED TO BRIGHAM YOUNG.

fidence, not even my mother. So I had to struggle alone with my impending fate, all the time suffering the stings of conscience as well; for I thought I must be terribly wicked to fight so hard against what was represented to me as the direct will of God; and, what was worse, I could not pray

for forgiveness, for I could not give up my feeling of desperate rebellion.

I had an early visit from my affianced husband, and during that visit he told me his plans. We were to be married very secretly, as, he said, he wished to keep the matter quiet for awhile, for fear of the United States’ officials. I found out afterwards, however, that it was fear of Amelia, for she had raised a furious storm a few months before; when, as I previously said, he married Mary Van Cott, to whom, by the way, he was paying his addresses while he was wooing me, and he did not dare so soon encounter another such domestic tornado.

He was very anxious to have the affair over as soon as possible; so we were married the 7th of April, 1869, at the Endowment-House. Herber C. Kimball performed the ceremony, and I was the wife of the head of the Mormon Church; the turbulent, passionate, shrewd, illiterate, strangely powerful man, who was the object of interest both in America and Europe; who was regarded with a strange, curious interest by outsiders; who was dreaded by his own people, and who ruled them with an absolute sway. I little thought into what publicity this new relationship would bring me.

After the ceremony was over, Brigham took me back to my mother’s house, where I was to remain for the present, until he should deem it prudent to let Amelia and the United States government know that I was his wife. Before our marriage, he had given me sine very pretty dresses, and a small sum of money, as a wedding-gift; but I never got such a present again afterwards. After I had been his wife three weeks, he made me his first call; stayed a few

457 A PROPHETICAL HONEYMOON.

minutes, and then went away. A few days after, he came and asked me to go to drive with him. I went, and he took me round all the by-ways where he would see few or no people, and where he thought there would be no danger that Amelia would hear of it. He did not enjoy the drive one bit, for he was in constant terror lest he should be discovered. He was anxious and *distract*; while I, on the contrary, was in the highest spirits. I laughed and chatted, and made myself as pleasant as possible. I could afford to do it, for he had no idea that I discovered his fears, I did very readily, and was jubilant in proportion to his misery. I didn’t feel specially complimented, to be sure; but, as I did not desire his attentions, and was happier without them, I did not allow my pride to receive a very severe wound, but was exceedingly gracious to him, the more nervous and absorbed he got.

I remained at home about a month, during which time, he said, he was having a house prepared for me in the

city. I saw but little of him during that time, and sometimes I would almost forget that he had any claim upon me. Then I was happy indeed; but the thought would force itself through everything, and I would become saddened again, and I was by no means light-hearted, bright-eyed woman he had looked at so intently that memorable Sunday at Cottonwood. I had grown thin and languid, and had lost all interest in life, except in my children. I should not have thought that I would have proved sufficiently attractive to have made him persevere so in his determination to marry me. But I believe that, at the last, he was influenced entirely by pique and willfulness. He would have his own way, and, after that, it was little matter what came.

At last he came to me, and told me that he was ready for me to move into the city, and invited my mother to come and live with me—an offer which she accepted, because she

458 POOR LIVING AND CHEAP CROCKERY.

did not wish to be separated from me, and not because she had no home of her own, or was at all dependent upon him for support. He had wanted me to go to the Lion House to live; but on that point I was decided. I would stay at my father's house, but I would not go there; so he had made a home for me in the city. Such a home it was! A little house, the rent of which would have been extremely moderate had it been a hired house, furnished plainly, even meanly, when the position of the man whose wife was to occupy it was considered. It was the very cheapest pine furniture which could be bought in the city, and the crockery was dishes that Brigham had left when he sold the Globe bakery. There were very few of these, and they were in various stages of dilapidation. My carpet was an old one, taken from the Lion House parlor, all worn out in the center, and, it being a large room, I took the out edges and pieced out enough to cover two rooms, and the other floors were bare. I had no window curtains of any sort, and there being no blinds to the house, I had to hang up sheets to keep people from looking in.

I told him several times that I was insufficiently supplied; but for a long time he made some excuse or other for not giving me more. At last he sent me a very few additional ones; so that, although there was still a lack of what I actually needed, I managed to get along by a great deal of contriving.

We lived very sparely, even poorly, as did most of the wives except for the favorite, and one or two others, who asserted their rights to things, and got them after a great deal of insisting. I could not insist, and so I got very little. As I made little or no fuss, and rarely complained to him, he took advantage of my quiet tongue, and imposed upon me fearfully. He said, up to the very last of my living

with him, that I was the least troublesome of any wife he had ever had; and he should have added, the least expensive, for he spent but very little money for me.

459 THE PROPHET'S "RATION DAY!"

I began to find out, very soon, what a position a neglected wife has, and my heart ached and longed for freedom. The thralldom was worse than I had fancied, for I supposed that I should, at least, have had the comforts of life, such as I had been accustomed to; but I was disappointed even in that. Then I felt that I was bound to this kind of existence for life. There was no escape from it. I was shut in by every circumstance, as by a wall of adamant [**A stone once believed to be impenetrable in its hardness.**] and the more I struggled to get free, the worse I should be hurt. There was nothing to do but simply to endure; to die if I could, to live if I must. A pleasant state of mind, surely, for a bride of a few months.

The principal meat which he furnished to us was pork; we had it on all occasions. Very rarely, indeed, we had a piece of beef; but months would elapse between his times of sending it, and we got to look upon it as a very great luxury. He had what he called "Ration-Day" once a month, when the different families were given out their allowance for the month. This allowance for each family was five pounds of sugar, a pound of candles, a bar of soap, and a box of matches. I found this entirely inadequate, and so part of the time—unheard-of liberality!—I was allowed to draw sugar twice a month. Our bread we had from the Prophet's bakery. Once in six months his clerk got a few of the commonest necessities of life, and each of us had a few yards of calico, and a few yards of both bleached and unbleached muslin.

I could not get anything else out of him, except by the hardest labor, and the little that I got was given so grudgingly that I hated myself for accepting it; and many a time I would have thrown the pitiful amount back in his face, but stern necessity would compel me to accept the money and overlook the insult. I can scarcely look back to those times, not that I am so far beyond them, without a lowering of my self-respect; the hot blood tingles to the very ends of my fingers as I recall the insults I received

460 TWO WIVES WHO WOULD NOT SPEAK TO ME.

from that man while I was his wife, and the utter powerlessness of my situation, that would not let me resent them.

When my marriage to him was known by the other wives, as it was on my removal to the city, he took me to the Lion House, to visit the family there. I was very kindly

received by most of them, Emmeline Free and Zina Huntington being especially my friends. Two of them, however—Eliza Burgess and Harriet Cook—would not speak to me.

The latter had been a servant in my mother's family in Nauvoo, and Brigham had, indeed, married her from our house. She used to take care of me when I was a baby, and she was so angry when she heard the Brigham had married me, that she wished with all her heart that she had choked me when she had a good chance; that she certainly would had she known what my future was to be. Eliza Burgess, though not the first, and never a favorite wife, used to be terribly exercised whenever Brigham added another to the family. She would go about, crying bitterly, for days, and would sometimes shut herself up in her room, refusing to see anyone. Her sorrow was the joke of the family, since no member of it could see what reason she had for indulging in it. She had but just got over mourning his alliance with Mary Van Cott, when she was called upon to grieve over his union with me.

She knew me perfectly well, as she had been an inmate of the Lion House for some years, and used to see me constantly the winter I was at the theater, and spent so much of my time there; but on the occasion of my first visit after my marriage, she utterly ignored my presence, and would neither look at me nor speak to me. Of course I had noticed it, and I knew the reason very well. I had no hard feelings towards her, for I knew her suffering was genuine. She got no attention from her husband, and her starved heart cried out for the love that was lavished on others.

461 "THERE, MADAM!"

After I had gone, one of the wives—Aunt Zina, I think it was—asked why she did not speak to Ann-Eliza.

"O" she said, "I will by-and-by, when I feel like it."

I was in and out several times, and yet Eliza preserved the same demeanor towards me, until one morning she astonished my by coming up abruptly and saying, "Good morning."

I answered her greeting, and she went away as suddenly as she came, but evidently quite satisfied with herself. She "felt like it," I presume; had grown more reconciled to my position in the family; and was willing to recognize me as a member of it,

My first encounter with Amelia was somewhat amusing. It happened not long after my marriage. She had not got over her anger at her lord for taking Mary Van Cott—of whom, by the way, she was terribly jealous—when fuel was added to the fire of her fury by my introduction to the world as another Mrs. Young. She was terribly bitter towards us both, though I think she hated Mary

with a more deadly hatred than she felt for me. I think she considered Mary her most dangerous rival, but for all that she was not drawn towards me at all. It was not that she disliked me less, but Mary more.

I was walking one day with a friend, and we were on our way to the gardens which join the Prophet's residence, which are, by the way, the very finest in the city. Amelia was just in front of us, and she evidently judged from our conversation where we were going to. She kept just about so far in front of us, taking no notice of me at all until she reached the garden gate, when she went in, shut it with a slam, and called out—

"There, madam! I'd like to see you get in now."

I made no answer, but reaching through the gate, I managed, with the assistance of my friend, to open the gate and go in. We passed Amelia as she stood examining a plant, and as we passed her we did not discontinue our

462 "WASN'T SHE JUST AWFUL?"

conversation, but kept on laughing merrily over some girlish reminiscences which we had recalled while on the way. In a few minutes more we heard her scolding the head-gardener fearfully. As we returned, I stopped where the old man was, and said—

"What is the matter, Mr. Leggett?"

"O," said he, "it is Mrs. Amelia. Did you hear her scolding my just now? Wasn't she just awful? She's that mad because you came in, that she had to let out on somebody, and I suppose I came the handiest. But ain't she a master hand to scold, though? Why, you'd ought to hear her give it to me sometimes. I'm pretty well used to it, and don't mind very much. It's some consolation to think that Brother Brigham gets it worse than I do, and when he's round, I'm safe."

Just once, after that, Amelia spoke to me. It is customary, on Brother Brigham's birthday, for the wives to have a dinner in his house. It is held at the Lion House, and all the family assemble to do honor to its head. At one of these dinners Amelia sat directly opposite me, and during the dessert she reached the cake-basket to me, and with as freezing a tone and manner as she could assume, asked—

"Will you have some cake?"

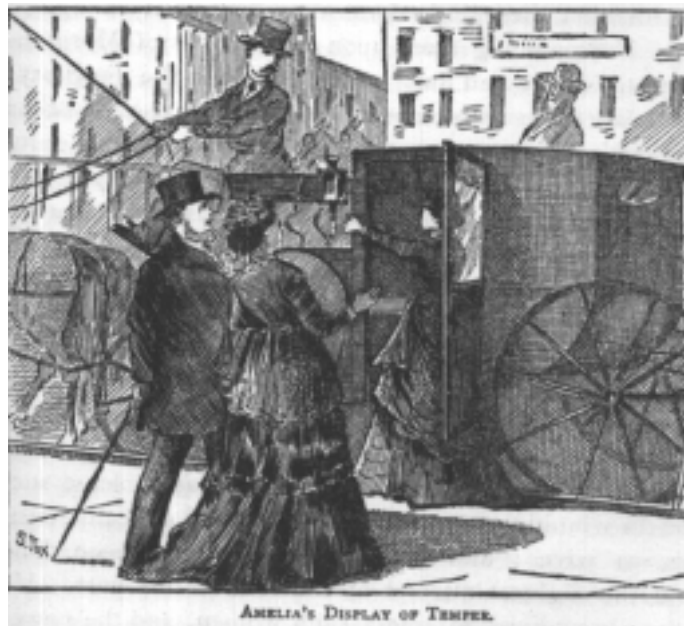
I declined, and that ended our conversation—the last, and indeed the only one I ever had with her, for the first encounter could scarcely be called a "conversation," since the talking was all on one side.

She was even ruder the Mary Van Cott than to me. One day, while Brigham was furnishing Mary's house, he had taken her up to the family store in his carriage, to select some articles which she needed for her housekeeping. They had finished making their selections, and were just preparing to enter the carriage, when Amelia came sailing down

upon them. She took in the position of affairs at once, and stepping directly between the Prophet and

463 HOW MRS. AMELIA RULES HER LORD!

Mary, elbowed them out of the way, got into the carriage, slammed the door, and ordered the driver to carry her home. The coachman hesitated a moment, looked at Brother Brigham, who never said a word; then at Mary, who was



furious at the insult, but showed it only by her flashing eyes and deepening color; then back to Amelia, who scowled at him, and repeated, "Home, I say," and started off, leaving the two standing together. They walked home, and Brother Brigham had a nice time after it. Amelia treated him to a lecture longer and stronger than usual, not sparing her rival in the least, but calling her every sort of name she could think of that was not complimentary in character and threatening her recreant lord with all sorts of torments if he went out with that "shameless creature" again; while Mary felt so outraged by Amelia's act, and Brigham's cowardice in not resenting it, that he was obliged to use all his *finesse* to appease her wrath.

This carriage episode reminds me of something that

464 WHAT THE PROPHET'S WIVES ARE LIKE.

occurred in George Q. Cannon's family. This family is no more united than many others in Utah, and they have occasional disputes among themselves, which are not always settled in the most amicable manner. At one time, two of his wives wanted the carriage at once. They would not use it together, and neither one would give up to the other. In the struggle to get possession of it, a sort of free fight en-

sued. Blows were exchanged, hair pulled, fingernails used indiscriminately, and one of the women lost her dress in the contest. I think the "apostolic" husband fails to mention these little domestic scenes in Washington, when he is expatiating there upon the beauties of Mormonism, and the peace and unity of the people in the Territory.

I must say that such scenes of violence do not often occur in Brigham's family, as most of his wives feel the dignity of their position too much to allow the world to see any disagreement between them, even when it exists. There are some very fine women among the Prophet's wives—women that, outside of Mormonism, would grace any social circle. Educated, cultivated women, who by some strange circumstance have been drawn, first into the church, then into the Prophet's harem. I think nothing better shown the peculiar power which Brigham Young possesses, than a look at the women who are and who have been his wives. Ignorant as he is, coarse and vulgar as he is, he has at least succeeded in winning women of refinement, of delicate sensibilities, as wives; and in many cases it has been done without the slightest attempt at coercion on his part. He had the shrewdness to select such women, and the power to win them, but he has not the ability to appreciate them; and I have no hesitation in saying, from my own experience with and knowledge of them, that more unhappy and wretched women do not exist in the world, than the more cultured and delicate wives of Brigham Young. These women are rarely his favorites, and it is a mystery why he took them, unless it was that he might "add to his glory," and swell his kingdom.

465 HOW "OUR HUSBAND" DIVIDED HIMSELF.

I was always treated very kindly by the other wives, with one or two exceptions, and I have the pleasantest and kindest recollection of them all. Most of them I had known from my childhood, and they were old and intimate friends of my mother's; and I have no doubt, had they dared to have done so, they would have expressed open sympathy for my in my trials, and I am sure in their hearts they respect me for the step I have taken, and would like to find a way of retreat for themselves if it were possible.

My husband called to see me at my new residence whenever he could find opportunity, which was not very often, and he repeated the drive, which was no more comfortable for him than the first one had been. I did not care especially about it, and was glad when I got home. With the exception of those drives, I never went anywhere with him alone; for, with the exception of Amelia, and occasionally Emmeline—which occasions constantly grew rarer—he never went with only one wife, but took two or more.

The first winter that I was married to him, the Fe-

male Relief Society, to which I then belonged, gave a ball, and all the ladies were to invite the gentlemen. I ventured to ask Brother Young. He was my husband, and whom else should I invite? He accepted my invitation, apparently with much pleasure, and arranged to call for me on the appointed evening to take me to the hall. He was punctual to his appointment, but when he arrived he was accompanied by another wife. I supposed he knew the fact of his being at the ball would be reported to Amelia, and that she would be very angry if he went with me alone. I was very much annoyed at the circumstance, and really a little hurt that he could not take me somewhere just once without someone else along. I said nothing, however, and was as cordial to the other wife as I should have been had she accompanied him at my express invitation.

I never learned to hate anything in my life as I did the word "economy," while I was Brigham Young's wife. It

466 "CHILDREN SHOULD GO BAREFOOT."

was thrown at me constantly. I never asked for the smallest necessary of life that I was not accused of extravagance and a desire to ruin my husband, and advised to be more economical. I had a mind to reply, several times, that I did not see how I could be, without denying myself everything, and literally going without anything to eat or to wear. I held my tongue, however, and "possessed my soul in patience." I was, in fact, a perfect Griselda; and my husband had got so used to such unquestioning obedience and submission from me that I think he never was so surprised in his life as he was when I rebelled. I am sure he would have expected rebellion from any or all of his wives sooner than from me. And I am quite sure that he was no more surprised than I was.

Before our marriage he had professed a great interest in my boys, and had promised to do many things for them. I had counted very much on his assistance in training them, but as soon as I was really married to him he seemed to forget all his promises. He looked upon my children as interlopers, and treated them as such. He scolded me for spending so much time and money on them; he would allow them to wear only clothes of home-spun cloth, and gave them each one hat and one coarse, heavy pair of shoes a year. When they needed more I had to contrive some way to get them myself; the first time I ever asked him for shoes, he said, "They didn't need shoes; children ought always to go barefoot; they were healthier for it;" and yet I noticed that none of his children were compelled to do so. I did not allow mine to do so, either, and I am indebted to my father for many things to make me and the children comfortable, and the shoes that Brigham "couldn't afford" to buy were among them. Had I been alone, I probably

should never have told my parents of my position; but my mother was with me, and she saw these little meanness' of the Prophet with surprise; yet, strange to say, they did not shake her faith in her religion. She

467 HE DIDN'T FORGET THE THOUSAND DOLLARS.

admitted that she could not understand his behavior, and yet she counseled patience, thinking that in some way things would come right some time. I had not so much faith about the "coming right," so far as I was concerned, but I had not then begun to doubt my religion. My father had no faith at all; for he remembered the one thousand dollars a year, not a cent of which had been seen at the end of my first year as his wife. Yet no one of us dared at that time to question the Prophet's action, although we were all indignant at his breach of faith.

We found out afterwards that the promise he made my father regarding the "settlement" was the standard promise which he made to all his wives before he married them, and the fulfillment was, in most cases, the same.

CHAPTER XXX.

THE PROPHET'S FAMILY CIRCLE.—HIS WIVES AND CHILDREN.

The Prophet Marries his First and Legal Wife.—How she lives, and how Brigham has treated Her.—The Prophet's Eldest Son.—The Story of his Life.—His Wives and Families.—Mary and Maggie.—The Favorite Wife, Clara.—Young "Briggy" and his Expectations.—What the Saints think of Him.—His Domestic Joys.—How he visited me when Sick, and Scolded the old Gentlemen.—Brigham and "Briggy" make love to Lizzie. —Briggy wins.—"John W."—He neglects his "Kingdom."—"Won by the Third Wife."—The Story of Lucy C.—The Prophet's Daughters.—Alice and Luna.—Miss Alice's Flirtations.—Sweet language between Father and Daughter.—Tragic death of Alice Clawson.

BRIGHAM'S very first wife is not living; she died some time before he became a Mormon, and before his marriage to Mary-Ann Angell, his present legal wife.

He was quite young when he married first, and was



a sort of preacher among the Methodists, and by preaching, begging, and occasionally working at his trade as a glazier, or as a day-laborer at farming, he managed to pick up a very scanty living for himself and his wife, whose name was Miriam

Works. My great grandfather, Gilbert Weed, married them in Auburn, Cayuga County, New York, near

469 A RATHER OLD "BOY!"

which place they lived for some years. My grandfather used to assert that Brigham was the laziest man that ever lived, and that he would not do any work so long as he could live without it. As may be imagined, his family were not in the most comfortable circumstances in the world, and poor Mrs. Young had by no means the easiest time.

She died quite early, and the gossip's verdict was, "Died of discouragement." She left two daughters, both of whom are still living, and both are in polygamy. Elizabeth, the elder, is the first wife of Edmund Ellsworth; there are three wives besides her. The second daughter, Vilate, is the first wife of Charley Decker, who has two plural wives since he married Vilate. These girls, with their husbands, were among the very first of the Saints to arrive in the Valley.

Brigham was married to his first living and only legal wife, Mary-Ann Angell, in Kirtland, Ohio, in the year 1834. She is a native of New York State, and is still a pleasant, rather good-looking woman, though much saddened by the neglect of her husband, who rarely, if ever, visits her, and lately by the tragic death of her eldest son, Joseph A. Young, which has broken her very much. She is about the age of her husband, nearly seventy-three, and consequently is counted as an old lady, while he is, according to Mormon theory, "a boy." Her mind is somewhat clouded, and this, like her sadness, is caused by the decline of her husband's affections, of whom she is very fond. She has been entirely devoted to him, and gave him as honest love when she married him, long before there was the slightest prospect of his every occupying the position he holds now, as she has ever felt for him since his elevation to be the leader of the Mormon people; and she is repaid as it might be expected she would be, after listening to one of her husband's sermons to the women of his church.

Said he, on one occasion, when he felt called upon to

470 BRIGHAM'S OPINION OF THE OLD WOMEN!

reprimand the complaining sisters, "The old women come sniveling around me, saying, 'I have lived with my husband thirty years, and it is hard to give him up now.' If you have had your husbands that length of time, it is long enough, and you ought to be willing to give them to other women, or give other women to them; you have no business with your husbands, and you are disobeying God's commands to live with them when you are old." He certainly sees to it that his wife does not "disobey God's commands," which, from his blasphemous lips, means simply his own inclinations. She has moved about to suit her husband's caprice, just as he has chosen to move. They lived first of all in the old white house on the hill, not very far from where the Prophet's buildings now stand. When the Bee-Hive was finished she lived there, but as the number of plural wives increased, she was moved back again to the old house, to make room in the other building for the newcomers. She lived there until quite recently, when her husband had her removed to the old school-house behind the Bee-Hive, a dilapidated, cheerless place, not nearly so good as the house she has left. It is, indeed, little better than a barn, and is furnished very scantily. There she lives, and there she will probably remain until her death, unless some of her children see that she is better cared for.

She took no more kindly to polygamy than did any other of the Mormon women; but she was among the very

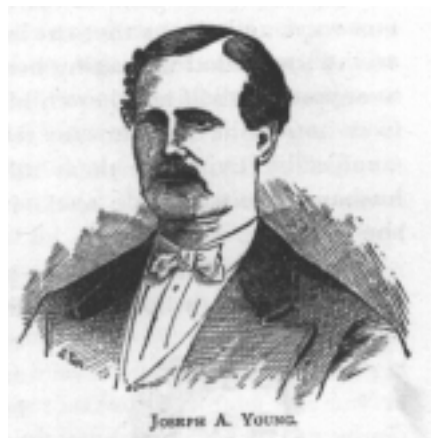
earliest sufferers. I have known her all my life; she lived in the next house, with Alice Clawson, when I was engaged at the Prophet's theater. She was always very kind to me, and I have had for her a real regard and sympathy, which increased after I became a member of her husband's family. She is a very reticent woman, neither invites nor gives confidence, and few intimate friends, and visits but little. Her hair is iron-gray; her eyes intensely sad; her face wears an

471 THE PROPHT'S FIRST-BORN.

habitually melancholy expression, with a touch of bitterness about the mouth; and she is rather tall in figure. Her husband's wives regard her very differently, but most of them treat her with respect. She has had five children—Joseph A., Brigham Jr., Alice, Luna, and John W.

Joseph A., commonly called "Joe," who died during the past summer, was well known throughout the Territory, and was by no means particularly respected. He was very dissipated, and indulged in nearly every kind of vice. He has been what is called a "fast young man," and was sent to Europe on a mission to cure him, if possible, of his bad habits; but it scarcely had the desired effect, for he came home as wild as ever. He was in my father's "Conference" in England, and behaved himself quite well there, although there was an unpleasant scandal about him while there, which has been before alluded to. In business matters he

was as shrewd and as unprincipled as his father, and managed, with the assistance of the latter, to accumulate a large amount of property. Ambitious as his father is for his sons, he never dared to do anything which should advance "Joe" in the church, for he knew very well that the people would not tolerate



JOSEPH A. YOUNG.

it for an instant, for his eldest son was by no means a favorite among the Saints. He, of course, held church offices, but he would never have been any higher in authority, and certainly would never have succeeded his father as Head of the Church, even though he was the eldest son.

He was a professed polygamist, although, strictly speaking, he was a monogamist; for although he had three wives, he only lived with one. His first wife, Mary, called,

472 "MARY JOE" AND "ENGLISH MAGGIE."

to distinguish her, "Mary Joe," has several children, but neither she nor they were troubled much with Joseph's attention. She is an independent, high-spirited woman, and would not show in the least that she was troubled by his

neglect. She goes about her business in a matter-of-fact way, and shows that she is able to take care of herself, as she succeeded in making her husband furnish the means to support herself and her children, whether he was willing to or not. She used to say that she could herself earn a comfortable living for them all, but so long as she had a husband who was able to do it, she would not do it, and she did not.

She is a decided contrast to poor little English Maggie, his second wife, who is in delicate health, unable to take care of herself and her child, and who is fretting herself into her grave for the husband whom she loved so dearly, but who was so utterly unworthy of such devotion.



MAGGIE YOUNG.
[Joseph A.'s Discarded Wife.]

She and her child live in a poor little room, shabbily furnished, and her husband never visited her. She is allowed the merest pittance on which to live, but the sum is so pitifully small that it does not supply even the needs of life, and the little woman suffers for them sometimes. She is a patient creature, never complaining of her lot; used never to reproach her

husband; just living on and bearing her burdens as best she might; hoping for noting in this world, but trusting that somehow the things that are so wrong here may be put straight hereafter.

Dear, patient, gentle, loving "Maggie Joe!" My heart goes out to her with a pitying tenderness, and I only wish

473 CLARA STENHOUSE YOUNG.

it was in my power to put some happiness into her desolate life. I suppose she thinks of me as pityingly as I do of her, thinking that my feet have strayed into dangerous places, and that my soul is lost forever by my action. She is one of the many martyrs to polygamy and a false religion. The merry-eyed, round-faced, gay-hearted girl, that came among the Saints so few years ago, and was won by the attractive young elder, is little like the sad-eyed, haggard woman, the broken hearted, deserted wife. I wonder if Joe Young's heart ever smote him as he looked at her, and saw the wreck that he had made. His third wife, Thalia Grant, he neglected so entirely, that she left him in disgust.

His fourth wife, Clara Stenhouse, was so fortunate as to be the favorite. He was devoted to her exclusively, and she was delighted because she had succeeded in inducing "Joe" to renounce polygamy to this extent: he lived with her, to the exclusion of all his other wives, and promised that he would never take another. He said that she was the only one he ever really loved, although he had been

much attracted by the other two. Still, her life with him was not always smooth sailing; for when he was intoxicated,—which sometimes happened even to this son of a Prophet—he was rather abusive, thought by no means so much to her as he was to the two others. Once, however, he forgot himself so far as to chase her about the house, and point a pistol at her. She immediately left him, and returned to her father's house. When he recovered, and found she had gone, he was deeply penitent, and he went for her at once. At first she refused to return with him, but he was so full of remorse, and begged so hard, and promised so fairly, that she relented and went. I think he never repeated the occurrence.

Clara had everything that she could desire; a nice house finely furnished, carriage, jewels, elegant clothes, and not a wish that she expressed but was instantly gratified. A

474 YOUNG "BRIGGY!"

contrast, indeed, to poor little Maggie, living in want, dying for lack of care, and starving, body and soul alike, for sufficient food and for the love which another woman won from her, just as she won that same husband's love from Mary.

Just now Brigham, Jr., or "Briggy," as he is familiarly termed among the Saints, is the most conspicuous member of the Prophet's family, as it is well known that Brigham Young intends that he shall be his successor. He is taken everywhere by his father, who seems determined that the Saints shall not lose sight of him; and he already "assists" in different meetings, and his weak voice is often heard piping for polygamy, and the "new Reformation," and the "Order of Enoch," and other of the elder Brigham's pet institutions. He apes his father in manner, and, as nearly as he can, in matter, and his parent is quite proud of him. There was some murmuring among the Saints when Brigham's intentions towards him were first known to them, but they say very little now, but he and his father both know they are opposed to him. I think there would have been open rebellion if either of the other sons, especially Joe, had been thought of as the future ruler.

"Briggy" is not so quick and bright as either of the others, nor so well qualified for taking care of himself with-

out the assistance of the tithing-office and other church perquisites; but he is infinitely better-hearted, kindlier in impulse, and is the most popular of them, although that is not according him a very high place in public estimation. He has been "on a mission," and had his "little fling" before he settled down to the dignity of his present position.



475 SCOLDING THE OLD GENTLEMAN.

As he is such a preacher of polygamy, he also practices it, and is the husband of three wives, of whom the third is the favorite. Their names are Kate Spencer, Jane Carrington, and Lizzie Fenton. He does not abuse his wives as Joseph A. does, and although the first two have occasion to complain of neglect, since he is completely tied to Lizzie's side just now, yet he does not allow them to want, but sees that they have what they need to make life comfortable. I think he has more feeling for the physical suffering, at least, of women, than his father, or either of his brothers has. I know once, while I was Brigham's wife, when I was very ill, he came to see me, and was shocked at the condition in which he found me. I had sent several times to my husband, telling how ill I was, and asking for things which I really needed; and no attention had been paid to my requests, and he had not seen fit to come near me. He resented my illness as a personal wrong done to himself; and when told by a friend of mine, a little before this visit from Briggy, he had remarked, "That's the way with women; the minute I marry 'em they get sick to shirk work." That is the sympathy he always shows to a woman who is ill. When "Briggy" learned how I was neglected, he went at once for his father on my behalf, although I had not the slightest idea of his intention. He found his father breakfasting at the Bee-Hive House; and, before several of the wives he burst out—

"Father, I think it is shameful, the way you are treating Ann-Eliza. She is fearfully sick, and if you don't have something done for her, she'll die on your hands. I've been down to see her, and I know."

The old gentleman didn't say anything, and "Briggy" turned on his heel and left the room. That day I received a portion of the things for which I had sent so many days before. I was quite at a loss to know why they had come so suddenly, and it remained a mystery to me until, some time after, Lucy Decker told me about "Briggy's" attack

476 RIVAL LOVERS— BRIGHAM AND "BRIGGY!"

on his father. She said that, although they were frightened at his fellow's temerity, they delighted in his spunk, and had liked him better ever since. I have been grateful to him ever since I knew of that occurrence, and found that he had constituted himself my champion.

Lizzie, Briggy's third wife, is a native of Philadelphia, and she came to Utah with John W. and Libbie, Johnny's third wife. She was a fine-looking girl, tall and rather large, with a bright, intelligent face, and vivacious, fascinating manners. Both old Brigham and young Brigham were smitten with her at once, and commenced paying her the most marked attentions, and for a long time a fierce rivalry existed between the father and son. Lizzie lived with Mrs. Wilkinson before her marriage, and her court-

ship by Brigham and Briggys was very funny, and quite exciting to the lookers-on, who were anxious to see whether youth or experience would win.

First the old gentleman would come, driving down in fine style with his spanking team; then Briggys would come, rather on the sly, and spend the remainder of the day, after his parent was well out of the way. He always seemed bent on having the last word, and, finally, he won the young lady. This double courtship went on several months, much to the delight of the spectators, whose sympathies were, for the most part, with Briggys, and who were delighted when the young fellow won.

Lizzie has two children, and is the favorite wife; but she is very unhappy, as I have often heard her say. She has seen other "favorite" wives neglected for another, and although her husband certainly has as yet given her no reason to doubt his affection for and his fidelity to her, yet even he may be tempted from her side. I have not so much sympathy for her, however, as I have for those poor girls who are educated in Mormonism, and know nothing else, for she was Eastern born and educated girl, and entered polygamy with her eyes open.

477 THE PROPHET'S APOSTATE SON.

John W. is the third son and the youngest child of Mary Ann Angell. He is the best looking of the three, has the best address, and has seen the most of the world; for although he has never been sent on a mission, he has been East a great deal, and has been more in contact with the outside, Gentile world, than any of the others. If any Eastern business is to be done, requiring the presence of some person from Utah, Johnny is always the one to go. He is a shrewd business fellow, with more *finesse* than Joe., and a great deal of tact, which makes him very successful. He passes for quite a good fellow among those who meet him casually, and I found him quite well known among the newspaper fraternity when I came East. One reporter, whom I met, told me that John W. had offered him money to keep his name public while he was here; and told the same man that I was a poor, weak creature that would never amount to anything. It was, probably, a desire that the "royal blood of a Young" should be honored; and as that blood coursed through his veins, the honor to the sire would be honor to the son.

Johnny is not an enthusiastic Mormon, by any means, and I am quite sure if he were anybody's son but Brigham's he would be regarded with suspicion as an "apostate;" but he is "President of the Salt Lake Stake of Zion," and his belief is never questioned by his father. I think he holds to the church because he finds it a good thing; but if Brigham were to die, and Briggys to fail in succession, I don't think he would stick by it long. Its emoluments are convenient; with its doctrines and beliefs he has no sympathy; indeed, I fancy he is totally indifferent to them.

478 STEALING A COUSIN'S HUSBAND.

Like all the rest, he has embraced polygamy, but has been for some time a monogamist. Like the other two brothers, also, he has been won by the third wife, who holds him entirely now. He says openly that she is the only woman that he ever loved; that he married the others to please his father, who was quite anxious for him to "build up a kingdom." He does not hesitate to declare the "kingdom business a



humbug," and prefers the society of his third, whom he now considers his only lawful wife, to that of either or both of the others. The first wife, Lucy Canfield, has several children, and she is the cousin of his third wife. She is a spirited woman, like Joseph A's first wife, and when she found that her husband did not love her, and had said that he did not, she made no fuss about it, but quietly took her children, went away, and as speedily as possible was divorced from Johnny, saying she would not be any man's wife by simple toleration.

The second wife, Clara Jones, cried her eyes out over her husband's defection, but will not be induced to leave him. He supports her, I believe, but never sees her, and says he shall never live with her again. She really loved the graceless, handsome fellow, and will be called by his name, and by his wife, even if she cannot have his attention.

Johnny met his third wife in Philadelphia, while on a visit there to his first wife's relatives. She was a very pleasing woman, and he an attractive fellow, and they fell in love with each other. She knew very well his matrimonial situation, but that did not deter her from accepting his attentions, nor from accompanying him to Utah under promise of becoming his wife upon their arrival. He was to discard his other wives, and be true to her. She did not seem to think that she was betraying her cousin, and bringing misery to her; she only thought of herself, and the gratification of her own ambition; for, apart from her love for Johnny, which I have no doubt was genuine, she knew very

479 SHE WOULDN'T KISS!

well that she should gain wealth, at least, as the wife of one of Brigham Young's sons. She and Lizzie Fenton came, and as soon as possible she was united to Johnny.

It took the latter some time to arrange his matrimonial affairs successfully, and occasionally a "scene" would occur in this somewhat divided family. She had been married but one week when Johnny first met her; but as Gentile marriages are "null and void" under the Saintly rule,

her conversion to Mormonism divorced her at once—at least from the Mormon point of view, and rendered her perfectly at liberty to go to Utah with Johnny, who was also, by the Mormon law, justified in taking her.



A f t e r they were married, Johnny placed her, for the time, in the house with his other wives, and they submitted to her presence with all the patience of good M o r m o n women. It required but a very short time, however, for them to discover that the

last was the only wife he cared to recognize; in fact, he nearly ignored the existence of all, except his “dear Libbie,” and he felt it an imperative duty to see that she was treated with the utmost deference by the other wives. One night, as he and Libbie were about withdrawing from their family circle to their own room, he insisted that his first and second wives should, on bidding Libbie “good night,” kiss her. And when Lucy declined to comply with his request, he became very much exas-

480 THE DAUGHTER OF A PROPHET.

perated, and threatened to shut her up in some dark closet, as is sometimes done with disobedient children, unless she would obey him. Johnny felt that he must not compromise



his dignity by yielding the point, and such rebellion must not go unpunished. And, as she still remained obstinate, he put his threats into execution. She remained in her prison until she feared to be longer away from her children, and was forced to yield to his wishes, and kiss Libbie good night.

It was not long after that when Lucy left him, and sought a divorce, which Johnny's

father readily granted.

The only acknowledged Mrs. John W. Young lives in elegant style, accompanies her husband on all his Eastern trips, and makes herself, by dress and otherwise, as at-

tractive as possible to her husband; for she knows, as well as the others, that she only holds him so long as she shall prove more fascinating than any other woman.

Alice Clawson was the best known of any of Brigham's daughters. She was the elder of Mary-Ann Angell's girls, and was for many years a leading actress at the Salt Lake theater. She had no special dramatic talent, but she was a good worker, and so succeeded quite well in her profession. Being Brigham's daughter also gave her a decided *prestige*, and she never made her appearance but what she was warmly applauded. She was quite pretty, being rather small and slight, with blue eyes and fair hair, and had all her father's ambition.

She was quite a favorite with gentlemen, and had several little “affairs” before she was safely married the Hiram B.

481 ALICE AND HER LOVERS.

Clawson, who was, at the time of her marriage with him, her father's confidential clerk, and the stage manager and “leading man” at the theater where she was engaged.

In 1851 a Mr. Tobin visited Salt Lake, and fell a victim to Miss Alice's charms, and was engaged to her. Soon after their engagement, he went away, and did not return until 1856. While he was away she flirted quite desperately with another young gentleman, and was reported engaged to him; but her father sent him off to convert the Sandwich Islanders, and took him out of the reach of Miss Alice's charms.

Soon after Mr. Tobin's return, the engagement between them was broken, and her father's ire so great against him that he was obliged to leave Salt Lake City. He and his party were followed, and while they were in camp on the Santa Clara River, three hundred and seventy miles south of Salt Lake, they were attacked, and narrowly escaped with their lives, leaving all their baggage behind them, and having six horses shot. Some of the party were wounded, but fortunately all escaped. I met Mr. Tobin in Omaha, and he gave me an account of the whole affair.

He broke his engagement because he as displeased with her for flirting. It was not long after this before she married Clawson, who was the husband of two wives, but still aspired to the hand of Alice, which the Prophet was much opposed to; but Alice would have him in spite of her father. Some years after he married one of her half-sisters.

Theoretically she was a polygamist; practically she hated it, and I know that her married life was very unhappy. She had several children, but was not called a very good mother.

The circumstances of her death, which occurred a few months since, are sad in the extreme.

482 FOUND DEAD!

She was in the street, one day, and met her father, who happened to be in one of his ill-humors, and was only waiting for someone to vent it on. Alice, unluckily, was

the victim. She was always very fond of dress, and was inclined to be somewhat "loud" in her style. She was dressed, this day, to pay some visits, and was finer than usual. Her father looked at her from head to foot, then said, in the most contemptuous manner which he could assume—

"Good heavens, Alice! What are you rigged out in that style for? You look like a prostitute."

She faced him with an expression so like his own that it was absolutely startling, and, with terrible intensity, replied—

"Well, what else am I? And whose teachings have made me so?"

She passed on, leaving him standing gazing after her in surprise. Not long after, she was found dead in her bed, with a bottle, labeled "poison," by her bedside. Tired of life, she had thrown it carelessly



aside, for it was of little worth to her. Neither husband nor father was much comfort to her, and, with her mother before her, it is no wonder that she did not wish to live to grow old.

It has been said that at one time she was greatly in her father's confidence, and that she has assisted many a scheme which served to enrich her father, who used her to advance his won interests, without regard to her youth or sex. Of the truth of this I have no means of knowing, but as far as

theater, and which brought her so constantly before the public for so many years.

483 SELF-WILLED LUNA.

I had any experience with her, she was an amiable, kind-hearted woman, ambitious and proud, and a strong hater of the polygamic life which she was forced to lead.

Luna Young was a bright, gay girl, the pet and the ruling power of her mother's house. She is very pretty, and extremely imperious. She is blonde, like Alice, but by far the more beautiful and self-willed. She has all her father's strength of purpose, and the two strong wills used often to clash, and it was rarely that hers was subdued. Her father found her the most difficult of all the girls to manage, and yet he seemed more fond of her than of her more yielding and obedient sister.

She is the plural wife of George Thatcher, and endures, although she by no means loves, polygamy.

The children of Mrs. Angell Young are better known to the world than any of the others, and of these five, the ones that the public are most familiar with are John W. and Alice, both of whom seem very widely known by reputation; John W. from his constant contact with the Gentiles, and Alice from the position which she so long held in the

CHAPTER XXXI.

THE WIVES OF THE PROPHET.—BROTHER BRIGHAM'S DOMESTIC TROUBLES.

The Wives of the Prophet.—Lucy Decker.—A Mysterious Disappearance.—Lucy's Boys.—Brigham's Wife Clara.—Her Busy Household Work.—About the Girls.—Harriet Cook.—She Expresses Unpleasant Opinions.—Brigham is frightened of Her.—He Keeps out of the Way.—Amelia and the Sweetmeats.—How one of Brigham's Daughters scandalized the Saints.—How Mrs. Twiss Manages the Prophet's house.—the Work a Woman can Do.—Martha Bowker and her silent Work.—Sweet and saintly doings of the Prophet.—Concerning Harriet Barney.—The Wife who "Served Seven Years" for a Husband.—Another English Wife of the Prophet.—The "Young Widow of Nauvoo."

LUCY DECKER was the wife of Isaac Seeley, and had two children before she became a convert to Mormonism, and removed to Nauvoo. The husband had been esteemed a fine young man, and to all ap-

pearances they were living quite harmoniously, when Brigham saw her, and fell in love with her. He soon persuaded her that Seeley could never give her an "exaltation" in the eternal world; but that, if she would permit him, he would secure her salvation, and make her a queen in the



485 A MYSTERIOUS DISAPPEARANCE.

"first resurrection." She was bewildered by the promises, and consented to become "sealed" to him *secretly*.

In some way or other, Seeley found out the true state of affairs, and was exceedingly indignant, and made some very unpleasant threats of vengeance against Brigham Young for breaking up his family. Brigham at once com-

menced endeavoring to turn the tide of public opinion against him, by resorting to his always ready weapon, his tongue, and insinuating things against him; among others, he took care that the impression should get abroad that he had threatened to kill his wife. These reports gained little credence among those who knew him well; yet Brigham, with Joseph to help him, was sure to succeed in his efforts to ruin the men, or to drive him away, so that he should no longer stand in his light, and Seeley suddenly disappeared.

All sorts of rumors were afloat respecting his disappearance; some said he was driven from Nauvoo at the point of the knife; others said he was dead; others, that he left voluntarily, disgusted with the entire proceedings; at all events, he has never appeared to interfere with his wife's later domestic arrangements.

Lucy lives in the "Bee Hive," which is supposed to be Brigham's own particular residence, at least his private office and own sleeping-room are there, and he takes his meals there except his dinner. She has always had the charge of this house, and has always been quite highly valued by her husband on account of her numerous domestic virtues, for she is a superior housekeeper, and even Brigham finds great difficulty in getting a good opportunity to find fault with her. It has been Brigham's custom always to keep the "Bee Hive" for his exclusive use, and none of his wives were allowed there, except Lucy Decker, who had the charge. But after he married Amelia, before her house was finished, he brought her to board there with him, contrary to all precedent; and Lucy Decker was not

486 "IT SAVES THE WAGES!"

only obliged to cook for them, but to wait upon them at the table, in the capacity of a servant, and Amelia never recog-

nized her in any other way, never speaking to her as an equal, but ordering her about at her caprice, and the husband allowed it. But then it is no uncommon thing in Utah for a man to marry a woman for a servant; it is more economical than to hire them. It saves the wages.



When Lucy Decker's sons, Brigham's children, grew up, they accepted mercantile situations, as he expects all to work, which is certainly all right; but they were not allowed to stay with their mother without paying him the same amount for board that they would have to pay elsewhere. A married daughter

is also allowed to remain with her mother under the same conditions.

She is a short, fleshy woman, with a pleasant, small-featured face, dark eyes and hair, and as practical and matter-of-fact in manner as you please.

She has seven children—Brigham-Heber, Fanny, Ernest, Arthur, Mira, Feramorz, and Clara. Fanny is the plural wife of George Tahtcher, who also numbers her half sister, Luna, among his wives. Herber and Ernest are both married, but have, as yet, but one wife each. They do not seem in a hurry to add to their kingdom.

Clara Decker is the younger sister of Lucy, and was “sealed” to Brigham at the same time. She is a very intelligent, prepossessing woman, and for some time was quite a favorite with her husband. Like her sister, she is short and stout; but she has a very sweet, benevolent face, which truly mirrors her character. She is an indefatigable, but a quiet work-

487 WIFELY SORROWS IN THE PROPHET’S MANSION.

er, and the good she does, not only in the Prophet’s household, but out of it, cannot be estimated. In spite of her multitudinous home cares, she finds time to visit the sick and comfort he afflicted, and there is no woman more universally beloved than she.

She has been of great service to her husband in assisting him in the management of his large family, and in addition to her own family of children, she has the care of Margaret Alley’s. She has been as tender and kind to them as to her own, and since their own mother’s sad death they have received an untiring and affectionate maternal care from her. When her husband has taken a new wife, she has often been applied to, to assist him in preparing the house-keeping outfit, which she always does willingly and cheerfully, never manifesting the least jealousy, nor making herself disagreeable in any way. Her grief’s she keeps to herself, and gives a kindly, cheery countenance to her family and the world.

She has long since lost all love for her husband, and although she retains her faith in the underlying principles of her religion, is by no means so blinded by bigotry as not to see its faults. She expresses her opinions rarely, but when she does, they are given decisively, and her husband is not at a loss to understand her meaning. He has a high regard for her services, and I really believe accords her more respect than he does most women. She never appears in public with him, being always too much “engaged” at home.

No one can know Clara Decker without loving her; she has a nature that wins affection spontaneously, and that holds it after it is won. She has three children, all girls—

Nettie, Nabbie, and Lulu. Nettie is married to Henry Snell, and is the only wife. Clara and her children are inmates of the Lion House. She has more rooms than the others, as her family numbers so many members.

The third “wife in plurality” was Harriet Cook, to whom

488 BRIGHAM’S TROUBLESOME WIFE.

the Prophet was sealed at Nauvoo before the church left that place for the west. She was at that time rather a good-looking girl, tall and fair, with blue eyes, but with a sharp nose, that so plainly bespoke her disposition that no one was surprised to hers, not very long after her marriage, that her husband had found he had “caught a Tartar.” She was in my mother’s employ at Nauvoo, and I think there is where the Prophet became enamoured of her. She does not hesitate to say that “Mormonism, polygamy, and the whole of it, is a humbug, and may go to the devil for all her.” Her husband never attempts to argue any theological question with her, but gets out of the way as speedily as possible, letting her abuse religion and him as much as she pleases behind his back.

Brigham, finding her so ungovernable, and being quite unable to exact submission or obedience from her, refused to live with her; and, although she still lives at the “Lion House” with the other wives, avoids her as studiously as possible, and will not even notice her, unless positively compelled to do so.

She has one son, Oscar, whom his father calls a reprobate, and has entirely disowned; a wild headstrong, unruly fellow, now nearly thirty years of age. He speaks of his father as “dad,” and “the old man,” and openly expresses his disgust at his hypocrisy and meanness, which he sees through very clearly. He is no more afraid to speak his mind than his mother, of whose tongue not only Brigham, but the other wives, stand in dread; and when she commences battle they act on the principle that “discretion is the better part of valor,” and leave the field to her.

The son has been married, but his wife has left him.

A few years ago Brigham bought a house at St. George, quite an important Mormon settlement, four hundred miles south of Salt Lake City, intending to settle some one of his wives there. He asked me if I would go, but I declined. He then proposed to one or two others, but they had no

489 THE HOUSEKEEPER AT ST. GEORGE.

more of a mind to go than I had. Lucy Bigelow at last decided to try St. George as a residence, and she has remained there ever since. Lucy was married to him when

she was very young, and she has been one of the “Society” wives in the past. She was exceedingly pretty, quite entertaining, and a very graceful dancer. She is not very tall, but has quite a pretty figure, brown hair, blue eyes, and an exceedingly pretty mouth.

Her position as housekeeper at St. George has been no sinecure, for Brigham and Amelia have been in the habit of passing a portion, at least, of the winter there, and Lucy Bigelow’s position there has been very much what Lucy Decker’s was at the Bee Hive—that of servitor, entirely. When Brigham comes she receives no more attention than a housekeeper would; and no one, ignorant of the fact, would ever imagine she has held towards him the position of wife. She does not sit at the table with them, but cooks for them, and looks after their comfort generally.

She is quite a prudent housekeeper, and every year puts up a large quantity of preserves, which Amelia and her party being very fond of, would speedily put out of the way; and when the presidential visits were ended, poor Lucy would have no sweetmeats left for her own use, or to give to her friends when they came to see her. On the occasion of a late visit, she was so annoyed at her treatment, both by Brigham and Amelia—the former being particularly capacious and insolent—that she spoke her mind with such a sudden and startling plainness, that they left the house in a hurry. The Southern wife is to be commended for her spirit. She does not show it often; and probably, had the insults come alone from her husband, she would have borne them quietly, as she has done for nearly thirty years; but she could not endure the same treatment from Amelia, and she very justly rebelled.

She has three daughters, Dora, Susan, and Toolie. Dora is the only wife of Morley Dunford. She scanda-

490 THE HOUSEKEEPER OF THE PROPHET’S MANSION.

lized the Saints, and aroused the ire of her father, by going quietly off with her lover to the Episcopal clergyman to be



BEE-HIVE HOUSE. — BRIGHAM YOUNG’S RESIDENCE.

married. According to Gentile laws she is legally married, but according to Mormon laws she is not securely tied. Still, she seems satisfied. Susie is married to Almy Dunford, and is also an only wife.

One of the most important wives, although by no means the recipient of any of her husband’s attentions, is the housekeeper at the “Lion House,” Mrs. Twiss. She was a young widow living in Nauvoo when Brigham discovered her, and recognizing her useful qualities, had her sealed to him as soon as he could arrange for it. She is not very attractive in personal appearance, having a round face, light blue eyes, low forehead, and sandy hair, which is inclined to curl. In figure she is short and stout. But she is an energetic worker, and as a servant Brigham values her.

She never complains of her position, but she is no better content with it than any other neglected wife in polygamy. She is kind to the other wives, and has an amiable, quiet

491 “TOO FINE” FOR BRIGHAM.

disposition, although she is exceedingly firm and resolute. She has no children of her own, a circumstance which grieves her very much, but she has adopted a son, of whom she is very fond, and who is a very great comfort to this childless, unbeloved wife.

Martha Bowker is another of the Prophet’s “sickly wives,” of whom he is so fond of sneering; and the fact that she is an invalid is sufficient to preclude her from receiving care or sympathy from her husband. He married her when she was very young, and never has treated her with much consideration. Why he married her, unless it was because he was anxious to “build up his kingdom” as quickly as possible, and so took every available woman he could find, will always remain a mystery. She is plain, but very quiet and sensible. She never interferes with anyone, and worships her husband at a distance. I think it must be true, in his case at least, that “familiarity breeds contempt,” for the wives who have been the favorites stand less in awe of him, have less faith in him, and are less easily deceived by his pretensions than those whom he has neglected, and who do not understand him thoroughly. The less attention a wife has paid her, the greater is her veneration for her husband. Her respect for him seems to increase in proportion to the snubs she receives. Mrs. Bowker Young is by no means accomplished, moderately well educated, and is by no means intellectually brilliant. She says but little, but displays considerable hard common sense when she does speak. She is somewhat of a nonentity in the “Lion House,” where she lives, keeping very much to herself, and not making her presence felt. She has an adopted daughter, but no children of her own.

Among all the wives that Brigham claims, there is

none the superior of Harriet Barney Young, who, in spite of all her personal charms and graces of mind, has never been a favorite with the Prophet. She is too good and noble-minded for him to appreciate. There is too little of the flatterer

492 THE WIFE IN THE COTTAGE.

about her. She is tall and stout, but very graceful in every movement. Her eyes are a clear hazel, with a soft, sad expression in them that is almost pathetic. Her hair is light-brown, and her face wears a peculiarly mild, sweet look. She is a person that anyone in trouble would be drawn towards, and would involuntarily rely on and confide in. She is always ready, with the tenderest sympathy, to comfort sorrow and distress; and her acts of kindness, which are very numerous, are always unostentatiously performed. She was married before she met Brigham, and was the mother of three children; but becoming convinced that Mormonism was right, and receiving it, polygamy and all, as a divine religion, given direct from God, she considered it her duty to leave her husband, and cast her lot with this people. She brought up her children with her, determined to bring them up in the true faith, and she was, in every regard, and earnest, conscientious, devout Christian, who would never shirk a duty, no matter how painful it might be, and would never do anything which she considered wrong, no matter how much she might suffer for her persistence in the right.

She loves her husband with all the strength on an earnest devotion, and his careless treatment of her seems to make little difference in the depth of her affection. She knows her life is hopeless, but she cherishes it, nevertheless, and is content to worship with no hope of return. She is a devout Mormon, and all she has seen, heard, and suffered, has not shaken her faith one whit. She believes that "this people" is destined to come up "out of great tribulation," and she accepts her own share without a murmur.

She formerly lived at the Lion House with her children, but latterly she has occupied a cottage near the Tabernacle. She likes this new arrangement infinitely better, as her situation in the large family was particularly trying. Brigham's own children have always been extremely haughty and arrogant to those not of the "royal" blood; and al-

493 THE PROPHET'S HAREM.

though Harriet's children were good and amiable, they, as well as their mother, were rendered very unhappy. She supports herself and family now by sewing; but is happier in this than in living in dependence, and receiving favors which are grudgingly bestowed. Her husband in by no means a

frequent visitor at her cottage, but she never reproaches him with neglect.



She has had one child since her marriage to the Prophet—a son, whose name is Howe.

Eliza Burgess, the wife who is said to have "served seven years" for her husband, is an English woman, a native of Manchester, and came to Nauvoo with her parents among the very earliest of the Mormon emigrants. They had not been long in this country before her parents died, and she was left alone. Mrs. Angell Young took her into the family as a servant, and she came to the Valley with her. She was very attentive and faithful to the Prophet, whom she regarded with the greatest veneration; and when

494 SERVING SEVEN YEARS FOR A HUSBAND.

he, noticing her devotion, offered to become her "savior," and secure for her "everlasting salvation," the poor girl was completely overcome, and entered her new relation with the most sacred reverence and joy. It is almost painful to see the dumb worship which she accords to her master, and the cavalier manner in which it is received. For a long time she was an inmate of the Lion House, and assisted Mrs. Twiss in the household labors. She has lately been promoted to the position of housekeeper at Provo, where the Prophet has an establishment for the convenience of himself and his party when he is making a tour of the settlements. This wife is faithful to all his interests, and unflinching in her zeal to serve him. The moment she finds that she is in any way necessary to his comfort, she works with a new earnestness. She is honest and upright, and is in every way worthy of the love of a good man. Yet she lives on, starving for the love that is denied her, and "wearying" for a husband who absents himself from her for a year at a

time.

She has one son, Alphilus, a bright young fellow, who is at present a student in the law-school of the Michigan University.

Besides Eliza Burgess, the English wife, Brigham has but one other who is not American. This is Susan Snively, who is a German, and who has been one of his useful wives. She is a woman now considerably past middle age, and carries her nationality very decidedly in her face. She is of medium size, has dark hair, bright eyes, dark complexion, and a stolid, expressionless face. She is decidedly the plainest of the wives, and one of the most capable. Her nature is kindly, and she is a genuinely good woman, quiet and unassuming. She is not the slightest bit assertive, and would remain in a corner unnoticed all her life, unless some one discovered her and brought her out. In her busy days, she was a good housewife—could spin, dye, weave, and knit, and make excellent butter and cheese.

495 THE PROPHET'S GERMAN WIFE.

She was married to Brigham in the early days of polygamy, when she was a young girl; indeed, most of his wives were taken between 1842 and 1847, and she has proved herself a good wife in every sense of the word. She has lived at the farm a great deal; for eight years she was sole mistress there, and a harder worker never lived. She paid special attention to the dairy, making all the butter and cheese for the entire family. She has done a great deal for all the wives and children, and they have not hesitated to call on her for services, so cordially and freely has she given them. The farm was very large, and required many laborers, and these all boarded at the farm-house, and Susan had them to look after, which she did faithfully. Everything that she did was done to promote, as far as possible, the interests of the Prophet and his family.

At last, under such a constant strain of incessant labor, she broke down completely, unable any longer to endure the strain. Her strength failed; her health was destroyed; her once strong constitution undermined, and she was forced to seek refuge in the "Lion House," and take her chances with the numerous family. After she had given all her strength, and the best part of her life, to the service of her "master," she was of no more use to him, and she might live or die, as she saw fit. It mattered nothing to him. She said once to me, "How I should like a drive! and how much good it would do me! We have plenty of carriages, to be sure, yet I am never allowed to ride." Tears trembled in her eyes, and her voice shook as she made her complaint; and I wished it were in my power to gratify her. I did pity her lonely and neglected condition with all my heart.

Her only earthly comfort is an adopted daughter, whom she dearly loves. She never had any children of her

own, and she lavishes all her maternal affection on this attractive young girl, who returns her love, and calls her "mother."

She still clings to her religious faith with a sort of hopeless despair. If that should fail her, she would be desolate.

496 YOUNG WIDOWS IN NAUVOO.

indeed. She suffers in the present, hoping for a recompense in the future.

Young widows seemed to have abounded in Nauvoo, judging from the number that have been "sealed" to the Prophet and his followers. So many men died in defense of the church, that the wives must, of necessity, fall to someone's care, and the protectors were easily found. Margaret Peirce was another of Brigham's fancies, and was sealed to him soon after the death of her husband. Her health has been very delicate for some years; consequently she is not in favor with her husband. She has one son, Morris, whom she absolutely worships. He is now about twenty years old, but he is still her baby.

CHAPTER XXXII.

THE PROPHET'S FAVORITE WIFE. — HOW HE CONDUCTED HIS LOVE-AFFAIRS.

The Prophet's Favorite Wife, Amelia.—How Brigham made Love in the Name of the Lord.—How he won an Unwilling Bride.—A Lady with a Sweet Temper.—How she Kicked a Sewing-Machine down the Prophet's stairs.—She has a new House built for Her.—Rather Expensive Habits.—Her Pleasant chances for the Future.—Mary Van Cott Cobb.—A Former Love of the Prophet's.—Miss Eliza-Roxy Snow.—The Mormon Poetess.—Joseph Smith's Poetic Widow.—Versification of the Saints.—Mrs. Augusta Cobb.—Emily Partridge.

THE favorite wife of the Prophet, Amelia Folsom, is a woman about forty years of age, and was a New England girl.

She was born at Portsmouth, New Hampshire, and with her parents, who were converts to Mormonism, came to Utah. She is tall, of a good figure, has rather regular features, brown hair, bluish-gray eyes, and a querulous, dis-



contented expression, with a very great deal of decision indicated by the mouth. And indeed, in spite of all that is lavished upon her, she is not happy. She did not wish to marry Brigham, as she had a lover to whom she was fondly attached; but he wished to

498 MAKING LOVE IN THE NAME OF THE LORD.

marry her, and that settled her fate. Her parents favored his suit, and urged it so strongly; but she was bitterly opposed to it, and it was months before she would yield to their united desires.

He was a most arduous and enthusiastic lover, and during all the time that his suit was in progress, his carriage

might be seen standing before the door of her parents' house several hours at a time every day. He evidently did not intend that absence should render her forgetful of him. He promised her anything that she might desire, and also agreed to do everything to advance the family interests. Promises had no weight with her. He then had recourse to "Revelation;" he had been specially told from heaven that she was created especially for him, and if she



AMELIA FOLSOM.
[Brigham's Favorite Wife.]

married anyone else she would be forever damned. The poor girl begged, pleaded, protested, and shed most bitter tears, but all to no purpose. His mind was made up, and he would not allow his will to be crossed. She had been converted to believe in special revelation, and to look upon Brigham as the savior of all the Mormon people, and to think that disobedience to him was disobedience to God, since God's commands came through him. In answer to her pleading, he said, "Amelia, you must be my wife; God has revealed it to me. You cannot be saved by anyone else. If you marry me, I will save you, and exalt you to be a queen in the celestial world; but if you refuse, you will be destroyed, both soul and body."

This is the same argument he used to win me, and the one he has always in reserve, as the last resort, when everything else fails to secure his victim.

499 AMELIA DEMOLISHES A SEWING-MACHINE.

Of course she yielded; what else was she to do? It was a foregone conclusion when the courtship commenced. She was married to him the 23rd of January, 1863, more than six months after the anti-polygamy law had been passed by Congress, and the marriage was celebrated openly, and in defiance of the law.

Since the marriage, Amelia has ruled with a hand of iron, and she has her lord in pretty good subjection. She has a terrible temper, and he has the benefit of it. On one occasion he sent her a sewing-machine, thinking to please her; it did not happen to be the kind of a one which she wanted; so she kicked it down stairs, saying, "What did you get this old thing for? You knew I wanted a 'Singer.'"

She had a Singer at once.

I was once present when she wanted her husband to do something for her; he objected, and she repeated her



VIEW IN SALT LAKE CITY—SHOWING AMELIA'S NEW HOUSE

demand, threatening to “thrash him,” if he did not comply. It is, perhaps unnecessary to say that she was not obliged to ask him again. I know he is afraid of her, and that she holds him now through fear, rather than love. She accompanies him to the theater, and occupies the box, while the rest of the wives sit in the parquet. She goes with him on his visits to the settlements, and drives out with him constantly.

She has a beautiful new house, elegantly furnished, and Brigham has very nearly deserted the “Bee-Hive,” except during business hours, and spends most of his time at Amelia’s residence. She dresses elegantly, has jewels and laces, and has saved ten thousand dollars out of her “pin-money,” which she placed in the bank. I am delighted at her success in getting so much; the other wives have succeeded in getting nothing but their living from him, some scarcely that; and I, for my part, congratulate Amelia on her good management. It was a hard struggle for her to marry him, and all she gets will never half repay her for the suffering she has endured in the past, even if she has grown contented now.

500 AMELIA ASSERTS HER “RIGHTS.”

She is rather careless in her treatment of the other wives, but gets along the best with the “proxies.” When she lived at the “Bee-Hive,” she dined at the “Lion House,” with her husband and the other wives. She and Brigham sat at a table by themselves—a small table, standing at the head of the dining-room. The other wives, with their children, sat at a long table, running nearly the entire length of the room. The fare at this table was very plain, while the other was loaded with every delicacy that the season would afford. When strangers dined with Brigham, the difference in the fare was less noticeable, and the long table would be amply provided for, so as to make a good impression upon the visitor. Amelia is not well; indeed, she is at times quite an invalid. She has no children.

About six months before my marriage to the Prophet, he took a pretty young widow, Mary Van Cott, for a wife, much to Amelia’s distress, who had considered herself the last for so long, that she was quite unprepared for the introduction of a rival. She was very bitter in her denunciations both of Brigham and Mary, and commenced at once to make friends with some of the other wives. She said to Aunt Zina, I believe, that she knew now how Emmeline felt when Brigham took her. Emmeline had been the favorite wife for years, and was really fond of her husband, and it was a terrible blow to her when he deserted her for another.

For some time Brigham’s fickle affections hovered about Mary, but Amelia, with a determination which but few Mormon women possess, fought against her rival until

she compelled her lord to withdraw his attentions from the new wife, or to bestow them on the sly. Mary felt very much hurt and aggrieved, but she has managed to hold her own sufficiently to get a very pretty cottage house, which is very daintily furnished, and which she makes very attractive.

She has two children, one by a former husband; the other, a pretty little girl, three or four years old, the youngest of Brigham’s children, and who is always called

501 BRIGHAM’S LAST BABY!

“Baby.” After I left it was said she very nearly decided to take the same step. She was very discontented, and the treatment she received from the Prophet and his family was not such as to encourage her to stay with him. Her own people, who are devout Mormons, became aware of her intention, and finally succeeded, by a great amount of persuasion, in inducing her to try a little longer. Brigham, too, found out what step she was contemplating, and knowing that opinion would set



strongly against him if two of his wives should leave him so nearly at the same time, added his arguments to theirs, and also agreed to fix her house, and give her more things, among which was a grand piano, if she would not bring another scandal upon him. For the sake of her child she decided to remain, but she is in a state of mental rebellion, which may break out at any time. She, is since my defection, the last added member of the family.

Miss Eliza R. Snow is the first of Brigham’s “proxy” wives, and is the most noted of all Mormon women. She was one of Joseph Smith’s wives, and, after his death, was sealed to Brigham for time, but is to return to Joseph in eternity. She was the founder of the “Female Relief Society,” is the motive power of the “Women’s Exponent,” although Miss Green acts as editor, personates “Eve” in the “Endowments,” and is a poetess of no inconsiderable merit. She writes hymns for all occasions, and most of her poems are full of a strong religious fervor. She is a thorough Mormon, and believes absolutely every portion of the doctrine, and might con-

tend with Orson Pratt for the title of "Defender of Polygamy."

Brigham regards her very highly, because she is of such inestimable service in the church. She lives at the "Lion House," where she has quite a pleasant room, in which she receives most of her company. She is the most intellectual of all the wives.



ZINA D. HUNTINGTON.
[Wife of Brigham.]

Zina D.

Huntington was formerly the wife of a man named Henry Jacobs, who was at one time

a Mormon. Brigham was attracted towards the wife, sent the husband off on a mission, and had Zina sealed to him. Dr. Jacobs apostatized, not at all fancying this appropriation of his family. She is a very noble woman, and has spent her life in the service of her ungrateful husband and the Church. She is firm and unyielding in her religious faith, and as devout a believer in Mormonism today as she was at her first conversion. She has been very useful in the family, acting as physician, nurse, and governess, as her services have been required. She is perfectly unselfish, and her whole life is devoted to others.

She is a large, fine-looking woman, with a somewhat weary and sad expression, but her face still shows signs of mental strength and superiority.

She has one daughter, Zina, who was formerly an actress in the theater, and has since married an Englishman of the name of Thomas Williams. She is his second wife, and

503 "HE MUST TAKE THE MOTHER TOO!"

her introduction to the family was strongly resented by the first wife, who would never notice her in any way. They lived apart, and the husband divided his time equally between the two. A few months ago he died very suddenly at Zina's while sitting at the table. When the news was conveyed to the first wife, she had the remains brought to her, arranged for the funeral without consulting Zina, and refused to allow her to ride in the carriage with her to the burial. Poor Zina was almost heart-broken, for she dearly

loved the man whom her father's religion taught her to call husband, and she was ready to do anything to conciliate the first wife. She a noble girl and as conscientious as her



ZINA WILLIAMS.
[Brigham's Daughter.]

mother. Not very long before I left her father, we were talking about the practice of polygamy. I expressed myself strongly and bitterly against it. She, in turn, defended it. She knew, she, said, that it brought unhappiness, but that was because it was not rightly lived. The theory was correct, but people did enter it in the

right spirit. She has certainly suffered from it since then, although I believe she tried, to the best of her ability, to "live it right." But she, no more than any one else, could make right out of wrong.

When Mr. Williams asked her in marriage, Brigham said he might have her if he'd "take the mother too." So Zina the mother, went to live with Zina, the daughter. But Brigham grew ashamed of his meanness toward her, and finally gave her a house and lot.

Years ago, when Brigham was on a mission to New England, he met a very charming lady in Boston, Mrs.

504 ASKING TO BE SEALED TO CHRIST.

Augusta Cobb, and at once his elastic fancy was charmed for a while. She was a woman of fine social position, cultured and elegant, the head of a lovely establishment, with a kind husband, and a family of interesting children; but she became enamored of the Prophet, accepted the Mormon religion, and came to Nauvoo with him, where she was sealed as his wife. She is still a very stylish, elegant woman for her age, but for several years past she has been grossly neglected by the Prophet. Her religious enthusiasm has increased until it is almost mania, and finding that her husband was wearying of her, and seeking new faces, she begged to be released from him for eternity, and be sealed to Jesus Christ, who, her church told her, was a polygamist.

Brigham, with all his blasphemous audacity, dared not do that; so he quieted her by telling her that he was not at liberty to do that—his authority did not extend so far; but he would do the next best thing, and seal her to Joseph Smith. She consented, and now belongs to Brigham only for time, "having been transferred to Joseph for eternity."

Her family still remember her fondly, and grieve over her delusion. One of her relatives—a granddaughter,

I think—sent word to me, a short time since, that she wished to see me, to ask about Mrs. Cobb, for it had been a long time since they had heard from her directly, and it would be such a comfort to meet one who had seen her so recently. I have not yet met the lady, but shall take the first opportunity to see her, though I can, I fear, tell her little that will satisfy her.

Another proxy wife, Emily Partridge, was a young, childless widow, very patient and gentle, and very pretty, too. She belonged to Joseph Smith, and was among those whom Brigham took. For some time she lived at the farm, but not understanding dairy work, she did not suit her husband. She is willing to work, and do whatever she can do, but is no more able than the rest of the world to accom-

505 SHE COULD ONLY SUBMIT.

plish impossibilities. He was so angry at her want of success at the farm, that he said, in speaking of her, “When I take another man’s wife *and children* to support, I think the least they could do would be to try and help a little.” To be sure, he is the *earthly* father of those children, but he makes a decided distinction between them and those he calls *his own*. There are five children—Emily, Carlie, Don Carlos, Mary, and Josephine. Emily is plural wife of Hiram B. Clawson, her half-sister Alice’s husband; Carlie and Mary were both married to Mark Croxall, the Western Union telegraph operator. He was very fond of Mary, who has since died. Carlie he treats with utmost indifference, and neglects her openly. A little while ago he became very much enamored of a Danish girl, and would allow Carlie to go home alone from the theater or other place of amusement, while he went off with this girl, who was Carlie’s inferior in every way. The poor girl is heart-broken at this careless treatment, but what can she do? There is nothing for any Mormon woman to do but to submit, and let her heart break in the meanwhile. The sooner it is over, and she is let out of her misery, the better. Very few care how soon they die. Life is not pleasant enough to be clung to very tenaciously.

Emily Partridge lived at the “Lion House” for several years, enduring every indignity at the hands of the family. Now she has a cottage outside, which Brigham gave her, telling her, when she moved into it, that he should in future expect her to support herself and children.

This woman ends the list of Brigham’s living wives, but some that have died have had such a career, and been so well known, that I cannot refrain from mentioning them.

CHAPTER XXXIII.

THE DEAD WIVES OF THE PROPHET. — HE NEVER WAS KNOWN TO SHED A TEAR.

The Discarded Favorite.—The Story of Emmeline Free.—A Stupendous Humbug.—A “Free” Opinion of Mormonism.—Amelia comes upon the Scene.—How Brigham Insulted Emmeline Free.—Brigham is Ashamed of his Cowardice.—I tell him a little of my Mind.—Joseph A. expresses his Opinion.—Apologizes for his Father.—Death of Emmeline Free.—The Story of Clara Chase.—The Prophet’s Maniac Wife.—Ellen Rockwood, and the Cause of her Neglect.—A Wife who was visited once in Six Months.—Margaret Alley.—How the Prophet treated his Dead Wife.—He steals her Children’s Property.—How he Scandalized another Wife, and sent her Home.—He “Never shed a tear at a Wife’s Death.”

FOR many years the favored wife, the one who ruled over her husband, and reigned in the family, was Emmeline Free. The Prophet married her when she



was quite young, having first to overrule the objections of her parents, who, although Mormons, were much opposed to polygamy. She was a willing convert, for she had been taught that Brigham Young was a

near approach to divinity, and she had unbounded reverence for him; and the child—for she was

507 A WOMAN’S OPINION OF MORMONISM.

little more than that—was flattered and delighted at the Prophet’s wish to have her for a wife.

Those who knew her at the time of her marriage

say that she was an extremely lovely girl, and I can well believe it, for she was a very prepossessing woman. She was tall and graceful, with brown eyes, and fair hair that waved naturally. Her face was pleasant in expression and very bright, until it became saddened by her husband’s desertion of her for Amelia.

I used to see a great deal of her. I visited at her house when I was a girl, was intimate with her children, and saw more of her while I was a member of the family than of any other. In virtue, I suppose, of her former position, Brigham never neglected her as he did some of his other wives, and she always retained a certain influence over him. She was not afraid of him, and had long since ceased to regard him with awe. I once entered the Prophet’s office when she was there; she was talking quite earnestly, and did not stop on my entrance; she concluded her conversation by saying—

“Well, I’ve lost faith in the whole thing. I consider Mormonism a stupendous humbug, and all the people who have been made to believe in it, terrible dupes. I’ve no patience with it any longer.”

Her husband—“our” husband at the time—laughed as though he considered it a good joke, and turned the conversation, making it general, so that it included me. I think he did not wish such “heresy” talked before his young wives, lest it should engender discontent in their hearts. He needn’t have been troubled about me, for the mischief was already done. I had begun to think things out for myself, and I had arrived very much at the same conclusion that Emmeline had, although I had not dared to express my opinion to any one.

Once during my married life with him, Brigham invited Emmeline and myself to go with him to Brigham City,

508 HOW BRIGHAM DECEIVED EMMELINE.

where he was to hold a conference meeting. There was a large party, and we went with the usual pomp which attends such occasions. I enjoyed it better than I did most of the excursions I took with him, because I was very fond of Emmeline, and preferred to have her rather than any of the other wives. I think she felt the same way toward me because she knew that I was her champion; moreover, she was quite aware of my feeling toward “our” husband, and the difficulty he had had in inducing me to become his wife, and she did not consider me in any degree her rival. We arrived one afternoon, and everything was most amicable. He was unremitting in his attentions to Emmeline, and I was very happy to see her happy, and enjoyed myself very much with some of the younger members of the family. In the evening he told Emmeline that he should expect her to accompany him to church the next day.

The next morning he arose very early, and drove away in a buggy alone; in a little while he returned with Amelia, breakfasted with her, and started away again. In the meantime Emmeline, who had not heard of Amelia's arrival, was preparing to accompany her husband to church; she dressed with unusual care, and made herself look very pretty. She waited impatiently, but he did not come. I knew of the arrival, and when I went upstairs and saw Emmeline waiting with her bonnet on, I asked her if she was not going to start soon, as it was getting late.

"I am waiting for Brother Young," said she.

"He has gone long ago," said I. "I thought you knew it."

"Gone without me? Why that's funny, when he made such a point of my going with him."

"Yes; but that was before Amelia came."

Emmeline's face changed expression in a moment.

"She's here?"

509 A DISAPPOINTED WIFE.

"Yes; she came this morning. Brother Young went to the depot to meet her."

"Then he must have known she was coming. Can I never go anywhere without having her thrust in my face?"



I thought for once I should be spared the infliction."

She took off her things, and I laid mine aside, too, and in place of going to the grand conference meeting and listening to "our" husband's eloquence, we had a conference of our own, and that morning I came nearer to Emmeline's heart than I ever had before. She talked to me unreservedly and unrestrainedly, and told me events in her history that were full of thrilling interest, but which were

given me in confidence, and which I cannot give again to the world. I think the dead eyes would haunt me forever, and the dead lips would move in ghostly reproach if I betrayed her even now. Dear, loving heart, that beat

510 "I THINK BRIGHAM FELT ASHAMED."

so wearily through all the years, I hope you are meeting your reward now, cradled in the infinite love of a Divine Father! Tears dimmed my eyes and moistened my cheeks, when I read, a few days since, of your death; but they were tears of joy at your glad release, and not such bitter tears of indignant sorrow as I shed that morning over the story of your wrongs.

I think Brigham felt ashamed and a little conscience-stricken. I know he was decidedly uncomfortable when he met his insulted wife again. He tried every means in his power to propitiate her, and I never saw him assume so abject a manner before. Amelia returned that day, and he told Emmeline that he did not know of her intention to come down, that he had not expected her at all. He also told her that the reason he paid so much attention to Amelia was, that he might, "save her soul."

Emmeline did not believe him when he told her he did not expect Amelia, and she told him so very plainly. He then came to me, and said—

"Emmeline's real mad at me—isn't she?"

"Yes," said I, "but no more than your deserve. I think it's too bad in you to take her for a pleasure trip, and then get Amelia here at the first stopping-place."

"I didn't get her here. I didn't know she was coming."

"Well all I can say is, it looked like it; you certainly went to the station to meet her."

"I just went down to see who had come, that's all. Seems to me you're taking Emmeline's part pretty strong—ain't you?"

"Yes, I am, for I think you've treated her badly."

"Guess a little of the mad is on your own account—isn't it?"

"Not a particle of it. Amelia doesn't interfere with me."

He laughed and went out. Presently Joe made his appearance, probably sent by his father.

"So Emmeline is cutting up rough about Amelia's coming, is she?" he asked of me.

511 "THE MANIAC."

"Not at all; she's indignant, but that's no more than is to be expected; but as for 'cutting up rough' as you term it, she's too much of a lady to do that."

“Well, it’s too bad to have this fuss; but I suppose I’m to blame for the whole affair. I was coming down, and I didn’t want to come alone, so I asked Mary, Alice, and Amelia to come along too. I never thought of Emmeline when I asked Amelia.”

“Mary” was Joseph A.’s first wife, Alice was his sister, and the two were very intimate with Amelia. This story sounded very well, but I didn’t believe it, neither did Emmeline, when she heard it. It was too evident the Joe had been sent by his father to endeavor to make peace. Be that as it may, Amelia did not put in an appearance again during the trip.

Emmeline had been an invalid for years, and I was not surprised to learn of her death. When I heard of it, I felt as I always do when I hear of the death of any Mormon woman. I thank God to think their misery is over. She had eight children, Marinda, Ella, Louise—nicknamed “Punk” by her father—Hyrum, Lorenzo, Alonzo, Ruth, and Della.

Marinda is the only wife of Walter Conrad. Ella and Louise are both married out of polygamy, one to Nelson Empy, the other to James Harris. Hyrum, so far, contents himself with one wife.

Clara Chase is usually spoken of as “the maniac.” She died mad several years since, leaving a large family of children. She married him when quite young, but she never was a firm believer in Polygamy, indeed, she distrusted the principles of it from the very beginning, and had many struggles of conscience before she could make up her mind to marry the Prophet, and she suffered perpetual remorse ever after. She had a peculiar face, low-browed and dark, and it was rarely lighted up by any pleasurable motive. There was on it an expression of fixed melancholy that seldom varied or changed.

512 “YOU HAVE SENT ME TO HELL!”

Knowing her aversion to the system, and her distrust of it and of him, Brigham at first treated her with a very great deal of consideration. He gave her an elegant room, nicely furnished, and placed in it a large portrait of himself. He tried to make her surroundings as cheery as possible, and so wean her from the melancholy into which she had fallen. As long as he devoted himself personally to her, she was comparatively cheerful and content, and tried her best to be happy; but when he neglected her she was almost desperate, and wandered about in a half-dazed fashion, weeping and moaning, and calling on God to forgive her.

Just before her last child was born, her fits of remorse were terrible. She endured untold agonies, and accused herself of having committed the unpardonable sin, and she knew salvation was denied. Those who were about her at the time, say that it was heart-rending to hear her.

Just at this time, when her husband should have given her the most love and most tender of sympathy, he was, more than ever, harsh, cruel, and unfeeling, and treated her with such marked coldness and contempt, that she went insane, and raved constantly. “I am going to hell! I am going to hell!” was her agonized cry. “Brigham has caused it; he has cursed me forever. Don’t any of you go into polygamy; mind what I say; don’t do it. It will curse you, and damn your souls eternally.” When she saw her husband, she cursed him as the cause of her downfall. “I have committed the unpardonable sin; you have made me do it. O curse you! Curse you! You have sent me to hell, and I am going soon.” To her children, as they gathered round her, she cried, “O, don’t follow my example! Don’t go into polygamy, unless you wish to be cursed! Don’t let my children do as I have done,” she would say to those about her. No help could avail her. Brigham and his counselors “laid hands” on her. A doctor was called, but all to no purpose. She died in the midst

513 “NO HELP COULD AVAIL HER.”

of her ravings. Her children’s names were Mary, Martha, Maria, Willard, and Phoebe. Mary is the wife of William Dougall. Phoebe is the only wife of Walter Batie. Willard, the only son, had just graduated with honors at West Point.

Ellen Rockwood was one of the least regarded of the wives. She was a little woman, in delicate health, and very fond of fancy-work. She was the daughter of the warden of the penitentiary, one of Brigham’s faithful officers. Her influence with the Prophet was very small, as she had no children, and was regarded as of little consequence on that account. Still, I do not think that Brigham ever positively ill-treated her. He used to call on her very ceremoniously once in six months.

Margaret Alley, who was never much of a favorite, died in 1853. She was morbid in temperament, and, before her death, became very melancholy, owing to the neglect of her husband. She had two children, Eva and Mahonri-Morianchamer.

One of Brigham’s “proxy” wives was Jemima Angell, a relative of Mary Ann Angell, his first living and legal wife. Her husband had died, leaving her with three children; and when she came to Nauvoo, Brigham found them. He wanted a servant, and she wanted salvation. The discoveries were simultaneous, and she was very soon persuaded to be sealed to him. All the while they were in Nauvoo, “Aunt Mima” worked untiringly, and on the arrival at Salt Lake he gave her a lot of land for her children. One of her sons built a house on it, but she did not occupy it, as she could not be spared from Brigham’s kitchen. She worked until she became broken down in mind and body, and then Brigham sent her to her daughter, who was mar-

ried to a poor man, and had a large family of children, yet was willing to take her mother, and do the best he could by her. She died very soon, and the daughter's husband telegraphed the news of the death to Brigham; also the

514 THE END OF "AUNT MIMA!"

time they should arrive with the body for burial. They lived fifty miles from Salt Lake, in the Weber Valley, and, as they could not obtain a coffin there, they put the body into a box to convey it to her husband, who, when they arrived, was not at home; at least, he could not be found; and what is called the "Eagle Gate," or the entrance to the Prophet's premises, was closed against them. They could not gain admittance for hours; and, in the mean time, all that was left of "Aunt Mima" lay in a pine box in an open wagon, with every avenue to her husband's house closed against her.

Finally, even Brigham grew ashamed, and allowed himself to be found; and when they asked him where they should take her, said, very carelessly, "O, I suppose she might as well go to her sisters', upon the hill!" she was taken there, and decently buried, though Brigham grumbled about the expense.

In the mean time, the land that he had given her had increased in value, and when the children went to take possession of it, he refused to let them have it, although it would have been a God-send to poor Mrs. Frazier, with her large family of children. But his avarice is so inordinate that no amount of suffering stands in the way of his self-enrichment. Once he is bent on obtaining a piece of property, he does not care whom he defrauds to obtain it.

At the time he was sealed to Lucy Biglow, he had her sister sealed at the same time. She was very pretty, and he had seemed very fond of her. But suddenly his fondness cooled, and he treated her in the most shameful manner. He heaped every indignity upon her, and finally sent her back to her parents, saying she had been untrue to him. She protested her innocence; but all in vain. He would not, or professed not, to believe her, and talked harshly and cruelly to her when she attempted to vindicate herself.

Her parents were very much grieved, and were tossed about with conflicting doubts. They wanted to believe their

515 THE DISGRACED WIFE.

daughter, and, in their hearts, I believe they did; yet they dared not dispute Brigham. They took the poor, heartbroken girl home, and she fairly pined to death under the disgrace that her husband tried to attach to her name.

Besides those wives whom I have already men-

tioned, there have been very many more who have been married to him "for eternity." I should be sorry even to



guess their numbers. There was also one wife, who, during "Reformation" times, was said to have "run away to California" [a thousand miles away through an uninhabited country, and before the era of railways in the West]; but it was whispered

516 HE NEVER SHED A TEAR!

among wicked Gentiles that really she paid the full penalty of the Endowment-Oaths, and in the Endowment-House, too, her throat being cut from ear to ear, and the other horrible performances gone through, on account of some indiscretion, or want of faith. Of course, I do not vouch for the truth of this statement. I simply give it in common with much else for what it is worth.

I have heard Brigham say, in speaking of the number of wives and children that he had buried, "that he never shed a tear at anyone's death;" and I believe that, if every friend he had in the world lay before him, cold and still and with frozen pulse, he would look on unmoved and indifferent, and never shed a tear, so utterly heartless is he.

CHAPTER XXXIV.

THE PROPHET AT HOME.—HOW HE LOOKS,
LIVES, AND ACTS.—MORMON PHILANTHROPY
AND EDUCATION.

Brigham at Forty-five and at Seventy-five.—Slipping the Yoke.—The Salt Lake Tribune.—Books on Mormonism.—Prophetic Philanthropy.—The New Temple.—Paying the Workmen.—The Tabernacle.—Advantages of the Presidency.—Free Schools and Liberal Education.—Sharp Practice.—The Rich and the Poor.—Unconscious Sarcasm.—Looking into the Future.—The Spectacles of Ignorance.—Personal Habits.—The Prophet's Barber.—Dinner at the Lion House.—The Good Provider.—Helping herself.—Prophetic Cunning.—Evening Devotions.—A Gift in Prayer.—Advice to the Deity.—Fatherless Children.—The Bee Hive.—Monogamist vs. Polygamist.

UNLESS I pause and look back almost to my very babyhood, and contrast Brigham Young as he then was with the Brigham Young of today, I can

scarcely realize the change that has taken place in this man. As I recollect him first, he was a man in the prime of life, with rather a genial face, and a manner which, though abrupt at times, had nothing of the assumption and intolerance which characterize it now. In deed there was, at that



DINNER AT THE LION HOUSE.

time, a semblance of humility, which served his purpose well, by strengthening the confidence of the people in him.

518 THE MORMON MESSIAH.

Had he claimed, at that auspicious point in his career, when accident placed him at the head of this peculiar sect, that he was the peer of Joseph Smith, upon whom had descended the mantle of that martyred saint, his preten-

sions would have been treated as contemptuously as were Sidney Rigdon's. his shrewdness plainly showed him that, and his cunning and tact pointed out to him the surest way of gaining an ascendancy over his followers.

He taught them that Joseph was their Messiah; that he was only acting in his place until he should be restored to them in person; which, strange as it may seem, many still believe will occur, and actually watch for his visible presence among them again. Still, that belief does not obtain so generally as it did during first years after Joseph's death. The gradual change in the President has not been without its effects, and there is now very much more of the material than of the spiritual in the Mormon belief.

Nearly everything that was done by him in those earlier days was done in the name of the Lord and Joseph, and he was constantly in the habit of expressing his intentions of carrying out "brother Joseph's" plans. Gradually, as he could without its being too closely observed and commented on, he dropped "brother Joseph," and made his own desires the law by which the people were to be ruled. Yet so quietly and subtly was this done, that the Saints never knew when they passed from the role of Joseph Smith and superstition, to the absolute despotism of Brigham Young, which has been indeed a "reign of terror."

The absolute belief which he used to express in Joseph, and his unquestioning faith in his works and mission, he expected everyone to yield to him in turn; and he and his immediate followers and associates have taught and insisted upon this blind subjection so long, that the Mormon people have neglected to use their own reasoning powers, until they have become so blunted, that the majority of them are incapable of arriving at any conclusions by their own unaided effort, or of forming any independent opinions.

519 DISCUSSING BRIGHAM'S MERITS.

In the early days, in his intercourse with the people, he was one of them—a sharer in their adversity, a companion, and a friend. Now, he holds himself apart from them, looks upon himself as above and beyond them, as something better than they, and they partake of his own delusion, and assist him in his self-deception.

Now and then one keener than the rest sees the change, and deplures it. Rough old Herber C. Kimball could never become reconciled to it, and, more honest and more daring than the others, used to express himself very freely.

"Brigham's God is gold," he said one day to the apostle Orson Hyde; "he is changed much since he and I stood by each other, in the old days, defending the faith. He has become a selfish, cold-hearted tyrant, and he doesn't care at all for old friends who have stood by him and loved him. What do you think of that, Brother Orson?"

“That sort of talk may do for Brother Herber,” was the reply, “but it would not do for Brother Orson. He could not express himself in that manner with impunity, so he will say nothing.”

At forty-five Brigham Young was a common looking, very ordinary appearing man, in no way the superior of the majority of the church, and decidedly the inferior of some of the members. He was homely in speech, neither easy nor graceful in manner, and dressed very plainly in homespun.

Brigham Young, at seventy-five, has the appearance of a well-preserved Englishman, of the yeoman class. There is less bluster in him manner than formerly, but more insolent assumption. He is still the mental inferior of some of the officers of his church, but in crafty cunning and malicious shrewdness he is far in advance of any of his associates. He is not more finished and elegant in his mode of speech, but he says less, and consequently has won the opinion of having grown more pleasing in his address. He is arrogant to his inferiors, and unpleasantly familiar to

520 APING THE GENTILES.

the very few whom he desires for any reason the conciliate. He dresses in the finest of broadcloth, fashionably cut, is more finical than an old beau, concerning his *personnel*. He says that this change in his mode of dress has been brought about by his wives. I have no doubt that Amelia may have had some influence in that direction; still his own inclinations probably had just as much to do with it.

Since he has allowed himself to see and be seen by more of the outside world than he formerly did, he has grown to appear more like the Gentiles, concerning whom he sneers so loudly, even while aping their manners and customs. He is impatient of criticism, and as sensitive to public opinion as though he were not constantly defying it. He is at once ambitious and vain, and, like all persons who turn to others to ridicule, is very sensitive to anything approaching it when it is directed towards himself. He reads everything that is written against him. I think no book has ever been published, exposing him and his religious system, which he has not perused, from the title page to the conclusion. He loses his temper every morning over the Salt Lake Tribune—the leading Gentile paper of Utah—and longs for a return of the days when one word of his would have put a summary and permanent end to the existence of this sheet, by the utter annihilation of everything and everybody connected with it. But the time is forever past when the “un-sheathing of his bowie-knife,” or the “crooking of his little finger,” pronounced sentence upon offenders, and the Gentile paper and its supports flourish in spite of him.

I remember once going into his office, and finding him examining the advertising circular of a book on Mor-

monism, written by a lady who had for a time been a resident of Utah. He commenced reading it aloud to me in a whining voice, imitating the tone of a crying woman. Yet, notwithstanding this attempt to make a jest of it, I knew that the publication of this book annoyed him exces-

521 PROPHETIC BEGGING.

sively, and that he was both curious and anxious concerning the contents, and the effect they would produce; for, with all his professes contempt for Babylon and its Gentile inhabitants, he is very sensitive concerning the opinions which are held concerning him by these unregenerate souls.

Unscrupulous and avaricious, he has made even disasters profitable to himself. After the tragic hand-cart expedition, he sold the hand-carts that remained when the emigrants had all got in for fifteen dollars apiece. This was to go to the “church fund,” which virtually means “Brigham’s private purse.” It has been already related how he made his “improved carriage scheme” more than pay for itself several times over, although they did not survive the first trip.

As “Trustee in Trust” of the Church of Jesus Christ of the Latter-Day Saints, all the money of the church passes through his hands, or, more properly speaking, *into* them, since it is rarely known to leave them again. The tithing fund, and the subscriptions for various church purposes, are all given into his keeping; and although the sums of money gathered in this way have been very large, none of it has ever been appropriated to the cause for which it was supposed to be intended by those sacrificing souls who denied themselves that the Lord might be served.

He is as inexorable a beggar today as he was forty years ago, when he was a humble follower of Joseph Smith, preaching the new gospel to whoever would hear him, and being fed and clothed by whoever would supply his wants. He made no hesitation in letting these wants be known, and he would request that they should be relieved in the name of the Lord.

“Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me,” has been the standard teaching of the Mormon missionaries from the very earliest days; and no one could enlarge on this passage more eloquently than Brother Brigham when he was in

522 RAISING THE WIND.

need of a new coat, or a small sum of money, or even a supper and a night’s lodging.

He is as eloquent now, when talking on the subject of giving, with this exception in his style of address, that he now demands instead of asks, and it is disastrous to refuse



BRIGHAM YOUNG

him. He begs for the missionaries, and the poor men never get a cent of the thousands of dollars that are raised for them. He begs for the Temple, which is his pet subject, whenever there is nothing else to beg for, and the amount of money which he has raised for the building ought to have erected several very imposing edifices.

Many years ago he levied contributions upon the English Saints for the purchase of glass for the Temple windows. The sum desired must be collected at once. The Lord was soon coming to enter upon his earthly kingdom, and the place must be prepared for him. Missionaries preached, and laymen exhorted; they astonished even themselves by their eloquence, as they dwelt upon the beauty of Zion, the city of the Lord, and the glory that was to descend upon his chosen people. Those who were not moved by their oratory were impelled by their command; but, for the most part, the money was given voluntarily. Working men and women took a few pennies from their scant wages, and gave them wonderful readiness, and then suffered from cold and absolute hunger for days after. But they suffered with painful joyousness and devotion, since they were giving it to the Lord, who had chosen them out of all the world for his very own people, and who would make their self-denials here redound to their glory and grace when at last they should arrive in his presence.

At that time, the foundation walls of the Temple were barely above ground, and the work has progressed very slowly since. At any rate, the glass has not been bought, and there seems very little probability of window material being needed at present; and if the Lord is not to visit the Saints until his home is completed, even the younger

523 ARCHITECTURAL INSPIRATIONS.

members of the present generation will not be likely to see Him.

The “Tabernacle,” where the Saints worship at present, is as great a success as are most of his inspired ideas. It is an ugly-looking building, oval in shape, with a sort of arched roof, which shuts down over it, like the lid of a wicker-work basket. It is very commodious, which is its chief recommendation, holding comfortably twelve thousand persons. In this “inspired” edifice, every law of acoustics is outraged, and only a small portion of the congregation can hear what the speaker is saying. It is two hundred and fifty feet long, one hundred and fifty feet wide, and eighty feet high, while there is not a column in it to obstruct the view, and the interior view is flat and expansive.

The organ claims to have been built by a good Mormon brother, assisted by a large number of mechanics; and is said to be the largest ever built in the United States. It is placed at the end of the Tabernacle, directly back of the speaker’s stand, and the seats for the choir are arranged on

each side of it.

This building, in which the Saints are to worship until the more pretentious Temple is finished, is ugly in the

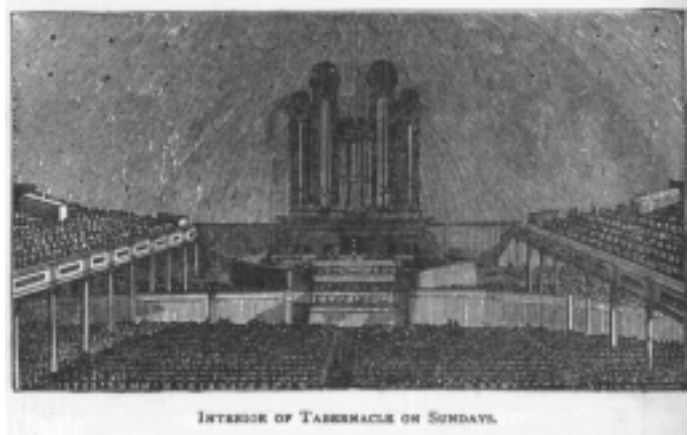


MORMON TEMPLE NOW BUILDING.

outward appearance, cheerless in the interior, very inconvenient in its arrangements, and practically useless unless the walls are draped so as to render the voices of the speakers

524 BALANCING ACCOUNTS.

audible, but when the new building—which is said by



INTERIOR OF TABERNACLE ON SUNDAY.

Brigham to be of Divine architecture—shall be completed it is probable that these things will be vastly improved.

In the mean time the begging goes on, but the work moves slowly. Large contributions come flowing in, but the Temple does not advance visible; while Brigham adds house to house, field to field, increases his bank deposits, and lives very well as any man in his position would wish to live.

The people will take no bonds from him; and as it would seem like questioning the Lord’s anointed, he is supposed to administer the financial affairs under the direction

of the Lord, no statements are ever required of him. Once in a while, however, he goes through the form of a settlement of accounts, which he simplifies immensely, by system all of his own. It is said that at one time he balanced his account with the church by ordering the clerk to place two hundred thousand dollars to his account for services rendered, which was exactly the sum of his indebtedness to the church. This was in 1852; and in 1867 he repeated this peculiar financial operation; this time making his ser-

525 A LIBERAL SALARY.

vices liquidate for nine hundred and sixty-seven thousand dollars.

It is worth while to be President of the Church of Jesus Christ of Latter-Day Saints at a salary like that, and it is no wonder that he desires to keep it in the family, and is so anxious to appoint a successor.

But on the other side, see at what terrible rates the poor people must have been taxed to have paid for the support of this one man and his family, between the years of 1847 and 1867—a period of just twenty years—one million one hundred and sixty-seven thousand dollars, nearly sixty thousand dollars a year. This does not include many grants of land and other property, made to him by the territorial legislature, nor his compensation by the United States government as governor and Indian agent. Although a very ignorant man himself, able neither to read nor write the English language correctly, he has always been a bitter opponent of free schools and liberal education.

“I will not give a dollar,” he says, “to educate another man’s child. If you school your children, there is great danger of their becoming blacklegs and horse thieves,” he announced on one occasion, yet he seems quite willing that his own should take the risk. All of them have received a certain amount of education, enough to make them presentable in society, and some have had quite superior advantages. One son has just graduated at West Point, another is a student at the Michigan University Law School, and a third had just entered Cornell University.

Every attempt that has been made for the establishment of free schools he has fiercely battled against, and the other officers of the church have invariable followed his lead. He assures his people that education is the bitterest foe to labor. If they allow their children to be taught anything they will no longer be of any service to their parents. He dilates largely upon this subject in the Tabernacle.

526 BRIGHAM ON EDUCATION.

“I am utterly opposed to the schools,” he said, in one address. “They have been introduced into the States in consequence of the tyranny of the rich over the poor. But

instead of keeping the people poor, and than providing free schools for them, I would have the rich put out their money to usury by giving the poor employment, that they may be able to sustain themselves and school their own children. It is the duty of the rich to use their means, as I have done myself, In building factories, railroads, and other branches of industry, in order that the laboring people may have a chance to work together, and improve their condition; the rich taking their portion, and all growing wealthy together.”

There is an unconscious sarcasm in this last sentence that is positively sublime. That one expression, “as I have done myself,” is the supreme satire. I do not believe there is anywhere a man so suspicious of his workmen, so penurious in his dealings with them, so anxious to cut their wages down to the very lowest penny, as is Brigham Young. I know men who have been in his employ for years, and have never received the least remuneration. They have worked on and on, and when at last they have brought a bill against him for their labor, they have been met with one equally as large on his side for house rent, or goods from the co-operative store, or are told the their labor is to go toward paying their tithing.

If all the rich men use their means, “as I have done mine,” therefore there will be very little chance of the poor man being able to educate their children at all: which is exactly what Brigham Young wants. Had he spoken the truth he would have said, “I am opposed to free schools. They will rend this dark veil of superstition which envelops you, and let in the light of reason, and this will loosen my hold on you. If you educate your children you make better men and women of them, but they will not be such blind slaves to me as you have been. The day that sees

527 THE FAMILY DINNER.

knowledge generally disseminated throughout this community sees my power broken, my ‘opportunities’ gone, and therefore, with my consent, we will have no free schools.”

Unlettered and uncultured as he is, he recognizes the power of education, and that is why he is such a bitter opponent to general culture, and why, at the same time, he takes special care that his own children shall lack no advantages.

His personal habits are quite simple, and he is very regular in his mode of living. He rises usually about seven o’clock, dresses and breakfasts very leisurely, and appears at his private office about nine. He examines his letters, dictates replies to his secretary, reads the morning papers, or has them read to him, and attends to some of his official business. His barber comes to him at ten o’clock, and for the time he is engaged exclusively at his toilet. The presence of visitors never interrupts this important event of the day. The rest of the morning he devotes to callers, and to

such business as requires his own personal attention. At three he dines, and it is then that he meets his family for the first time in the day. Dinner is served at the Lion House, and the appearance of Brigham Young's family at dinner is very similar to that at a country boarding-house, when the gentlemen are away at business in town, and the wives and children are left together. At a short table, running across the head of the long dining-room, Brigham sits with his favorite wife by his side. In the days when I first used to be at the Lion House, as a partial guest and partial resident, Emmeline Free occupied this place of honor; but after Amelia's advent, poor, loving Emmeline was thrust aside. When Brigham brings guests to dine with him, they have seats at this table also. At a long table, running lengthwise of the room, all the other wives are seated, each with her children about her. At the sound of the large dinner bell, they all file in, seat themselves quietly, grace is said by the "pre-

528 HELP YOURSELF, LADIES.

siding patriarch" from his table, and the meal goes on. The family table is plainly spread, and supplied with the very simplest fare, while the smaller one is laden with every delicacy that the markets will afford. These, however, are only for the President and his favorite wife, and the rest of the family must be satisfied merely to look at them, and enjoy the dainties by proxy.

A very amusing incident took place once at this family dinner. One of the wives,—not usually considered among the most spirited ones,—who like the rest, had submissively taken the food which had been set before her for years, was one day seized by the spirit of discontent. She had taken a fancy that she should like some of a particular dish which graced her husband's table. She did not express her wish, but quietly rising from her place, went straight to the other table, helped herself to the coveted article, and returning as quietly as she came, took her seat, and resumed her meal, amidst looks of consternation from the other wives, and of indignant amazement from her husband. Surprise made him absolutely speechless for the moment; but I fancy she was properly reprovved in due time, for she never attempted a repetition of the act.

When strangers are invited to dine, the tables are more uniform in their appointments. The usual contrast between the one at which the Prophet and his favorite sit, and that around which the other wives and their families are gathered, is not nearly so marked. There is an air of abundance, and even of luxury, on these occasions, which gives the Prophet the reputation, among his guests, of being, what is called in New England parlance, "a good provider."

If only some of these deluded visitors could accidentally happen into the same room at a similar meal, they

would see the true state of affairs; but Brigham's family are never visited accidentally. Indeed, it is but a short time since visitors have been allowed in the Lion House at all, for the

529 A STRANGE FAMILY GATHERING.

Prophet has always maintained the strictest privacy regarding his family.

After dinner they see no more of him until "family



prayers." At seven o'clock the bell is rung, and the wives and children gather in the large Lion House parlor. Not only are the wives who live in the house expected to be present, but those who have homes outside are also supposed to attend evening worship. Not all of them avail themselves of this privilege, and the outside attendance is somewhat irregular. I used to go whenever I felt inclined, which was very seldom; and the longer I was a member of the family, the more infrequent became my attendance.

Brigham sits in the center of the room, at a large table, on which is an ornamental "astral" lamp. The wives and their respective families are ranged around the room, in the order in which they appear at the table. When all are seated, Brigham reads a few passages of Scripture, all kneel down, and he makes a long prayer.

530 THE PROPHET'S PRAYERS.

He was formerly said to have a special "gift" for prayer, and he has not lost it; but somehow his prayers never inspired me with veneration. He prays with some unction, and, I suppose, unconsciously to himself, some of his patronizing manner slips into his appeals to the throne of Divine Grace, until his petition always seemed to me to be

very much like advice to the Deity rather than entreaties for the Divine blessing. If he chanced to be in a good humor, he chats a little while before leaving the room; but if not, he goes away directly after prayers are over, and that is the last that is seen of him by the household until the next day at dinner.

Some of his children are almost strangers to him. They know nothing of fatherly affection, and while they feel that they have, socially, a sort of prestige, by being so closely related to him, they feel, personally, only a dread and fear of him. He never invites their confidences, nor shows himself interested in their affairs; all this would be quite incompatible with his ideas of prophetic dignity.

The Lion House, where most of the wives live, is a long, three-storied house, at the very left of what is known as the Prophet's Block. It receives its name from the stone figure of a lion crouching over the front portico. There is a stone basement; then the main building, of wood, with peaked gable, narrow pointed Gothic windows, and steep roof. In the basement are the dining room, kitchen, laundry, and cellar. The parlor is on the principal floor, and the rest of the house is taken up by the apartments of the wives, each wife having a greater or less number of rooms according to the size of her special family.

Next to the Lion House is a low building, which is used as the "Tithing Office." Here all the clerks have their desks, and receive visits from the Saints who come on church or personal business. Adjoining that is Brigham's private office, where he receives his own visitors. At the extreme right is the Bee-Hive House, a large building,

531 CHANGING VIEWS.

which has always been used as Governor Young's official residence.

Lucy Decker has always had the care of it, and has lived there with her children. No wife was ever permitted to share her husband's apartments there, until the reign of Amelia was opened. She has lived there since her marriage, and has been virtually the recognized "head of the harem." It is extremely probable that when her new house is fully finished, the Bee-Hive House will be the official residence only in name, and the household there will see less of him than ever.

Polygamist, as he professes to be, he is, under the influence of Amelia, rapidly becoming a monogamist, in all except the name.

CHAPTER XXXV.

BRIGHAM AS A FARMER.—MY NEW HOUSE.— TAKING BOARDERS.

One Year of Marriage.—Life at the Farm.—Housekeeping Extraordinary.—Bread and Milk Dinners.—Brigham Tries to Catch us Napping.—Hours of Labor.—Dejection.—My New House.—Parlor Stairs.—“Wells Wanted.”—My Mother receives Notice to Quit.—My Elder Brother Pays her Board.—Failing Faith.—Taking Boarders.—The Prophet’s Contemptible Meanness.—Brigham’s Neglect.—Rev. Mr. Stratton.—I open my Heart.—The New Religion.—Woman’s Sphere.—First Glimpses of the Outer Wall.—Forming Resolutions.

AFTER we had been married a year, Brigham decided that I should go to “The Farm” to live. He has several farms among his landed possessions,



TOILING FOR BRIGHAM.

but this one, which supplies the Salt Lake City family with milk, butter, cheese and vegetables, is always spoken of as “The Farm.” It is about four miles from the city, within pleasant driving distance, but is by no means a desirable place of residence.

Every one of the wives who had been compelled to

live there had become confirmed invalids before they left the place, broken down by overwork; and the prospect was not a pleasant one to me, never strong, and unused to hard continuous labor, such as I knew I should be obliged to

533 AWAY FROM CIVILIZATION.

perform as mistress of the farmhouse. But, as it was my husband’s will, I went, without a word of protest. I had one bit of comfort—my mother was to accompany me.

Outwardly, my new home had a lovely appearance, and Brigham never tired of descanting on its beauties to anyone who would listen to him. These expressions of admiration would have been reasonable enough, had not the eulogistic owner insisted on its comfort and convenience, as well as on its beauty; but he was just as earnest in recommending it for those virtues which it did not possess, as he was in lauding it for its pleasant exterior. And, indeed, with its somewhat irregular architecture, its wide verandas, vine-draped and shaded, its broad, low windows, and beautiful surroundings, it is one of the pleasantest looking places that one would care to see.

It is built after one of the Prophet’s own plans, and he says that it cost twenty-five thousand dollars. Possibly it did; but I am certain that, with the same amount of money, I could build a house that should vastly exceed that in external beauty and interior appointments.

The walls are very thin, and the sun and heat penetrated in summer, and the cold in the winter, making it at once the warmest and coldest house I ever saw. That might have been a recommendation, had the temperature been regulated to suit the seasons; but, unfortunately for our comfort, it was hot when we wished it cool, and *vice versa*. My mother hazarded an opinion to this effect in Brigham’s hearing, and he was greatly scandalized by it. He informed her that she had been so long away from civilization that she was not a proper judge of what a house ought to be! They both left “civilization” at the same time.

Housekeepers will understand something of its inconvenience, when I tell them that the stairs leading to the second story went directly from the parlor; that all the sleeping rooms were upstairs, and that, in order to reach them, we had to pass through a dining-room thirty feet, and a parlor

534 AN AMIABLE VISITOR.

forty feet in length; that hired men, family, and visitors were all compelled to use the same staircase. If any member of the family was ill, everything needed for the invalid had to be carried from the kitchen to the sick room, rendering the care of the invalid tiresome in the extreme.

The duties of housekeeper at “the Farm” were neither slight nor easily performed. There were butter and cheese to make from forty cows, all the other dairy work to attend to, besides cooking for twenty-five or thirty men, including the farm laborers and the workmen from the cocoonery. I know at least six women who have been completely broken down under the work at the farmhouse, and neither my mother nor myself have ever recovered from the illness contracted there from overwork. My mother made the butter and cheese, and took charge of the cooking. I assisted in the latter, took care of the house, did the

washing and ironing, and was allowed the extreme pleasure of carrying the farm supplies to the other wives every week.

We had occasional visits from Brigham. He was very fond of coming unexpectedly, and at all sorts of irregular hours, hoping, evidently, that some time he might catch us napping. He was so addicted to fault-finding, and so easily displeased, that we took no pleasure in his visits, and I grew to be positively unhappy every time his approach was heralded. If his coming had brought any comfort, I should have looked eagerly forward to his visits; as it was, I dreaded them, and grew ill with nervousness and apprehension every time he came to us.

I remember one day, when he visited us, he came about noon, just as mother had placed dinner for the workmen upon the table. He walked up and down the dining room, surveying every dish with a critical eye, until we began to fear that something must be terribly amiss. He professed to be such a *connoisseur* in all matters relating to the cuisine, and was so frank, to say the least, in the expression of his opinions, and so careless of the terms which he em-

535 HARD WORK AND POOR FARE.

ployed, that we dreaded the remarks which were almost certain to follow this critical scrutiny.

After the men were seated at the table, Brigham called my mother into the adjoining room. "You cook too good food for those men," he said; "it is too rich for their stomachs."

"I wish to give them something which they can eat and I try to do so," replied she. "They work hard, and I surely can do no less than give them palatable food; yet if you do not approve of my manner of providing for them, I will make any charge you may suggest, if I can satisfy the men with the fare."

"It don't make any difference whether they are satisfied or not," was the answer. "I say it is healthier for them, to have bread and milk, and you must give it to them."

"Shall I give them this, and nothing else, three times a day?" inquired she.

"Well, once in a while you may sent on a little butter, too," was the generous reply.

"But are they to have no meat?"

"Perhaps I will allow them a little occasionally, but they are much better off without it."

This is a specimen of the interference to which we were constantly subjected.

At another time, he told my mother that six o'clock was too early an hour to give the men their supper in the summer. It was a waste of time, he said; they ought to work in the fields two or three hours longer, at the least.

My mother reminded him that after supper there were the forty cows and other stock to be cared for. He said that could as well be done after dark as before; there was no danger of the men hurting themselves with work; nobody ever did, that was in his employ. They all were leagued together, men and women alike, to swindle him, and his wives as bad as the rest.

My mother told the overseer what Brigham had said, and

536 PROPHETIC STAIRS.

he replied that, even for the Prophet, he should not ask the men to do another hour's work a day; they were overworked already, and they should leave off work at six o'clock each day, as they always had done. That ended the matter, and the tea hour was unchanged.

I lived there for three years and a half—long, uneventful years—and how I hated my life! It was a dull, joyless, oppressed, and I looked longingly back to the dear old days at Cottonwood, the restful days that never could come again. Even the love I bore my children was changed. It was no less tender, no less deep, but it was less hopeful and more apathetic. I clung to them in a kind of despair, and I dreaded the days, which must inevitably come, when my clinging arms could no longer enfold them, when my love alone would cease to satisfy.

I could not tell my feelings to my mother, for, although she was as sensitive to Brigham's captious fault-finding as I was, habit was very strong upon her, and she could never separate him from her religion.

At the end of three years and a half, he told me one day that he was building a house for me in town, which he intended to have me remove to as soon as possible. It was out of no feeling of regard for me, or care for my comfort, which influenced him; he simply wished to put some one else in the farmhouse, and it was necessary that I should move, to make room for the new comer. I knew all this perfectly well, yet I was happy at the thought of getting out of all the drudgery of the past years, that I was perfectly indifferent to the motives which induced him to make the change for me.

When he told me of the house, I said I one request to make of him, which I hoped he would grant.

"What is it?" inquired he.

"Are there to be chambers in my new house?"

"Yes certainly."

"Then if you please not to build the stairs from the

parlor. Let them go out of any other room in the house, but do not disfigure that one. Besides being ugly," I continued, "it is inconvenient, and excessively annoying to be obliged to pass through the best room at all times, and on every occasion."

"You can have stairs out of every room in the house, if you want them," was the reply.

I was quite satisfied, for I thought that equivalent to a promise that my parlor should be left as I wished it. He told me that he was spending five thousand dollars on my new house, and, from his description, I fancied it must be a very charming place.

Visitors to Salt Lake City are always taken to see "Ann Eliza's house," and much is made of the fact that it was built expressly for my use; but the following equally important facts are carefully concealed—

Taking a view of it from the street, it was an exceedingly pretty cottage, with an air of coziness about it, which frequently called out remarks from passers by, who thought "Sister Ann Eliza very fortunate in her home." Inside it was very inconvenient, and badly arranged, being built after the stereotyped prophetic plan. The rooms were very small, the kitchen being scarcely large enough for a doll's house, measuring ten feet one way, by six feet the other. And yet in this room all the washing, ironing, and cooking for the family were to be done. Then, to my bitter disappointment, the only stairs in the house ascended from the parlor! That, too, in the face of my expresses wish.

There were no facilities for obtaining water, and we were compelled to depend upon our neighbor's wells. Naturally enough, this annoyed them, and they used frequently to say that Brigham Young was abundantly able to provide a well, and they did not care to furnish water for his family, or any portion of it. Speaking to him concerning these matters was worse than useless, for I never could influence him in the slightest, while every suggestion which I ventured to

538 BRIGHAM'S MEANNESS.

make irritated him extremely; so I held my peace, after one or two attempts to change things a little, so that the house should be more convenient.

I had scarcely got settled in my new home, when he told me that my mother must leave me; he could not afford to support her any longer. This, too, when she had worked herself ill in his service, and has asked no reward for her labors except the privilege of staying with me, her only daughter; the child from whom she had never been separated for any great length of time.

I cried bitterly after my husband had left me, but I would not tell my mother what he had said. I knew she would be sorely grieved, and that she would go away at once. Her independent spirit would not permit her to remain a pensioner on this selfish man's unwilling bounty.

I could not live without her. I leaned on her in piteous dependence, and looked to her for all the comfort I had outside of my children. In addition to the dread and dislike which had grown up in my heart toward my husband, I was beginning to lose faith in the religion which he represented. His petty meanness, his deceit, his unscrupulousness, his open disregard for the truth, all were so utterly at variance with the right, that I could no longer look upon him as a spiritual guide and director.

I looked about me, and on every side I saw so much of misery, that I felt it must be a false faith indeed, which brought such unhappiness to its followers. Yet I knew no other religion, and I groped about in a state of spiritual bewilderment, tortured by many conflicting doubts.

I did not dream, then, of trying to get out of it; my only thought was how to live with the least misery, and my best comfort was to keep my mother.

Finding that I did not tell her, after repeated orders from him to do so, he threatened to send her away himself. In great distress of mind, I went to my elder brother, who offered to pay me five dollars a week for my mother's board,

539 A FRIEND IN REV. MR. STRATTON.

and on those terms Brigham expresses his willingness that she should remain with me.

I now began to find it difficult to make him provide even the commonest necessities of life for me, and I plainly saw that I must take things into my own hands, and earn my own support, and that of my children. I asked permission of my husband to take boarders, and he granted my request with amazing readiness; so I went to work in good earnest, and soon succeeded in filling my house. As it chanced, all my boarders were Gentiles. Brigham knew this perfectly well, yet he did not seem in the least concerned about it. Indeed, of so little importance was I, or my actions, that he never troubled himself to come near me after he had given his consent that I should support myself in the way I considered the easiest. The last time that he ever visited me was months before I left my home.

Previous to the time of receiving these new inmates into my family, I had one acquaintance outside the Mormon Church. This was Mr. Howard Sawyer, a Gentile gentleman, to whom I was introduced while visiting at Mrs. Rachel Grant's. Some time after I had commenced my work of self-support, I met him again at the house of Mr. Nathaniel V. Felt, a Mormon. The Rev. Mr. Stratton, pastor of the Methodist church in Salt Lake, was with him, and he intro-

duced us at once. He had previously told Mr. Stratton that I spoke very freely on the subject of Mormonism, and that he need not hesitate to question me, as he would find me very frank and honest in the expression of my opinions.

Mr. Stratton was the first representative of a religion outside the Mormon belief whom I had ever met, and I listened anxiously to every word he said, hoping to find some ray of light and cheer. As he talked, I felt very strongly drawn toward the world which he and Mr. Sawyer represented, and I longed to know more concerning it. I was much impressed by this interview; and at its close, Mr.

540 DEEPER DESPAIR.— LONGING FOR COMFORT.

Stratton expressed a wish to see me again, and to have his wife meet me. I was struck by his very manner of speaking of her. I had never heard a woman referred to in so defer-



RELATING MY STORY TO MR. AND MRS. STRATTON.

ential a tone before, and I wondered at it.

As the days went by, I grew more miserable, and longed inexpressibly for the comfort, which neither my people nor their religion—for it had ceased to be mine—could give me. I remembered Mr. Stratton's kindly words, and I ventured to send him a message by Mr. Graham, one of my boarders, asking if I might see him and his wife, and talk with them.

An urgent invitation to visit them came by way of speedy reply; and in response, I spent an entire afternoon at their house. They received me so cordially that my heart went out in love toward them at once. I talked to them unreservedly, and opened my soul to them. I told them of my childhood, my religious training, my unhappy domestic experience, and all the occurrences of my marriage to Brigham Young. They listened with earnest sympathy, and when I finished my story were overflowing with words of pity and consolation. I shall never forget them in my life.

They were the sweetest words which had ever been spoken to me, for they helped me to see the way out of bondage.

541 RISING HOPES.—NEW RESOLUTIONS.

and her perfect ease in his presence, were very strange to me. The equality on which they seemed to stand puzzled me. I could not understand this religion which regarded woman as an independent soul, with a free will, and capability of judgement. The inferiority of women is so strongly insisted upon by the Mormon doctrine that I supposed it must be the same everywhere, and the first view which I got of this sweet household was a revelation to me.

I carried home a braver and stronger heart than had beat in my bosom for many a long day. I went about my daily duties as quietly as though there were not a resolution forming in my mind which was speedily to overturn my whole life, and bring me into a new and strange existence.

Meanwhile my destiny was working itself out in a way I knew not, turning my feet into unexplored paths; and I did not yet see where I was straying, nor what the near future was holding in store for me.

CHAPTER XXXVI.

BREAKING THE YOKE.—I LEAVE MY HOME.

The Workings of Destiny.—A Noble Lawyer.—A Small Stove and a Large Family.—Last Interview with Brigham.—A Startling Proposal.—Sickness and Gentle Care.—Brigham's Police.—A Moral Thunderbolt.—My Third Baptism.—A Religious Farce.—I Decide to Escape.—A Memorable Day.—Removing in Forty Minutes.—The Walker House.—Among the Gentiles.—A Perilous Situation.—New Hopes.—Interviewed by Reporters.—Unwelcome Notoriety.—A Touching Letter.—A Visit from my Father.—The Paper War.—Overshooting the Mark.—Suing for a Divorce.—A Tempting Offer, \$15,000 and my Freedom.—The Prophet Astonished.

AFTER a person has made up his or her mind to take any step in a new direction, it seems as though every event of the life points the same way. It is almost as if decision had been forced upon him, and the course of action was inevitable.



It was but a very few days after my first memorable visit to Mr. and Mrs. Stratton, when I received in my family a gentleman and his wife by the name of Hagen. Mr. Hagen was a lawyer of considerable repute in Salt Lake City, and I found both himself and

his wife very pleasant inmates of my home.

My family had increased so, that it was quite impossible to do the necessary amount of cooking on the very small

MY LAST VISIT TO BRIGHAM.

stove which was in my "toy" kitchen. I made up my mind to ask Brigham for another, since, as I was working hard to

support myself, he ought to be willing to assist me to this extent.

I called one day at his office,—the last call I ever made him, by the way—and preferred my request. He looked at me for a moment in evident surprise.

"I believe you are keeping boarders."

"Yes I am," was my reply; "and that is why I want the stove. I cannot do the necessary cooking on the one I have."

"If you want a cooking-stove, you'll get it yourself. I've put you into a good house, and you must see to the rest. I cannot afford to have so many people calling on me for every little thing they happen to think they want."

I was much distressed and disturbed after this interview. I had known that I must take care of myself for some time, and I had gone about it bravely and willingly, and I felt that this rebuff was as in every sense undeserved. Never, during my whole married life, had I made one unnecessary request; and, however much I might have "cost him," as he used to say in speaking of the very small amount he spent for me, I felt that I had more than repaid in hard, unceasing labor. If he does not wish to support us, why does he place us in the position to expect support from him, was my bitter thought. I did not seek the position of wife to him; it was forced upon me; and I was now compelled to endure the indignities which he chose to heap upon me.

Mrs. Hagen's kindly eyes discovered my distress, and she instantly begged my confidence. I gave it unreservedly and fully. She asked leave to tell her husband, and he, indignant at the treatment I was receiving, consulted with other lawyers, and all agreed in advising me to bring a suit against Brigham for divorce and alimony.

Mr. Hagen assured me that if I did not gain the suit

544 A STARTLING PROPOSITION.—DARK DAYS.

I should have found a way of getting out of my life in Mormonism; that it would be a test case, showing how the polygamous wives of Mormons stood in the law, and that I would find ready sympathy from the outside world.

This proposal, although it startled me, came at a time when I was more ready to entertain it than I should have been at any other period. My mother had discovered Brigham's feelings towards her, and had left my house to return to my father's house at Cottonwood, and I was grieving over her absence; still, had she been with me, I should have said nothing to her on this subject; for, although she was losing confidence in Brigham Young, she still clung to her religion, while I had not one spark of faith in it remaining.

In the mean time Mr. Hagen went to California for a short trip, begging me to decide upon the matter before his return. The more I thought upon the subject the more

perplexed I grew, until I fairly broke down under the weight of nervous anxiety, and became very ill. My boarders took all the care of me thorough the sickness. I was entirely dependant on them for every care. Not one member of Brigham's family came near me, and I was at utterly neglected by them as though they had not known of my existence.

Those days of struggle were dark indeed, and oftentimes I did not know which way to turn. Perils and miseries faced me on every side. I was in doubt as to which was the true religion, or whether any were true. The question frequently arose, What would become of me if I apostatized? My church taught me that I should be given over to eternal damnation. And although I had ceased to regard my church and its teachings, yet I had a slight feeling of superstition left, and in my weak state I could but portray to myself the horrors of my situation if what it taught were really true.

At this juncture, I received a visit from the Ward Teachers, whose duty it is to visit each family in the city, and ex-

545 MY THIRD BAPTISM.— A RELIGIOUS FARCE.

amine the different members as to their spiritual welfare. They are an inferior order of ecclesiastics, who serve the various purposes of religious instructors for the weak and ignorant, revenue officers to gather tithing, and general police to spy out and report irregularities or weakness of faith among the brethren.

The spokesman began by asking, "Sister Young, do you enjoy the spirit of our religion?"

"No, sir, I do *not*," was my reply.

If a thunderbolt had fallen among them they could not have been more surprised. They argued with me, counseled me, prayed with me, and finally I concluded to make one more attempt to cling to Mormonism. They begged me to be rebaptized, and I consented, although I had little faith in the ordinance.

Accompanied by a friend, I went to the Endowment House, where they have a font in which this rite is performed. We waited two hours for those in charge to get names and ages of a lot of Danes, who were to be baptized for their dead relatives. My patience and very doubtful faith were about exhausted. At last they were ready, and I, as a wife of the President, was honored by being first taken. The men officiating were talking and laughing as if engaged in an every day affair, while I was trying to feel solemn and to exercise faith,—a signal failure, I assure you. I was led into the water by a great strapping fellow, who mumbled a few words over me and plunged me in. I was

taken from the water gasping for breath, and placed in a chair. Some more words were spoken over me, and the farce ended. Everything was done in such a business-like manner, with an utter absence of anything of a devotional nature, that I was thoroughly disgusted, and made no fur-



ther effort to believe in Mormonism or its ordinances.

Mr. Hagen, on his return, found me fully determined on following his advice. I was ready to renounce my religion and leave my home. I did not know all that was included

546 REMOVING IN HASTE.

in my resolution, else I might have faltered in my new determination. My plans were quickly laid, and with the assistance of the friends whom I had found in this hour of trouble, were carried into instant execution, before they could be discovered by Mormon spies.

On the 17th of July, 1873, I sent all my furniture to an auction-room, leaving my house stripped and desolate. It was done so quickly that no one had time even to suspect my intention. Arrangements having been previously made, three furniture vans came at the same time, and in forty minutes my entire household goods were in charge of the auctioneer. They were sold the next day, and I realized three hundred and eighty dollars from the sale. The furniture was worth almost nothing, being old and worn, and of common quality at its best; but my friends bought it at large prices, "to help the young apostate," as the Tribune said.

547 A HOTEL FOR THE FIRST TIME.

I had sent the elder of my boys to his grandmother,

the younger remained with me, and together we went to Mr. Stratton's house, where we passed the afternoon. In the evening Mr. and Mrs. Stratton took us to the Walker House, the Gentile hotel, which I have ever since claimed as my Salt Lake City home.

Imagine, if you can, my feelings, on being alone with my little child, in a strange place, under such peculiar circumstances. I had abandoned my religion, left father, mother, home, and friends—deliberately turned away from them all, knowing that the step I was taking could never be retraced. My heart cried out for my mother, who I knew would be more sorely stricken with my action than anyone else in the world. I would have spared her if I could, but I was powerless to act in any other manner.

It was the first time in my life that I had been in a hotel; and, as I was among people who I had been taught were my bitterest enemies, I was overwhelmed by a sense of desolate hopelessness. I did not know what my fate would be. Every footstep in the halls startled me; for I expected that each would bring some one to summon me to a dreadful death. I fully believed that was to be my last night on earth, so I prepared for death; but the agony of suspense was awful. I had been taught that no deed was too bad, no outrage too dastardly, for the Gentiles to commit upon the Mormons; and here I had allowed myself to be placed so fully in their power that they might do with me as they pleased, and my fate would never be known.

Does anyone wonder that I did not seek refuge with some Mormon friend, of whose sympathy I was sure? No Mormon friend would have dared to give me shelter. I was in open rebellion against their leader, and had I remained one day among them, my doom would have been irrevocably fixed.

Neither did I dare to remain with my friends, the Stratton's; for in so doing I should expose them to Mormon fury,

548 A DREARY NIGHT.—EXCITING TIMES.

and endanger their lives and their home. So I sought the only place of refuge open to me with untold fear and dread.

I had lain awake all night wishing for the day to dawn, yet fearing that I should never see it; and when the first ray of light came through my windows I was relieved and hopeful.

With morning came a new excitement. The news of my flight from home had gone abroad, and the morning papers were full of it—the Mormon journals abusing, the Gentile journals praising and congratulating me. It had never occurred to me that it would be made a public matter, and I shrank from the very thought. I felt myself a marked object. Reporters called on me, seeking interviews for the California, Chicago, and New York papers, and questioned

549 AN AGONIZING LETTER FROM MY MOTHER.

me until I was fairly bewildered. I had gone to bed a poor, defenseless, outraged woman, trying to find my way out of a false life into something truer and better, and I arose to find that my name had gone the length and breadth of the country, and that I was everywhere known as Brigham Young's rebellious wife.

People who were curious to see one of the wives of the Prophet, swarmed into the hotel. I could not leave my room, nor did I dare to do so, nor to allow my children out of my sight for nearly two months. The Mormon papers commenced to assail me in every way, while the Gentile papers came unanimously to my defense. In the midst of it came this most heart-rending letter from my mother—

“MY DEAR CHILD: You can never know how dear you are to your grief-stricken mother. Your death would have been far preferable to the course you are taking. How gladly would I have laid you in your grave, had I known what was in your heart. I now pray that you may be spared for repentance and atonement; for, as sure as you are living, a day of repentance will come; a day of reckoning and sorrow, such as you have never imagined. Now, let me entreat you to pause, and retrace your steps before it is too late. The Lord, my Father, grant that you may listen to your mother's last appeal, and flee from your present dictators, as you would from the fiends of darkness.

“You will know the effort I am making to write this. When I first received the blow, it struck me down like a flash of lightning, and the first I remember, I was praying for your death before you sinned past redemption. My much-loved child, come to your mother, and try to smooth her pathway to the grave. I should pray to be laid there at once, if I did not hope to save you yet. The path you are pursuing leads to the lowest depths of woe, and I pray, every moment of my life, that you may speedily be arrested. Oh, how could you turn against us? How could you break our hearts? Your father's house, and your brother Gilbert's house, are both filled with weeping friends, who are deploring your fate; and I implore you, in the name of all that is sacred, to come back to us. You seem to be encircled in a cloud

550 WAR COMMENCED.

of almost impenetrable darkness, but the Lord our God is able to remove the veil, and enlighten you in his own way. I can only pray for you.

"My heart is broken, my dear and much-loved child. I loathe the sight of food, and sleep has forsaken my eyelids. The idol is rudely broken that I have worshiped so long. My fault has been in loving you too well, and having too great anxiety for your welfare.

"I pray you to forgive me for all the wrongs you imagine I have done you in bringing you up as I have done. I have ever been laboring, teaching, and instruction with the best of motives, with an eye to your interests. I shed the bitterest of tears I ever did in my life. God grant you may never have cause to shed such tears. If I can ever be the least comfort to you, do not fear to let me know. I close by repeating, come to the arms of your heartbroken but still anxious

"MOTHER"

If she agonized over the writing of that letter, so I did over the reading. I longed to fly to her; but even to make her happy I could not violate my conscience, and go back into the old bondage of darkness again.

My father came at once to see me; and although he at first disapproved of my course, yet when the Mormon press commenced to assail me, he came over to my side at once.

Brigham and his friends commenced their usual method of warfare against a woman who opposes them, by instigating slanders of all sorts for the Gentile papers outside of Utah to publish. They found a ready assistant for their noble and generous attempt in the person of a fellow of low repute, employed as item-gatherer for the Salt Lake Herald, who had recently been converted to Mormonism through the agency of Brigham Young's purse, and was now ready to do any foul work for his master.

His first act was to send a dictated falsehood to the San Francisco Chronicle. He was a telegraph operator, and, through Brigham Young, who, it is alleged, virtually con-

551 BRIGHAM TRIES TO COMPROMISE.

trols the Associated Press and the Western Telegraph Office in Utah, he had access to wires, and sent all the scandalous messages which his employer dictated, until it became so plainly apparent that he was serving Mormon interests, that the papers refused to publish any more of his misstatements.

As a reward for his labor, he was promised a daughter of Mayor Wells as his wife. The young lady has not yet acquiesced in the arrangement, and he still hangs about Salt Lake, despised alike by Mormons and Gentiles.

The Gentile element in Salt Lake made itself strongly felt in my favor, and the Gentile press combated bravely the scurrility of the Mormon organs. Ladies and

gentlemen called on me with offers of sympathy. All the persons connected with the hotel were kindness itself. Mr. and Mrs. Stratton stood by me nobly, and I have never ceased to thank God for raising up such friends in my time of need. I shall always hold them most specially dear, although our paths in life have so diverged that we rarely meet. Through General Maxwell, who was so kind as to come forward with offers of assistance, I brought suit for divorce against Brigham Young.

Surprised, as everyone was, by this action, I think no one was more astonished than the Prophet himself. He would have looked for rebellion from almost any other wife sooner than from me, I had been so quiet and acquiescent during all my married life with him. He was annoyed by the publicity of the affair; for, although he like notoriety, and courts it, he did not care to appear as defendant in a suit for divorce, on the grounds of neglect and non-support. It would not sound well in the Gentile world.

He tried to effect a compromise with me, and through his son-in-law, Hiram B. Clawson, offered me fifteen thousand dollars and my freedom if I would carry it no further. I will confess that the offer tempted me. I could take my children and go away quietly with them, and avoid the

552 A LEGAL FIGHT COMMENCED.

notoriety which I so hated. If it had been my own individual case alone, I should have eagerly accepted the offer, and made the compromise. But when I thought how much was involved, how many other lives would be affected by the decision which would be given in my case, I put all thought of settlement aside. I would not now be bought by the man who refused to care for me when it was his duty to do so; and I said to my lawyers, and General Maxwell, "Go on." There was no further delay, and the legal fight commenced at once. As so much has been said concerning this trial, and as it seems so generally misunderstood, I will devote a chapter to the legal points, and an epitome of the court proceedings, as far as they have reached, so that the general public may more fully understand what I sought, and what grounds I had to justify my action.

CHAPTER XXXVII.

THE DIVORCE SUIT.—PROCEEDINGS IN COURT.— BRIGHAM'S AFFIDAVIT.

I bring an Action against the Prophet.—My "Complaint" against Him.—What the "Complaint" Stated.—My Birth and Early Life.—My Marriage with the Prophet.—Exile to Brigham's Farm.—Cause of Action for Divorce.—The Question of Alimony.—My Own Affidavit.—Corroborative Testimony.—Opinion of Judge McKean.—Brigham Young's Reply and Affidavit.—The Prophet states the Value of his Property.—Wonderful Difference of Opinion.—Proceedings in Court.—Judge McKean Sums Up.—Order for Allowance and Alimony.—Judge McKean Removed.—His Order Quashed by the New Judge.—The Latest Proceedings.

ON the 28th of July, 1873, I commenced an action for divorce against Brigham Young in the District Court of the Third Judicial District of Utah, and the "Complaint" was served upon him by the United States marshal.



This "Complaint" set forth, with the usual proximity of all legal instruments, the grievances which I had appealed to the law to remedy; but, as it would be utterly impossible, in the circumscribed limits of these pages, to give that document entire, I shall present the reader with as suc-

cinct a *resumé* of its contents as I possibly can.

554 STATING MY CASE.

It was addressed "To the Hon. James B. McKean, Judge of the Third Judicial District Court, in and for the Territory of Utah, and the County of Salt Lake, in Chan-

cery sitting," and the following are the several items which it contained—

It began by stating who and what I was; that I was born at Nauvoo, Illinois, but had, since the year 1848, been resident in Utah; and that I was the wife of Brigham Young; and that I was married to him on the 6th of April, 1868, when I was in my twenty-fifth year, and was the mother of two children by a former marriage, one four and the other three years of age; that neither I nor my children had anything to depend upon— a fact of which Brigham was well aware,— and also that my children were boys, still living.

That Brigham had lived with me for about a year after our marriage, treating me with some degree of kindness, and providing, though inadequately, for my support; and that I had always fulfilled my duties as a wife toward him.

That about a year after our marriage he began to neglect and ill-treat me; that during the year 1869 he sent me, against my wishes, to a farm, four miles distant from Salt Lake City, where, for three years and a half I was compelled to labor until I was completely broken down in health; that my only companion was my mother; that, except the limited fare which the defendant allowed me, he appropriated all he proceeds of the farm; and that on the few occasions when he visited the farm he treated me with studied contempt, objecting even to my aged mother remaining with me, after her health was destroyed by overwork on his farm.

That toward the end of 1872 Brigham removed me to a house in Salt Lake City, where, however, he seldom visited me; that when I called upon him to ask a supply of the necessities of life, he used the most opprobrious language toward me, and gave me so little that I had to work constantly to support myself and my children.

555 SEEKING A SEPARATION.

That for five years past my health had been so bad that I was now unfitted to labor, and was in constant need of medical advice; that Brigham knew it, but repeatedly refused to furnish me with assistance, medicine, or food, so that I was obliged to rely on the charity of friends; that Brigham had declared he would never do anything more for me, and said that henceforth I must support myself, notwithstanding that he was the owner of several millions of dollars; that, as President of the Mormon Church, he occupied a very important position, and I believed that his monthly income could not be less than forty thousand dollars.

That I had been compelled to sell my furniture, and all my household goods, in order to obtain the necessities of life; and that, for a year previous to that date [1873], Brigham had entirely deserted me.

Further, I stated that it was impossible for our union

to continue; that I prayed for a separation, and also an allowance, as all I possessed consisted of about three hundred dollars, and my children were dependent upon me for support; I asserted that I had secured the aid of Messrs. F. M. Smith, A. Hagan, and F. Tilford as my counsel; that I had been informed that twenty thousand dollars would be a reasonable compensation; and I therefore prayed he court to direct a subpoena, commanding the defendant, Brigham Young, to appear to answer to my suit; that, pending it, he might be ordered to pay me a thousand dollars a month from the date of filing this bill, a preliminary fee of six thousand dollars to my counsel, and that after the final decree he should pay them the remaining fourteen thousand, and all the expenses of the court.

Furthermore, I prayed, that after our legal separation, he might be ordered to support myself and children suitable; and that for the purpose the sum of two hundred thousand dollars might be set aside from his estate.

556 THE PROPHET'S INCOME.

This bill, the substance of which I have given above, was signed by my solicitors, Smith, Hagan, and Jilford, and to it the following was appended—

“TERRITORY OF UTAH, County of Salt Lake, ss.

“Ann Eliza Young, being first duly sworn, deposes and says: That she is the complainant in the above entitled action; that she had heard read the foregoing bill of complaint, and knows the contents thereof, and that the same is true of her own knowledge, except the matters and things therein stated on information and belief, and as to those she believes them to be true.

“ANN ELIZA YOUNG.

“Subscribed and sworn to before me, this 19th day of July, A.D., 1873.

JOSEPH F. NOUNNAN, *Clerk.*”

A motion for an allowance and counsel fees was notice for hearing at the same time, and the service was by the same officer. This document was headed with all due form and ceremony. It stated, I, Ann Eliza Young, the plaintiff, being duly sworn, alleged:

That I was the wife of Brigham Young, the defendant; that while I was living with him, and performing the work mentioned in the bill already filed, he acquired enormous property, of the value of several millions of dollars, and was now the owner of at least eight million.

That I had no means of knowing his exact income,

but was sufficiently informed to allege that it was at least forty thousand dollars a month.

That the facts stated in the bill were true; that I and my children were penniless; that knowing the power and influence of Brigham, that he had the disposition to harm me, and that my life would be unsafe in any private house, I had taken refuge in the chief hotel in Salt Lake City,—the Walker House,—about the 15th of July, where I had

557 FURTHER AFFIDAVITS.

since resided; that my expenses were very large, but that I had no income, and that me health was too feeble to allow me to work. I therefore prayed the court to grant me the items included in the bill already filed.

This affidavit was signed by me, and countersigned by Joseph F. Nounnan, the clerk of the court.

Attached to it was an affidavit, signed C. M. Turck, making, upon oath, a statement of the destitute condition in which I was previous to the time when I left my private residence and went to the Walker House.

On this affidavit it is needless for me to speak in detail, further than to say that it more than fully establishes to the utmost all that the previous bill and affidavit affirmed. Other affidavits were made by gentlemen who knew me well,—one by Mr. Malcolm Graham, and another by me medical advisor, J. M. Williamson, both of which full confirmed my own statements.

James B. McKean, judge of the court, was absent temporarily an account of sickness at that time, and Judge Emerson, of the First District Court, presided for him. Judge McKean had held that, in equity cases, the United States marshal was the proper officer to serve process, but the defendant came into court at the time appointed for the hearing, and moved to quash the service of the process, on the ground that the “territorial marshal,” and not the United States marshal was the proper officer to serve the process in the case. Reversing the rule administered by Judge McKean, the judge temporarily presiding held the motion good, and quashed the service.

Therefore new process was issued, and placed in the hands of the territorial marshal, accompanied by an order to the defendant to appear and answer to the motion for and allowance and alimony. This was regularly served, and at the day appointed the defendant appeared by counsel, and, for cause against the motion, filed his demurrer to the bill, on the ground that the District Court had not jurisdiction

558 BRIGHAM DENIES OUR MARRIAGE.

tion of the subject of divorce in Utah Territory. Two days were occupied in the argument of this question, and it was

taken under advisement for ten days longer. At the end of that time the presiding judge came into court, and held that this court had no jurisdiction in matters of divorce, and denied the motion.

The case then stood over, by an agreement between the counsel, until the following May, 1874. The Supreme Court of the Territory, at its term held in that month, in the case of *Cast vs. Cast*, decided that the district courts of the territory had jurisdiction in actions for divorce and alimony, thus reversing the opinion of Emerson, justice in this case. The case being afterwards—in July, 1874—called on for hearing on the demurrer to the complaint in the District Court, McKean, presiding, overruled the demurrer, and gave the defendant leave to answer.

Thereupon my counsel asked and obtained leave to renew the motion for an allowance and alimony pending the suit which had been denied. It is proper also here to state, that on the 24th of June, 1874, Congress enacted a law expressly conferring authority in divorce cases on the District Court of the Territory; but his law only affirmed by legislation what the Supreme Court had already decided to be the law.

On the 24th of August, 1874, Brigham Young filed an answer, of which the following is a correct summary—

He denies that at any time he had been married to me.

That at the time when my affidavit alleged that this marriage to me took place, I was really the wife of James L. Dee, never having been legally divorced from him, but that he [Brigham] believed at the time of the alleged marriage in April, 1868, that I had been properly divorced from Dee.

He alleged his previous marriage with Mrs. Mary Ann Angell Young, at Kirtland, Ohio, on the 10th of January, 1834, and that the said legal wife was still living, of which fact I, complainant, was aware.

559 BRIGHAM'S STATEMENT.

He admitted his marriage with me, after the custom of the Latter-Day Saints, but denied that the marriage was legal, in any sense acknowledged by the laws of the land.

He then proceeded to deny every one of the counts in my complaint, seriatim, winding up with the following statement—

“Defendant denies that he is or has been the owner of wealth amounting to several millions of dollars, or that he is or has been in the monthly receipt from his property of forty thousand dollars or more. On the contrary, defendant alleges that, according to his best knowledge, information, and belief, all his property, taken together, does

not exceed in value the sum of six hundred thousand dollars, and that his gross income from all his property, and every source, does not exceed six thousand dollars per month.

“Defendant further says, that at the time of the said alleged marriage, this defendant had, and still has, a very large family; that his said family now consists of sixty-three persons, all of whom are dependant upon this defendant for maintenance and support.

“Whereof the defendant prays judgement of the court that he be hence dismisses with his costs herein.

“WILLIAMS, YOUNG, & SHEEKES,
and HEMPSTEAD & KIRKPATRICK,

Defendant's Attorneys.”

To the replication of defendant, which was very lengthy, denying or explaining away every point in the bill which I had filed, the following was appended—

“TERRITORY OF UTAH, County of Salt
Lake. ss.

“Brigham Young, being duly sworn, on his oath says: That he has heard read the foregoing answer, and know and understands the contents thereof, and that the same is

560 THE TRIAL PROCEEDS.

true of his own knowledge, except those matters therein stated on his information and belief, and as to those matters he believes it to be true. Affiant further says that he is the defendant in the above entitled suit.

“BRIGHAM YOUNG.

“Subscribed and sworn to before me this 25th day of August, 1874.

“Jos. F. NOUNNAN, *Clerk.*”

The court then gave me, or my counsel for me, leave to renew the motion for alimony as asked; and notice having been given, the motion was by agreement fixed for hearing on the 3rd day of October following. My counsel also filed a motion to strike out portions of the defendant's answer, and on hearing the motion for alimony, insisted upon submitting it to the court. When the motion was called for hearing, I offered to submit a number of affidavits bearing on the question of alimony, which were filed and severed with the original complaint. The defendant objected to the

reading of them, on the ground that they had not had sufficient notice of them by the notice renewing the motion, and they were withdrawn.

The defendant then offered to read affidavits in support of his answer, but as they had not been served, and their contents not made known prior to the hearing, they were objected to and excluded. It also appeared that the affidavits were addressed to other matter of defense than those set up in the answer.

The hearing was then had upon my complaint and the defendant's answer, my counsel at the same time submitting their motion to strike out certain objectionable portions of the answer, and insisting that such portions should be disregarded by the court, and treated—if the motion were well founded—as out of the answer.

The questions involved were argued, and on the 23rd day

561 PLURAL MARRIAGES ILLEGAL.

of February, 1875, the judge decided the motion for alimony, pending the suit, in an elaborate written opinion, of which the following is an accurate summary—

The Judge, Jas. B. McKean, laid down nine general axioms tending to demonstrate that the defendant's pleas were invalid; that a marriage solemnized in Utah, after Mormon fashion, would be legally valid, provided the parties were married were competent to enter into that engagement; that the court could not grant a divorce if the marriage were proved to be bigamous or polygamous; that the court had power to grant alimony, and intended to do so to the extent of one twelfth of what the defendant admitted his income to be, or one eightieth according to my assertion.

He then summed up the statements of both parties to the suit. He gave the substance of my "Complaint," and then took into consideration Brigham Young's reply.

Then he considered the defendant's denial that any marriage had ever taken place between us; his statement that, at the time when I alleged that our marriage took place, I was actually the wife of Jas. L. Dee, never having been properly divorced from him; and also his admission that we had been married polygamously in April, 1868.

The judge gave quotations from various sources to prove that this marriage was legal and binding according to the laws of the Territory and of the United States, notwithstanding that the forms of the Mormon Church were used; providing, always, that we were both competent to enter into the contract.

He discussed the assertion of defendant that he was also incompetent to marry while his lawful wife, Mary Ann Angell, was still living. This, the judge explained, was the admission of felony; as, if admitted, it would prove that the

defendant had entered into a bigamous marriage. Such statements he, the judge, said should be admitted as evidence, so far as they were to defendant's prejudice, but must be proved true before they could be admitted as evi-

562 BRIGHAM ARRESTED FOR CONTEMPT OF COURT.

dence against the plaintiff. The defendant must prove that the plaintiff was the wife of another man, and that he himself was the husband of another woman, on the 6th of April, 1868.

The judge stated, that in order to prove the allegations made on both sides, it would be necessary to summon witnesses, procure documentary evidence, etc, which would involve very great expense. He should, therefore, allow alimony, and a certain amount for costs of prosecution.

He quoted legal precedents to show what amount should be considered reasonable; and then he summed up, and decreed that, after considering all circumstances, the court had concluded to order defendant to pay three thousand dollars for the prosecution of the suit, and also five hundred dollars a month for the maintenance of plaintiff and her children, from the day of the filing of the "Complaint." The order was accordingly made.

In deciding the question, it will be seen that virtually the court disregarded portions of the answer, and, to that extent, sustained the motion to strike out those portions, though it did not formally pass on that motion.

The defendant expected to the decision, and shortly afterward filed a notice of appeal, and bond to stay proceedings under the order.

The copy of the order directing payment of the alimony was duly served personally of Brigham Young; and demand having been made upon him for the allowance made for my attorney's fees, and payment refused, he was arrested in proceedings in contempt, and brought before the court.

His answer to the proceedings consisted of a showing that he had taken an appeal, and filed a bond for a stay, etc., and, therefore, he was not in contempt. The court held it not to be an appealable order, and adjudged that he pay a fine of twenty-five dollars, and be committed to custody for one day, which was complied with.

Thereupon he caused the amount then due under the

563 ONE DAY IN CUSTODY.

order to be paid. My allowance he had been given twenty days to pay, and this portion of the order had not been complied with, and had not become due, except five hundred

dollars, which was paid, when Judge McKean was removed by President Grant, and David P. Lowe, and ex-congressman from Kansas, was appointed chief-justice, and succeeded to the position.

Shortly after Judge Lowe entered upon his duties, proceedings were begun by counsel to bring the defendant up again in contempt, for refusing to comply with the order as first stated. On appearing, he again showed cause, by claiming his right of appeal, as in the former hearing; and objected, also, that the district courts had no jurisdiction of matters of divorce at the time of the bringing of the suit; that the order was null and void; that there was no contempt.

The court held, in deciding the matter, that it had jurisdiction; that the order was not appealable. In the course of his summing up, he said, "The complaint and answer are each upon oath, and it appears from the record as well as from the statement of counsel in argument, that the order for alimony and expenses was made upon the complaint and answer alone, *without any other evidence or showing whatever*. It is the general doctrine of the courts in divorce, that before temporary alimony can properly be awarded, that marriage must be admitted by the parties, or established by proofs. In the very recent case of *York vs. York*, 34 Iowa, 530, it is said, 'Alimony is a right that results from the *marital relation*, and *the fact of marriage between the parties must be admitted or proved before there can be a decree for it even pendente lite*.'" He then decided that the order was erroneously made, and dismissed the proceedings against the defendant.

The case now stands, therefore, on the motion (not yet formally passed on) to strike out portions of the defendant's answer. The defendant has also filed a motion to

564 LIVING AS HUSBAND AND WIFE.

vacate and set aside the original order granting the alimony, and the two will probably be heard together.

My counsel, for me, insist that I am entitled to the alimony upon the following grounds—

1st. That it is alleged in the complaint that the plaintiff and defendant were married at a time and place designated. The defendant admits that a marriage ceremony did take place, and sets up new facts to show that the marriage which actually occurred was invalid. On this state of facts the plaintiff insists that, pending the question as to the *legality* of the marriage, she is entitled to alimony.

2nd. It is denied by the plaintiff that the new matter in the answer ought to be disregarded; first, because it is badly pleaded; and, second, it is an attempt on the part of the defendant to take advantage of his own wrong, to wit, the assertion that he had a lawful wife living, which a court

of equity would not permit. The defendant admits that he was married to the plaintiff; that they lived and cohabited together as husband and wife; that he supported and maintained her as such; and, in fine, clearly shows that a relation of marriage existed in fact between them.

3rd. The plaintiff claims that she will succeed on the merits; first, because the defense on the new matter ought to be disregarded as badly pleaded, and inadmissible under any form of plea; second, because the marriage of the defendant Mary Ann Angell *cannot be proved*, and never was a *lawful marriage*. There was cohabitation, but no marriage according to law. This will appear if the true state of facts if ever reached in trial. And the first alleged marriage must be shown to have been a lawful marriage. In *Case vs. Case*, 17 Cal. Rep., 598, the law is well stated on this point.

As to the allegation in the answer, that the plaintiff had a lawful living husband living at the time of the alleged union between plaintiff and defendant, it is sufficient to say that she

565 THE LAST LEGAL STEP.

was divorced from James L. Dee by the Probate Court of Utah, and that it was done under the statute, and the Supreme Court of Utah had previously decided that such court had *exclusive* jurisdiction in divorce matters. While this decision was probably erroneous, it was made by the highest tribunal of the territory, and was not appealable; *hence it was the law*.

More than this: the act of Congress of June 23, 1874, provided that all judgements of the Probate Courts of Utah which had been executed, or which had not been appealed from, should be held good. So that, upon the facts, there is nothing in the allegation that plaintiff had a husband living at the time of the marriage between plaintiff and defendant.

It is only right to say, that in the opinion of the ablest lawyers of the West, Judge Lowe, in holding that the new matter in an answer is only denied "*at the trial*," has misconceived the California case which he sites, and mistakes the law. In *injunction* cases the pleadings are treated as *affidavits* by express provision of the California statutes; but no case can be found in California or elsewhere, under the code, where a *pleading* is treated as true in one stage of a case, and false in another. Such a doctrine would be absurd under any system of pleading that has ever existed.

The last legal step that has been taken, so far, was taken by me in making an affidavit for the purpose of proving that the defendant perjured himself, and which will furnish the foundation for his prosecution for the crime. With this affidavit, the case is stayed for the present.

CHAPTER XXXVIII.

MY ESCAPE FROM SALT LAKE CITY.—MY PUBLIC CAREER.

Thoughts of the Future.—The Gentile Papers.—A Private Audience at the Walker House.—Hopes and Fears.—I Resolve to Take the Platform.—Sneers and Ridicule.—Brigham is made Acquainted with my Plans.—Packing Under Difficulties.—My Perilous Escape from Utah.—A Noble Woman.—Arrival at Laramie.—Denver.—My First Public Lecture.—A Grand Success.—Brigham at Work.—A Scandalous Article in the Chicago Times.—A Mean Lawyer.—Lecture at Boston.—Kindness of the Members of the Press.—Opposed by George Q. Cannon.—Washington Lecture a Success.—First Glimpses of the True Faith.—Conversion to Christianity.

AS soon as I had fully decided that compromise was impossible, I began to consider my future. I felt able to take care of myself and my children, if I could see the way to do it. I was not afraid to work, and I



MY FLIGHT AT NIGHT.

felt a new impulse stirring within me which made me strong. Life was my own, and I would do the best I could.

The thought of a public career had never occurred to me. I had no ambition to gratify, and I had already gained more notoriety than I cared for. I was keenly sensitive to

what was said about me, and many of the newspaper paragraphs,

567 MY TALK AT THE WALKER HOUSE.

wittily written, by persons who neither knew me nor understood the situation in which I was placed, wounded

me deeply.

The gentile papers in Utah were, without exception, friendly to me, and I am sure kindlier words were never given than they have sent after me, since the very day I came out from under Brigham's control.

During my residence at the Walker House I was requested to give some account of Mormonism to the residents of the hotel and a few of their friends. I consented to do so, and an evening was appointed. I prepared a simple history of my life, and introduced, in the course of it, an epitomized description of the Mormon religion and its rites; and when the evening arrived, and I entered the parlors of the Walker House, I was startled to see the numbers of persons who had assembled to listen to me. I stood for a moment gazing in sudden bewilderment; the blood rushed to my face, and my first impulse was to run away and hide myself in my own room. But the applause which greeted me, the smiling, reassuring faces which were turned towards me, and the sympathy which I read in them all, gave me courage.

My audience listened with the closest attention, and when, after a while, I grew more accustomed to my strange position, and ventured to look up, I saw tears on more than one cheek, and when the last word was read, and I laid my manuscript down, I was surrounded by my newly made friends, all enthusiastic in their demonstrations of sympathy.

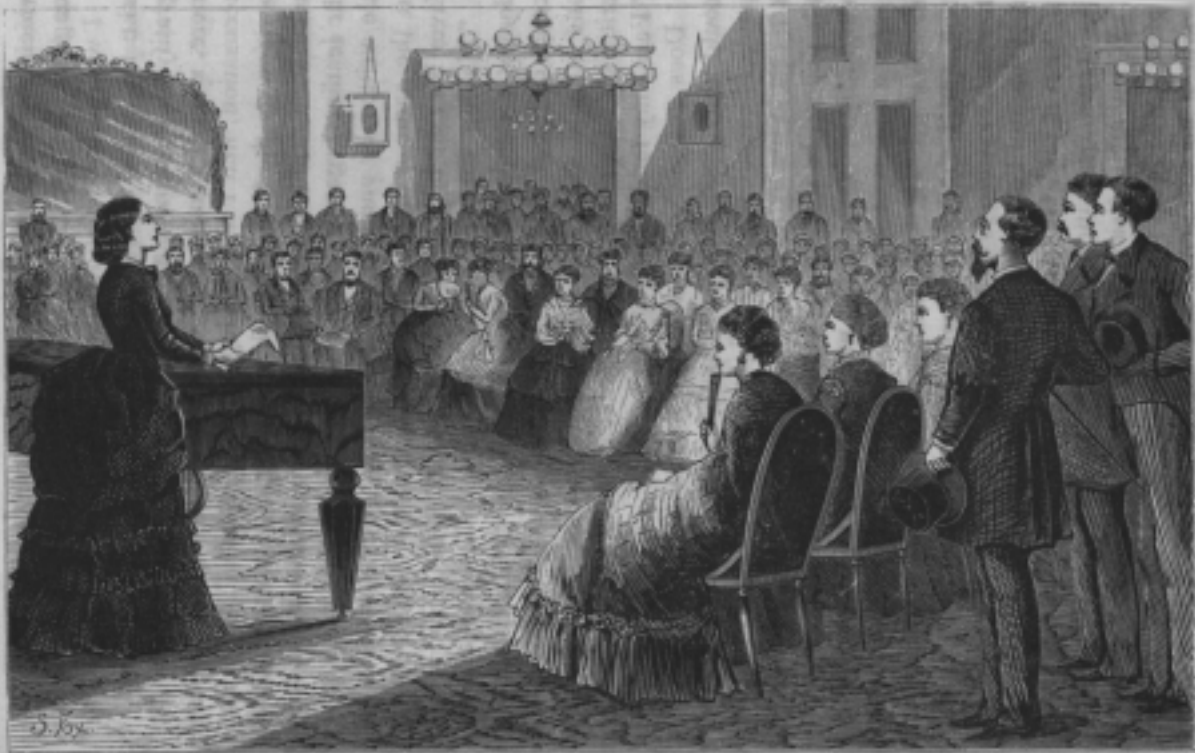
Previous to this involuntary public appearance, it had been suggested to me that I should take the lecture platform against Mormonism. I shrank from the very mention of it, and replied to the friends who proposed it that I could not, and would not, do it. To parade myself and my troubles before the world seemed such an indelicate thing to do! But when it was shown me that I might make myself a power against Mormonism which should be felt, and which should open people's eyes to the enormity of the religious system

568 "FAIR PLAY FOR WOMEN."

which was tolerated by the government, I hesitated no longer.

I wish it to be distinctly understood that I did not undertake this work with a view to self-aggrandizement, or to gratify an inordinate ambition. Nothing has wounded me more, since I commenced my labors, than the oft-repeated accusation within a few months in the Woman's Journal, the leading organ of woman suffrage in Boston, in an article written by one of its editors and part proprietors, who, in the same article, commended Brigham Young to public favor because he gave the suffrage to women.

"Making capital" out of her woes, and, above all, her domestic infelicities, is something no woman of delicacy could do; and had I been governed by no motive except



AT THE WALKER HOUSE. MY FIRST AUDIENCE.

one so unworthy, I should deserve all the contemptuous criticism which I have been treated to be this apostle of "Fair Play for Women."

Does any one think that, for the sake of emolument, I could thus open my heart to the rude gaze of a curious public, bear all the slurs, slights, jeers, and aspersions that are cast at me by malicious Mormon and thoughtless Gentile papers, be made a by-word of, have my name on every vulgar lip? Never. My womanhood revolts at the idea.

As a means of support, I would never have undertaken it. When I saw it was a duty, I adopted it without hesitation, and I shall never cease my labors as long as I have strength to work. While I have a hand or voice, Mormonism and Polygamy shall find in me a relentless foe. I will never rest, God helping me, until either I, or this hellish system, so fraught with misery, go down in the contest.

When my decision was fully made, I confided it to my father, who was my constant visitor. He gave me the warmest encouragement; but it was a terrible blow to my mother who considered that I was setting the final seal to my future and eternal misery.

569 MY PERILOUS ESCAPE.

I discovered, after my arrangements were made, that my intention had become known to the Mormons, who



MY ESCAPE FROM SALT LAKE CITY.

were threatening me with all sorts of vengeance if I insisted on carrying out my plans. It had been arranged that I should make my first appearance in Denver, and as I was extensively advertised there, the news of my proposed lecture had been telegraphed to Salt Lake, so that the date of my departure was made public.

I did not dare to leave Salt Lake by rail, nor would my friends allow it, and all our final arrangements were forced to be made with the greatest secrecy. I did not venture even to take my own trunk. A new one was bought, carried to a friend's room, my clothing conveyed to the same room, a piece or two at a time, packed as we could find opportunity, and then taken to a carriage, and carried outside the city.

On the evening of the 27th of November, I went with my father, and one or two friends, to the house of Mr. and Mrs. Stratton. We left the hotel by the back door, for the front entrance was closely watched, although it was not expected that I would attempt to leave the city until the next morning. About eleven o'clock we left the Stratton's, and started, ostensible to walk home. A carriage was in waiting at the corner. We got in, called for Mrs. Cooke, who was to be my travelling companion, and were driven rapidly out of the city. I was to take the cars on the Union Pacific road of Uintah, and thus avoid travelling at all on the Utah railroad, where I should be sure to be recognized.

The night was intensely dark; we could not see our hands before our faces, and, as we plunged on through the night and the darkness, we were a gloomy and apprehensive party. We were not sure how closely we had been watched, or whether we had succeeded in eluding Mormon vigilance. Even then "Danites," those terrible ministers of Mormon vengeance, might be upon our track, and I could not cast off the feeling that every moment brought us nearer and nearer to some dreadful death.

570 A MIDNIGHT RIDE.

Twice during the night we were lost. The last time, we missed our way, and went several miles up a cañon, and I felt sure that we were betrayed, and that our driver was carrying us to certain destruction. I spoke to him, without letting him know my suspicions, and told him we were going wrong. He turned about, and drove rapidly back, and we reached the mouth of the cañon just as the day dawned. Confusion vanished with the darkness, our driver found the right road, and by fast driving we reached Uintah just as the train came up. Tickets and checks had been secured at Ogden, and with a hurried "goodbye" to my father, I jumped on board the train, with Mrs. Cooke, and we were off.

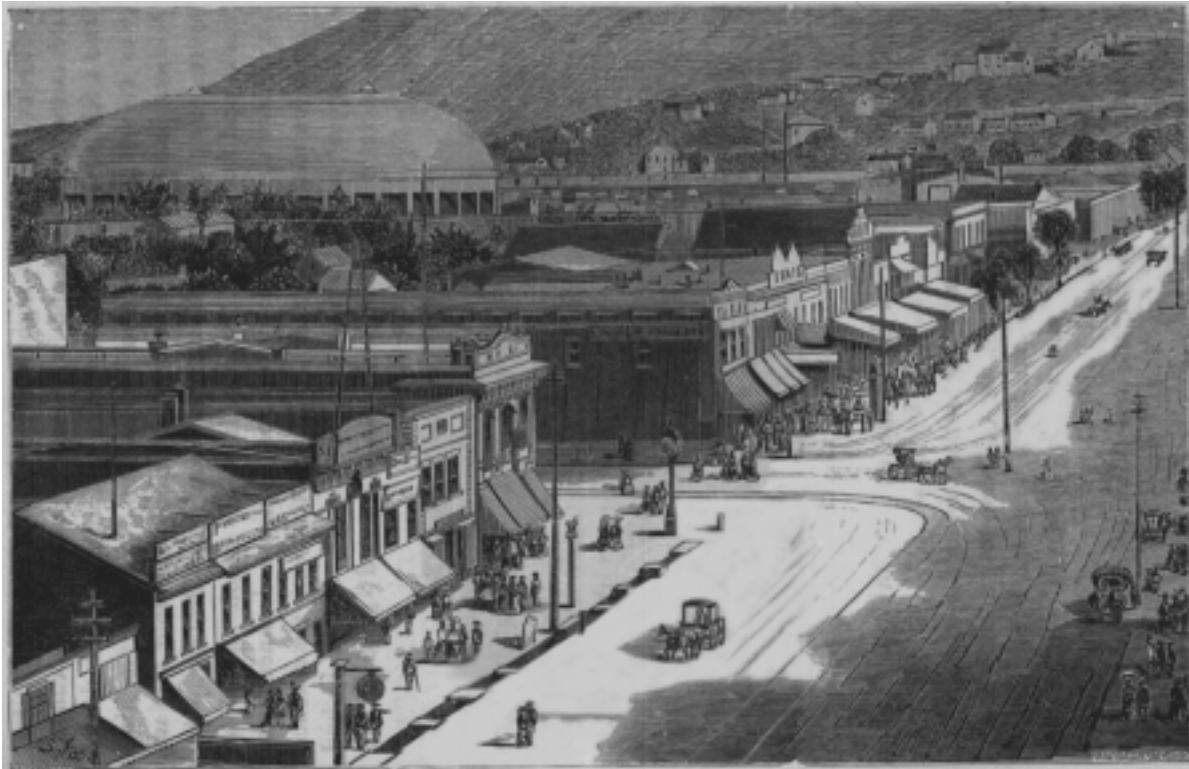
I can never describe my sensations when the train began to move. With the new sense of freedom came a feeling of such utter loneliness that, for a moment, I was bewildered by the situation, and, turning to Mrs. Cooke, I said, helplessly, "What shall I do?"

"Keep a brave heart, and think of the work before you." Said she.

Her experience in Mormonism had been no pleasanter than mine, and she was as glad to get away from it as I

571 FRIENDLY CALLS.

was. For twenty years she had taught Brigham's children, and acted in Mormon theater, and had never received a cent of remuneration. Her husband, a member of the special



STREET SCENE IN SALT LAKE CITY.

police force, was killed on duty, and after his death the prophet, through his counselor, Daniel H. Wells, swindled her out of the two thousand dollars which the city had granted her, and tried to get her house from her. She put the matter into a Gentile lawyer's hands and still retains her home. She was with me several months, a devoted and faithful companion.

Our first stopping-place was Laramie, Wyoming Territory, where we were to await the arrival of my agent from Salt Lake. My presence in town was soon discovered, and I received many friendly and congratulatory calls. After my lecture every hospitality was shown me, and I felt fresh courage, so kindly was my reception, and so genuine were all the expressions of interest.

My agent arrived in a day or two, and we set out for Denver. The news of my escape from Utah had been

572 A GRAND RECEPTION AT DENVER.

telegraphed, and on my arrival, I found myself eagerly expected. I was visited by the editors of the different papers, who assured me of the friendly feeling toward me, and offered me the use of their columns. The clergymen all came to see me, and spoke generous words in my behalf from every pulpit in the city. They all literally "took me on trust." I shall never forget the earnest, spontaneous kindness which I met from the professional men of Denver.

The night on which I was to give my first lecture, the 5th of December, 1873, was extremely cold, and the snow fell heavily. I was discouraged and despondent, for I had come to consider this first evening as prophetic of my future career, and I saw failure before me. I did not know whether I should be able to reach the church, the storm was so furious; but as a faithful few had promised to be in attendance, let what might happen, I determined to make the trial.

My foreboding had been utterly useless. Long before the church doors were opened a large crowd was in waiting, and before the hour for beginning the lecture arrived the house was full, and hundreds had gone away unable to gain admission. As I looked into the crowded house, before I came on the platform, my courage almost left me. But while hesitating, the thought of the poor women whose cause I was to plead, came vividly into my mind, and with a firm step, and beating heart, I walked onto the platform, and stood facing my first audience, who greeted me with tumultuous applause.

I have never spoken more effectively in my life than I did that night. It seemed to myself almost as though I was inspired. I forgot myself in my subject, and new indignation thrilled me as I told my story of bondage, such as my hearers never dreamed of, and unveiled the horrors of the Mormon religion. I made no attempts at oratorical

effects, I worked up no dramatic "points." Naturally and simply as I could, I said what I had to say, without a single rhetorical flourish.

573 BRIGHAM HEARD FROM.

The lecture was a success. After it was over, my audience crowded around me, with such earnest words of commendation, that I felt my first victory won. Since that memorable evening I have addressed hundreds of audiences, but never have I found one more sympathetic than the one composed of the true-hearted people of Denver.

I was not permitted to be quiet after that evening. Engagements came pouring in, and I worked my way steadily eastward. I was universally well received, but I knew that I should somewhere encounter Mormon opposition. I had seen too many attempts made by Brigham Young to ruin anyone who dared to differ with him, to think that I should escape.

The first blow came through the columns of a Chicago Paper, which devoted considerable space one day to a scandalous article concerning me, giving an air of truth to the statement by mentioning the persons who were authority for the reports. I was overwhelmed by it, for I feared it would put an end to the career of usefulness which I had marked out for myself. After I read the shameful article, my first words were, "Brigham Young's money is at the bottom of this."

And so it proved. The matter was put into the hands of Leonard Swett, Esq., of Chicago, for investigation. Letters came, in most cases unsolicited, from the persons referred to as having started the scandal, each one indignantly denying the whole. Further inquiry revealed that George C. Bates, a Mormon lawyer, of low repute, and twenty thousand dollars, induced the Paper to publish the article which originated in the foul imagination of Bates.

The papers of good standing came at once to my defense, and endeavored in every possible way to heal the wounds which the article had so cruelly inflicted on me.

The scandal was published on the eve of my first appearance in Boston, and I was greatly distressed lest it should injure my prospects in that city. I wanted my visit there to

574 ARRIVAL IN BOSTON.

be a success, as I felt that, if I made a favorable impression, I should hold the key to all New England. And it was to the stanch and loyal New Englanders that I looked for assistance in my labors. My new and good friends had taught me to consider Reform and New England synonymous terms, and I really believed my battle would be well begun if I could

gain such devoted allies as her brave, inflexible sons and daughters. But after the attack by the Chicago Paper, I regarded failure as certain. How surprised and gratified I was to find, instead of prejudice I had expected to meet, a feeling of earnest kindness toward my self personally, and of unfeigned interest in my work.

All the papers sent representatives to visit me, and I found them kind and intelligent gentlemen, and the papers which they represented were as generous as they. Nowhere have I met that courtesy and chivalric consideration which have been uniformly accorded me by the members of the Boston press. They have refrained from sarcasm and indelicate witticisms; they have been ready with sympathy, and quick to encourage; and whatever their politics or principles, they have been unanimous in their generous treatment of me.

My first lecture was given in Tremont Temple, before a large and enthusiastic audience. Mr. James Redpath introduced me and the short speech he made fairly inspired me, it was so kind, so reassuring, so generous, and above all, so just. He had never heard me speak, but he was so bitter an enemy to this horrible system, as indeed he is to every wrong, that he was willing to take me for me work's sake. After the lecture was over, I felt that my hopes were realized, and that New England was open to me.

In Washington, nearly all the government officials attended my lecture, and expressed themselves enthusiastically in my favor. George Q. Cannon was contesting his seat in Congress, and Mormonism and its rulers were at that juncture

575 A HOPELESS "NO."

ture prominently before the public. Cannon resented my appearance at the capital, and tried to break me down by ridicule. He made friends with the Washington Chronicle, in Brigham's most approved style of winning allegiance, and the day after my first lecture a burlesque report of it appeared in that paper. It was intended to prejudice the public; but when the lecture was over, and all the papers were unanimous in their commendation, the Chronicle suddenly grew ashamed of its disreputable alliance, and refused to maintain it any longer, and, at the same time, grew more respectful toward me.

I have had hundreds of pleasant platform experiences since I commenced my crusade against polygamy; but the three which stand out the most vividly in my memory, are the first evenings at Denver, Boston, and Washington.

All this time I was learning to love my Gentile friends very dearly, and to feel at home in "Babylon." I was comparatively happy, but I was not at rest. There was something lacking in my life—a void which nothing seemed

to fill. Ever since I had found myself the dupe of a false religion, I had drifted blindly on, with no belief in anything, no faith in any system; sometimes, even, doubting the existence of God.

I was in this bitter mood when I spoke, one day, before the Methodist clergymen of Boston and vicinity. Among the persons to whom I was introduced on this occasion, was the Rev. Dr. Daniel Steele, of Auburndale. I had noticed him during my address, and felt quite strongly toward him, on account of the extreme interest which he evinced. One of his first questions was whether I had found any religion to take the place of the superstition I had cast off.

A hopeless "No," was my reply.

Then, for the first time in my life, I heard the principles of the religion of Christ. It was like a day-dawn after a night of the blackest darkness, and I cried out eagerly—

576 MORMON INFLUENCE IN WASHINGTON.

"This is what I want—this religion of love."

A few weeks after this I was the guest of the Methodist Female College, at Delaware, Ohio, of which Rev. Dr. M'Cabe was president. I was recovering from a severe illness, and was very much depressed. My mother was constantly writing to me, telling me of the struggles through which she was passing in giving up her religion; for Brigham's treatment of me, his utter disregard of the truth, and his malicious attempts to ruin me, opened her eyes, and unbound her reason; and she soon saw the falsity of the whole Mormon plan of salvation. I knew every pang which she was suffering, for I have passed through it all myself. Yet I was powerless to comfort her, for I was not at peace.

Dr. M'Cabe was my frequent visitor, and patiently and kindly he pointed out the way of rest to me, until at last I willingly placed myself and my troubles in the living, outstretched arms of God. Life opened out to me fuller than ever of possibilities, and my work grew holier. Peace brooded over my tired heart, and in the new experience I found infinite rest. Tossed all my life on a stormy sea of superstition, I was at last anchored in the sheltered haven of Christian belief.

CHAPTER XXXIX.

CHURCH GOVERNMENT. — MORMON APOSTLES. — THE ORDER OF ENOCH.

Mormon Administration.—The Earthly Trinity—Filling Vacancies—Mormon Apostles.—Polygamy made Profitable —The Seventy.—Two-Dollar Blessings.—Astounding Promises.—Bishops and Spies.—The Order of Enoch.—All things in Common.—An Apostolic Row—How Enoch Works—A Stupid Telegram.—Logic Extraordinary.—A Gigantic Swindle.—Zion's Co-operative Mercantile Institution.—Brigham's Revelations.—The Saints Laugh in their Sleeves.—“It Pays to be a Mormon.”—Beginning to see Through It.—The Apostate President.

ALTHOUGH the power wielded by Brigham Young is absolute, he is ostensibly assisted in the administration of church affairs by a large number of officers, whose real business it is to see that the President's plans are carried out, and his commands obeyed. He is the

motive power, and they are mere tools in his hands, to be employed as he see fit.

The “First Presidency,” which controls the whole church, is supposed to be the earthly representative of the Trinity, “the Eternal Godhead, Three in One,” and consists of the President and the First and



Second Counselors, who are the types on earth of “the Father, the Son, and the Holy Ghost,” in heaven. It is needless to say which rank Brigham assigns to himself.

578 THE FIRST AND SECOND COUNSELORS.

His first counselor, George A. Smith, has recently died, and it is yet undecided who shall fill his place. It the

plan was followed which raised Brigham to his present position, the second counselor would have it by right of seniority; but the general impression is that “Young Briggs” will be jumped into the position, and the Saints will be obliged to receive him as certain “successor,” whether they wish it or not. They will have less difficulty in becoming reconciled to the inevitable, since he has been for so long a time persistently thrust upon the people as the “probable successor,” that they have grown used to hearing his claims discussed.



The second counselor is Daniel H. Wells, who is notoriously one of the most cruel, bigoted, and tyrannical men in Utah. He, like Smith and Brigham, has the title of “Prophet, Seer, and Revelator.”

The Prophet Wells served for years as general, or commander-in-chief, of the Mormon army; and has ever been Brigham's right hand man in iniquity, fearlessly disposing of life and property in the name of the Lord, counseling his superior to deeds of blood without number, and then treating with the most consummate cruelty the very men who have assisted him in the carrying out of his atrocious plans. He is Mayor of Salt Lake City, and stands high among the dignitaries of the church, but he rules with an iron hand, and cruelty and oppression predominate in all he does.

The “apostles” rank in church affairs next the First Presidency. There are twelve of them, and Orson Hyde is

579 POLYGAMY MADE EASY.

their worthy President. This apostle is a practical polygamist, as are all the rest, but he has a convenient way of utilizing the system. He marries a cook, a laundress, a seamstress, a dairy-maid, or any servant he may happen to need. It is so much cheaper to marry domestics than to hire them. Under the latter arrangement he would be compelled to pay them for their services, while by the former he is only obligated to give them shelter, food, and clothing. His wives represent nearly every nationality, and when visitors come to the house, the first Mrs. Hyde introduces her husband's other wives, as “Mr. Hyde's German wife, Mr. Hyde's English wife, Mr. Hyde's Danish wife,” and so on until all are presented.

He apostatized in 1833, and made some remark-

able revelations concerning Smith's polygamous practices, but he soon found his way back into the church, and has

been one of the most staunch allies of the Prophet. He is supposed to have been connected with some of the most atrocious murders which have been committed in Utah. William Hickman implicated him most seriously in his confessions.

Next to him Orson Pratt, who has six wives and several chil-

dren, and is by far the most able man in the church.

The other apostles are John Taylor, the happy husband of six wives; Willard Woodruff, whose kingdom numbers but four; Charles C. Rich, who has an indefinite number of wives and fifty children; Lorenzo Snow; Erastus Snow, whose kingdom is the size of Woodruff's; Franklin D. Richards, who has five wives of his own, and in addition

580 THE SACRED SEVENTIES.

has five "proxies," who before becoming his wives, held the less responsible positions of aunts-in-law. On his uncle's



death, Richards assumed the earthly care of them to be members of his own family; George Q. Cannon, the Mormon politician, who repudiates polygamy in Washington, but is one of its most ardent supporters, both theoretically and practically, at home, having four wives and thirteen children; Brigham Young, Jr., whose family has already been described; Joseph F. Smith, who has three wives; and Albert Carrington, who holds the office of Church Historian.

The apostles have a general supervision of the Territory. They also go on missions, edit magazines, or take charge of the newly selected "stakes."

The working body of male Mormons is divided into seventy quorums, each having seventy members. Each quorum has a president, and these constitute the "Seventy." These presidents also have a president, who ranks next to the apostles. This body, the Quorum of Seventies, might with propriety be called the Mormon Missionary Board, as they attend to all matters connected with the propagation

581 A PROFITABLE BUSINESS.

of the faith. The present president is Joseph Young, brother to Brigham.

In the year 1834, while the Saints were in Kirtland, Brigham's father expressed a desire to bless his children before he died, as did the patriarchs of old. On mentioning the subject to Joseph Smith, he, as usual, had a revelation that the Lord wished every father to bless his children, and that there should be Patriarchs set apart to bless those who had no father in the church. The first Patriarch was "Old Father Smith," Joseph's father, and his business was to bless all the fatherless who applied to him for blessing. At that time blessings were free for all who sought them; but when the first Patriarch died, and was succeeded by his son Hyrum, the business became so engrossing that it was thought best to charge one dollar for every person blessed. Hyrum was succeeded by "Uncle John Smith," his cousin, and he by William Smith, son of Hyrum. The only necessary qualification for this office is to be a Smith, and in some way a relative or descendant of the Prophet.

These "blessings" are rather wonderful affairs; they promise all sorts of things, in a vague, indefinite way, if only the recipient proves "faithful." Some are assured "they shall never taste death, but live until Christ comes, and be caught up to meet Him in the air;" others are assured that they are to have the privilege of redeeming their dead so far back, that there shall not be a broken link in the chain. Absurd as all this seems, there are hundreds of Saints who believe the "every word *shall* be fulfilled," as they are sometimes promised unconditionally, and the office of Patriarch is quite a profitable one, now that the price of blessings has been advanced to two dollars.

The bishops act at once as ecclesiasts, directors of municipal affairs, and judges of probate. Salt Lake City has twenty-one wards, each of which has a bishop over it. The entire Territory is also divided into wards, each with

582 THE ORDER OF ENOCH.

its governing bishop. Their duty is to settle disputes in the

church, and to act as general spies and reporters, alike over Mormons and Gentiles.

In the last duty they are assisted by the Ward Teachers, whose duty it is to visit all the people in their ward, report all suspected persons, catechize every one, and discover all heresies, false doctrines, and schisms among the people, who are obliged to answer every question which is asked them, reserving nothing. Through these spies and informers, and their superiors the bishops, Brigham knows all the most private affairs connected with every individual, and this knowledge serves to render more binding his hold on this people.

Although the Ward Teachers are subordinate to the bishops, indeed, are the agents by which the latter do their work, they do not rank next to them. This position is held by the High Counsel. This body constitutes a sort of court of appeals, when the bishops do not give satisfactions to litigants. Appeal may be made from the High Counsel to the First Presidency.

In the early days of the church, the duty was strongly enjoined of consecration all the possessions to the Lord; and this was not to be a figurative, but a real consecration; in which all the possessions were to be catalogued and consecrated in legal form, and the transaction authenticated by witnesses. The custodial of this property was to be a "Trustee in Trust," the community into which the faithful Saint thus entered was to be called "The United Order of Enoch," and the property was to be held for the benefit of this community.

The Saints did not take kindly to the Order, and it existed in theory merely. Within a year or two Brigham has been making the most arduous efforts to bring his followers into this community, meeting, however, with very little better success than its founders. When he first proposed its re-establishment, it was decidedly opposed in the

583 A SAINTLY QUARREL.

Tabernacle, by the apostles Orson Pratt, John Taylor, and George Q. Cannon, and a regular quarrel took place; the Prophet and his dissenting followers parting, each with a firm determination not to yield to the other side. The next week the four went north on a preaching tour, and labored harmoniously together in the attempt to build up the Order.

Whoever joins this community gives all his earthly possessions into the keeping of Brigham Young. His children, too, are required to sign away all claim or title to the property; if any are too young to write, the pen is given them, and their hands guided by their elders, and they are thus deprived of their rightful patrimony; and in return for all this, the family is to be furnished with what food and clothing the officers think they require.

As Brigham and his co-workers journeyed north-

ward, he telegraphed to the bishops of the various settlements through which he would pass, informing them what time he would visit them, and requesting them to call special meetings of the residents of their wards before his arrival, and read to them the following telegram: "I am coming north, organizing branches of the Order of Enoch; how many of you are willing to join the Order without knowing anything about it?"

In the little town of Fillmore seventy-five men responded to the call for a meeting, and, strange as it may seem fifty of those men voted to join the "Order." They fully understood that all on becoming members were required to deed their property to the "Trustee in Trust," otherwise, "Brigham Young, his heirs, executors, and assigns," yet they decided, with full knowledge of this, to make a blind investment of all their "worldly gear," and upon the arrival of the religious Autocrat, one half of the remaining twenty-five accepted the situation, and signed their names to an agreement binding themselves to obey "Enoch's" requirements. The following were the unanswerable argu-

584 A GIGANTIC FRAUD.

ments which Brigham used to secure their conversion: "I want you to understand that the car (meaning Enoch) is rolling on. The set time of the Lord has come, and no man can stay its progress. If you do not want to be run over, jump on, or get out of the way. I do not want a part of your property, I want it all. If there are any of you who cannot abide the requirements of the Lord, I do not want you to come near me, or to speak to me. I feel as far above you as the heavens are above the earth."

Those who became members of this branch of Enoch worked well, determined to make it a success. All labored together for the interest of the Order, and were credited a certain sum, I think fifteen cents an hour. They were economical, hoping to make the books show a balance in their favor, after deducting expenses of sustaining their families. But there were many sinecures, and so much mismanagement, that after the lapse of one single summer an investigation of affairs became necessary, and the fact became known that their divinely directed labors had not paid the running expenses of the institution. Many who had expected that the records would exhibit a balance in their favor, awoke to the disagreeable fact that they, as copartners in the United Order, the grand scheme that was to reconcile "the irrepressible conflict between capital and labor," must discount the sum stipulated as payment for their services. And they are at present in debt for the commonest necessities of life consumed during their short-lived experiment.

A similar condition of affairs exists wherever this gigantic swindle has been in operation. And while Brigham

has been gloating over his ill-gotten gains, he has bound these poor victims more firmly to himself by the terrible bondage of debt. The wildest dissatisfaction exists, and in nearly every county the Order may be regarded as dead, and beyond even the power of Brigham Young to restore.

The Tithing System is a direct outgrowth of "Enoch."

585 MORMON TITHING.

When Joseph saw that the people did not take kindly to his community plan, he found it necessary to adopt some other means of raising a permanent fund for the church, and Orson Pratt proposed that every member should every year be



MORMON TITHING STORE AND OFFICE OF DESERT NEWS.

obliged to pay one tenth of his income, out of which the church should be supported. This plan met with the approval of the officers, and it has been continued ever since.

Every town has its tithing-house, which is in charge of the local bishop. He takes charge of all the goods that are brought in, usually paying himself a handsome commission, and sees, when any quantity has been gathered, that it is transported to the large tithing-house in Salt Lake City.

This tithing-house is under the direct control of Brigham Young, and he, his counselors and clerks, have the first choice of all the goods that are brought in; the remaining stores are dealt out as payment to the poor men who are employed by Brigham as laborers. I have seen the tithing-

586 THE CO-OPERATIVE "REVELATION."

store besieged by a crowd of tired, care-worn women, wives of these men, waiting for their turn to be served. Sometimes a poor woman will stand all day waiting for a sack of

flour, a basket of potatoes, or a quart of molasses. Let the day be ever so cold or stormy, there she must wait, until the clerks see fit to attend to her wants.

Everything is received here in payment for tithing: hay, grain, vegetables, butter, cheese, wool, or any other product. If a man has not money, he must give one tenth of what he has. It matters little whether he can afford it; the church demands it, and "the church" gets it.

The nearest approach to the practical realization of the Order of Enoch was what is called Zion's Co-operative Mercantile Institution. This was a great commercial corporation, engaged in buying and selling the produce of the people, and supplying them with every kind of merchandise needed in a new country. The stock was held by the people of the Territory, and branches of the parent concern were scattered throughout all the leading settlements; so that all the commercial exchanges of the country might be made through this establishment. It was designed to destroy the business of Gentile merchants in Zion, and accordingly all were commanded to patronize it; but the completion of the Pacific Railroad, and the influx of Gentiles, came to the relief of the proscribed merchants; their goods, too, were of a better class, and there was a greater opportunity for selection, so that Mormon and Gentiles alike patronized them; and at the present time, while the Co-operative institution seems tottering to its fall, in spite of the frantic attempts of Brigham and his assistants to prop it up and make it secure, the Gentile houses are rapidly gaining in wealth and credit.

Most of Brigham's "revelations" have met with about the same degree of success in their attempted carrying out. His project of making silk, and another equally wild scheme of producing sugar from beet-roots, were gigantic failures,

587 MORE INSPIRATIONS.

although he will not acknowledge it. Two more of his "in-



BRIGHAM'S CANAL.

spirations” are kept in the minds of the Saints, by being so constantly before their eyes. The unfinished mud wall, which was to protect the city from invasion, and the divinely projected canal, which was to bring the stone for the new Temple from the quarries to Salt Lake City, and which Brigham announced that he had seen just as distinctly in a “vision” as he “ever should with his natural eyes.” A large amount of money, and a great deal of hard labor was expended on these enterprises; all of which his a total loss.

Brigham is shrewd enough to see the “revelation” is not one of his strong points, and he rarely attempts it; less frequently now than formerly, even. The catch-words, “Thus saith the Lord,” are not nearly so potent as they were before the Saints came so much in contact with the Gentile world, and unconsciously lost some of their superstition. They do not openly laugh at Brigham’s prophecies, but a few of the more honest and far-seeing venture to

588 INTELLIGENT MORMONS.

criticize him very quietly, although they submit to his rule, and are seemingly good Saints as ever. They are not ready to apostatize; their interests and associations bind them to the church, and they do not wish to leave it. Some cling to it, like George Q. Cannon, through ambition; for that young apostle dares to cast his eyes toward Brigham’s position, and has expressed the belief that he might ultimately succeed him. Others, like Orson Pratt, are so closely identified with it, that they cannot and would not cut themselves adrift from it. The church is their life, and they will only leave one when they are compelled to give up the other. Another class, to which Brigham’s sons notably belong, stay because their pecuniary interests demand it. It “pays” to be a Mormon. But when once the present ruler is taken, they will have nothing to hold them, and they will do openly what they have long since done in their hearts—repudiate Mormonism, and all its superstitions and practices. And I am morally certain that the first one to take advantage of his newly-obtained liberty will be John W. Young, who even now known as “the Prophet’s Apostate Son,” and who yet, in spite of his apostasy, holds the position of “President of the Salt Lake State of Zion,” with the rank of bishop.

CHAPTER XL.

THE CONDITION OF MORMON WOMEN—HIGH AND LOW LIFE IN POLYGAMY.

Increasing Light—The Equality of the Sexes—Exaggeration Impossible—Likely Saviors—The Present Condition of Mormon Women—The Prospects for the Future—Polygamy Bad for Rich and Poor—A Happy Family—The Happiness Marred—Sealed for Time Only—Building on Another Man's Foundation—The New Wife—How the Old One Fared—The Husband's Death a Relief—Asa Calkin's English Mission—What Came of It—How to Get Rich—Two Sermons from One Text—Dividing the Spoil—No Woman Happy in Polygamy.

ALL this while I was gaining knowledge of the domestic customs and relation of the "Gentiles." At nearly every place I visited I was entertained in some private family, and my eyes were constantly being opened to the enormities of the wicked system from which I had escaped.



I had felt its misery; I had known the abject wretchedness of the condition to which it reduced women, but I did not fully realize the extent of its depravity, the depths of the woes in

which it plunged

590 WOMAN'S DEGRADATION.

women, until I saw the contrasted lives of monogamic wives.

I had seen women neglected, or, worse than that, cruelly wronged, every attribute of womanhood outraged and insulted. I now saw other women, holding the same relation, cared for tenderly, cherished, protected, loved, and honored. I had been taught to believe that my sex was infe-

rior to the other; that the curse pronounced upon the race in the Garden of Eden was woman's curse alone, and that it was to man that she must look for salvation. No road lay open for her to the throne of grace; no gate of eternal life swinging wide to the knockings of her weary hands; no loving Father listened to the wails of sorrow and supplication wrung by a worse than death-agony from her broken heart. Heaven was inaccessible to her, except as she might win it through some man's will. I found, to my surprise, that woman was made the companion and not the subject of man. She was the sharer alike of his joys and his sorrows. Morally, she was a free agent. Her husband's God was her God as well, as she could seek Him for herself, asking no mortal intercession. Motherhood took on a new sacredness, and the fatherly care and tenderness, brooding over a family, strengthening and defending it, seemed sadly sweet to me, used as I was to see children ignored by their fathers.

Seeing this, I began to comprehend a little why it was so difficult to make the state of affairs in Utah understood. The contrast was so very great that, unless it was seen, it could not be realized, even ever so faintly. I feel sometimes, both in speaking to audiences, and in private conversations, the thrill of shocked surprise which runs through my listeners' veins as I relate some fearful wrong, which has been suffered either by myself or some person known to me; but even then I know the enormity of the system which permits such things to be possible is but vaguely understood.

591 MEN THE MORMON SAVIORS.

I am accused sometimes of exaggeration. In reply to that accusation I would say, that is simply impossible, I could not exaggerate, since language is inadequate to even half unveil the horrors. There are events of daily occurrence which decency and womanly modesty forbid my even hinting at. No one can, even if they would, quite tear the covering away from the foul, loathsome, object, called "Celestial Marriage," reeking as it is with filth and moral poison; rotten to the very core; a leprous spot on the body politic; a defilement to our fair fame as a nation. I am compelled to silence on points that would make what I have already said seem tame in comparison. Not a word of all my story is exaggerated or embellished. The difficulty has been rather to suppress and tone down.

Women are the greatest sufferers. The moral natures of the men must necessarily suffer also; but to them comes no such agony of soul as comes to women. Their sensibilities are blunted; their spiritual natures deadened; their animal natures quickened; they lose manliness, and descend to the level of brutes; and these dull-witted, intellectually-dwarfed moral corpses, the women are told, are

their only salvation.

What wonder that they, too, become dull and apathetic? Who wonders at the immovable mouths, expressionless eyes, and gray, hopeless faces, which tourists mark always as the characteristics of the Mormon women? What does life offer to make them otherwise than dull and hopeless? Or what even does eternity promise? A continuation merely of the sufferings which have already crushed the womanhood out of them. A cheering prospect, is it not? Yet it is what every poor Mormon woman has to look forward to. Just that, and nothing more.

Rich or poor alike suffer. Polygamy bears no more lightly on the one than the other. If they are poor, they have to work for themselves and their children, suffer every deprivation, submit to every indignity. If they are in more

592 SEALED FOR TIME ONLY.

affluent circumstances, they have more time for brooding over their sorrows, more leisure time for the exercise of the natural jealousy which they cannot help feeling for the other wives. Happiness and contentment are utterly unknown to Mormon women; they are impossible conditions, either to dwellers in poverty or plenty.

A few years ago, a man and wife of the name of Painter, decided to cast in their lot with the Saints, and enroll themselves among the Lord's chosen people. The woman had been previously married, and her husband had died shortly after his conversion to the Mormon faith. The elders urged her marrying again, and, after a time, she found her heart adding its persuasions to the "counsel" of the brethren, and she married William Painter, an honest, kind-hearted fellow, who made her a good husband, and with whom she lived very happily.

As soon as possible they came to America, but that was not until their family had been increased by two or three children, who were alike the objects of the mother's care and the father's pride. Although they were poor, hard-working people, I have never known a happier family than this when they first came to Utah.

Like all new arrivals they were anxious to receive their Endowments, and it was shortly arranged for them to go through the rites. When they presented themselves at the Endowment House, Herber C. Kimball told the wife that she could only be sealed to her present husband for time. She must belong to her first husband in eternity, he having died in the faith. She was not at liberty to deprive him of his privileges, or to rob him of his kingdom.

The poor woman felt very badly for this man was the father of her children, and she felt that her claim on him should be the strongest; but the authorities refused to see the matter as she did, and insisted that the sealing should be only for time. There was no help for it, and the poor

woman was obliged to submit. Neither was the husband

593 "THE ONLY WIFE WILLIAM HAD."

satisfied. It did not suit him to "build a kingdom on another man's foundation;" he must commence one for himself; and, in obedience to counsel, he looked about diligently for a wife "all his own." He was not long in finding one, and, greatly to his wife's distress, he brought home an ignorant young girl, who turned the house topsy-turvy in her endeavors to exercise the authority which she arrogated to herself. The first wife considered that she had some rights still remaining, and that, certainly, she might dictate somewhat concerning household affairs, as she had been so long the ruling power, and understood the manner of regulating and running the domestic machinery; but the new-comer claimed entire supremacy, declaring that she was "the only wife William had," her rival belonging to another man.

Strange as it may seem, the husband took sides instantly with the new-comer against the woman who had been a faithful wife for years, and was the mother of his children. She ruled the household affairs, the first wife, and even the husband and all were compelled to submit to her decision. She heaped every indignity upon the poor wife, even resorting to personal violence, and the victim could obtain neither sympathy or redress. She was compelled to live under the same roof with her rival, as her husband's means would not admit of two establishments, and for several years she endured her the misery silently. We all knew her to be very unhappy, and we pitied her extremely. She was our near neighbor, and the nearest approach to confidences which she ever made was given to my mother. But we did not know for a long time how very much she had to bear.

One cold day, in the midst of a dreary storm, the poor woman came rushing into our house, with her babe in her arms, crying bitterly. She sank into a chair, which my mother places for her near the fire; and in answer to the anxious inquiries, she sobbed out, "O, sister Webb, I have

594 HOMELESS.

left my home and my husband. I have been compelled to do it. I can endure no more. If you knew all, I am sure you would not blame me!"

Mother inquired what it was that had occasioned this new rupture, and brought her to this final decision.

The poor, distressed creature replied, that her husband had taken Emma, the second wife, and gone on a visit of several days to some relatives, leaving her and the children utterly unprovided either with food or fire, and they were nearly perishing with cold and hunger. She had sent

the other children to another neighbor's to get warm, and she and the younger ones had taken refuge with us.

In two or three days, the husband returned, and finding where his wife was, compelled her to come back to



him, by threats of taking the children from her unless she did. After a few years he died, and what little property there was the young wife claimed. The first wife appealed to

595 IMITATING ABRAHAM.

the church authorities, but they upheld the last wife's claims, and she was driven penniless away with her children. She had to support herself and them; but she used frankly to say, that she was happier than she had been for a years, and that her husband's death was a positive relief to her. I knew this woman well, and I knew that no more worthy woman lived than she. Polygamy blighted her life, and made a miserable dependent of one who would have been, in other circumstances, a happy wife.

About fifteen years since, a man by the name of Asa Calkins was sent by Brigham Young to preside over the Saints in the British Isles. He left two wives in Salt Lake, but on his arrival in England, he met with a young lady who completely fascinated him, and having obtained the permission of his Prophet to marry while on the mission, began paying her the most devoted attention.

He met with no difficulty in his wooing, and no obstacle was placed in the way of his speedy marriage. After the marriage, he informed his wives in Utah of the event, and they received the news with resignation, as they expected nothing different. But he was not so frank with the new wife. Brigham had told him, when he gave him permission to marry, to say nothing about his other wives, so the English lady supposed herself to be the only Mrs.

Calkins. About two years after the marriage, the first went to some of the Eastern states on a visit to some relatives. While there her health became impaired, and on being advised that a sea-voyage would benefit her, wrote at once to her husband in Liverpool, asking permission to join him in England.

He said, in reply, that she might come, if she was willing to pass as his sister, as he had all the wife there that the English law would allow. As she felt obliged to take the voyage on account of her failing health, she agreed to do as he desired.

On her arrival at Liverpool, she found her husband so

596 APPEASING BRIGHAM'S WRATH.

infatuated with his new wife that he scarcely noticed her at all, and she almost regretted having crossed the sea; yet she saw no way of escape from the trial, as he was to remain there until her husband's mission was ended, which would not be for two years at least.

Mr. Calkins almost entirely ignored the existence of his first wife, and, taking Agnes, traveled all over Europe, introducing her everywhere as Mrs. Calkins, while the poor "sister" remained in Liverpool. He lavished every luxury of dress and ornament upon his idol, while the poor, neglected wife was supplied with the merest necessities of life.

In course of time, they all returned to Zion; but Agnes still remained the favorite wife. Calkins had always been one of the most prosperous Saints, but he returned from his mission a rich man. About the time of his return we heard we often heard rumors concerning his manner of obtaining this wealth, which were not altogether creditable to him, and, consequently, no one was surprised to hear brother Brigham apply the lash to the delinquent missionary the Sabbath after his arrival at Salt Lake, for what he was pleased to term a species of highway robbery. The Saints universally believed that the man merited the rebuke. But the surprise came the Sabbath following. Brigham changed his tactics, and put in a warm plea in the missionary's defense. He said that he had not distinctly understood all about Brother Calkins's course in England until some time during the previous week, when he had visited him, and explained matters to his entire satisfaction. He omitted to state that "Brother Calkins" not only visited him, but divided the spoils with him, his own share amounting to several thousand dollars.

Mr. Calkins was restored to favor. The English Mrs. Calkins was recognized as the chosen wife, and the other two were merely tolerated, and were obliged to see their

husband's devotion and wealth lavished on her, while they starved for love and lacked for comforts.

These two cases show the workings of the polygamic system in the families of the rich and the poor. It is as hateful in the one case as in the other, and equally productive of misery in both.

I have yet to learn of one woman who is happy in it. Like Zina Young, they say, "The system must be right, I suppose; we are taught that it is. But if that is the case, we must live it wrongly; there is fault somewhere."

There is worse than that. There is positive sin; and in her heart of hearts, no woman of them all believes it to be right, although she may try, with all the sophistry at her command, to convince herself that it is. Her heart and her reason both give her arguments the lie, and she cannot help but heed them, even when she counts herself a sinner for so doing.

CHAPTER XLI.

MY RETURN TO UTAH—SECRET OF BRIGHAM'S POWER—UTAH'S FUTURE.

I return to Utah—Reception at the Walker House—Greeting old Friends—My Love for the Place—Six Lectures in the Territory—Brigham's Daughters make Faces at me—My Father and Mother in the Audience—The Half not told.—Multitudes Pleading for Freedom—Eastern Newspaper Reports—Indiscretion—The Poland Bill—Increase of Polygamy—The Secrets of Brigham's Power—The Pulpit and Press on Mormonism—The Salt Lake City Tribune—A Word to the Sufferers—Calls for Help—The Future of Utah.

IN August, 1874, I returned to Salt Lake City; but not in the secret way in which I left it months before. I was met with every expression of good will, and congratula-

tions and welcomes poured in on every side. A reception was held for me at the Walker House, and I had the opportunity of greeting again the friends who had so nobly assisted me in my struggles for freedom. Foremost of all, Judge McKean, the truest, most upright, and inflexible chief justice who had ever presided over the Utah



RECEIVING MY FRIENDS AT THE WALKER HOUSE.

courts; the man

599 PLEASANT GREETINGS.

who could neither be bribed nor cajoled; who did right for the right's sake, and who consequently had gained the enmity of Brigham Young and his followers, but who was implicitly trusted by all lovers of justice; General Maxwell, too, who was so kindly acting for me in my suit; Colonel Wickizer, who lent his room for my trunk to be taken to, and otherwise assisted me in my flight from Utah; and Mr.

and Mrs. Stratton, the dearly beloved friends who had first shown me the possibilities of an escape from bondage and a life outside.



MY RECEPTION AT SALT LAKE CITY.

This welcome, hearty and spontaneous, touched me deeply, and I felt then that however much my interests might be drawn away from Salt Lake City, and my work lead me away from there personally, yet it was my home, its people were my people, and my heart would always turn lovingly toward it to the day of my death.

600 LECTURING IN THE TERRITORY.

And why should I not love it? I had grown with it, and there is not a building in it that I have not watched as it arose, not an improvement that I have not rejoiced in. I have seen a lovely city spring up in an alkali desert as if by magic. True, I have suffered there. Many of its associations are bitter. But that is the city as it has been—the Salt Lake of the past, not the Salt Lake of the future, as I hope its future will be.

During the summer, I lectured six times in the city, and several times in other towns in the Territory. Brigham did not attend any of my lectures, but he sent his daughters and daughters-in-law, and bade them sit on the front seats, and make faces at me. They filed the two rows nearest the platform, and, as I saw them there, my heart went out in pity toward them. I knew all of them; many of them had been my dear friends from girlhood, and I had known how unhappy they had been under the cruel system which I was fighting against. I had been in the confidence of several, and more than one had commiserated me upon my unhappy situation while I was their father's wife. Instead of annoying me, and causing me to falter and break down completely, and the prophet hoped, it only lent new strength to my pur-

pose, new fire to my words. I knew that these women sympathized with me in every word I uttered, and that in their hearts they earnestly wished me success.

My father and mother were in my audience, too. It had required a great deal of persuasion to induce the latter to be present, but she finally yielded to us all, and went. Long before this she had lost her faith in Mormonism, and was ranked among the apostates. Brigham's attempts to ruin me had opened her eyes, and she at last saw him as he really was. I think no one rejoiced in my success more than she did, and certainly no one else has had power to imbue me with such fresh courage and strength. And now that she has abandoned Mormonism, when I think of her, away from all the old association, united in her old age to

601 AN OLD TRICK OF THE MORMONS.

the friends of her childhood, happy in a home safe from the intrusion of polygamy, every shade of bigotry blotted out, her reason unfettered, her will free, I am happier than I ever can say; and if this result only were reached in the cases of the other women of the Territory, I should feel that my suffering and my labors had not been in vain.

Next to these lectures in Salt Lake, my most successful appearance was made at Provo, where I spoke under the auspices of the Rev. C. P. Lyford, the pastor of the Methodist church in that place, and one of the most inveterate foes of Polygamy and Brigham Young. Three years ago Provo was one of the most powerful of all the Mormon strongholds in Utah. Many deeds of violence had been committed there, and bigotry in its worst form ruled the people. Mr. Lyford, young, brave, and enthusiastic, determined to build a Gentile church there. He went into the work cheerfully and determinedly, although he was warned to leave the county, his life threatened, and every possible insult and indignity offered to him. But he could not be intimidated, and flatly refused to leave; and now he has a society fully organized, a church built, and a free school established. He has been one of my strongest allies and warmest defenders, and I owe to no one more gratitude than to him.

I have told my story as simply as I could. I have added nothing, but I have left much untold. Another volume, as large as this, would not contain all I could write on this subject. My life is but the life of one; while thousands are suffering, as I suffered, and are powerless even to plead for themselves, so I plead for them. The voices of twenty thousand women speak in mine, begging for freedom both from social and religious tyranny.

I take up papers, and I read letters from eastern correspondents who have visited Utah; and while I do not wonder at the enthusiasm which they display concerning the outward beauty of this city of the desert, I marvel at the

blind-

602 SLIGHTLY INDISCREET.

ness which fails to see the misery of the majority of its people. "Polygamy is on the decrease," they almost unanimously exclaim; "the ballot and education are its foes, and it cannot stand before them; the young people will not enter the system, and while *polygamous* marriages diminish in number, monogamous ones steadily increase."

This is not so. I have no doubt it is the story which is told to these strangers by Mormons. But that is an old trick. They have been accustomed, in other days, to repudiate polygamy while practicing it most extensively. They are only following "Brother Joseph's example. He denied it, to save the reputation of himself and his followers; and they do it still, when they wish to blind the Gentiles' eyes, and escape their criticism.

Last year, as the records will show, there were more polygamous marriages in Utah than there have been any previous year since the "Reformation." The Order of Enoch and Polygamy are, today, Brigham's two strongest holds on the people. By the first, he holds the men through sheer necessity; for all who have entered the Order have give themselves and their possessions so entirely to him, that they cannot, by any possibility, get free. By the other system, he holds the women in a crueler bondage still. He and Cannon may repudiate he "Celestial Marriage" as strongly as they choose, but they cannot change the facts. They are more shrewd, but not so honest as the fellow who was seen reeling through the streets of Salt Lake City, with a bottle under each arm, shouting, "I've taken a new wife today, and I'm not afraid of the Poland Bill." They do care for "the Poland Bill," or, rather, they care about public opinion very much, and they like the position which they might be obliged to resign if they ventured to claim the legality of Polygamy.

There is a strong working-power against it in its very midst, however, and it seems to me that it is a power which must prevail. The pulpit and press combined are dealing

603 GENTILE INFLUENCE IN UTAH.

some heavy blows upon it, and it cannot always stand under it. Instead of the Mormon church being the only church in Utah, nearly every denomination is represented there now, and the most of these churches have schools connected with them—such superior schools, some of them, that a few of the more liberal and intelligent Mormons venture to send their children to them.

But the strongest power in the Territory against

Polygamy—the most implacable and relentless foe to Brigham Young and his pet institution—is the *Salt Lake City Tribune*, the leading Gentile paper in Utah. It is owned



by a stock company, composed of the leading Gentiles in the Territory; is ably conducted, and is hated and dreaded by the Mormons, although they all read it. It has been my constant friend, and has stood bravely by me ever since I turned my back on my false faith, and sought shelter and friends in “Babylon.”

In is a power in politics. When Governor Woods—although a loyal and brave officer of the government—was removed to make place for Axtell, who was a mere tool in the Prophet’s hands, the indignant utterances of the paper made themselves felt all over the country; and the supporters of the new governor in Washington grew ashamed,

603 WHAT SHOULD BE DONE.

and he was removed to make room for Governor Emory, the present governor, who, as yet, has shown no disposition to assimilate with the saintly portion of his subjects.

Now, as I approach the end of my story, I turn longing eyes toward my old home, and my heart goes out in pitying tenderness to it and the women there. To them I want to say, Your cause is my cause, your wrongs have been my wrongs; and while you are still bearing them patiently, because you know there is no redress; hopelessly, because while your hearts are breaking, you see no avenue of escape, I am trying the best I know to make the way easy and plain to your eyes, dimmed with tears, and your feet, tired of wandering in broken paths. Many of you, I know, think that I am wrong; you believe, as I once did, that to fight against Brigham Young, and his will, is certain damnation. You mourn for me as one lost; you regard me with pity; but yet, in your hearts, you wish to believe that I am right; you would like to be convinced that I am. Some of you are certain of it, but you do not see your own way out. The darkness closes around you thicker and heavier, and, tired of groping about, you fold your hands and sit in an apathy worse than death, waiting until the dawn of eternity

shall throw light upon your path. God help you dear sisters, one and all, and bring you out of the spiritual bondage in which you are held.

And you, happier women—you to whom life has given of its best, and has crowned royally—can you not help me? The cry of my suffering and sorrowing sisters sweeps over the broad prairies, and asks you, as I ask you now, “Can you do nothing for us?” women’s pens, and women’s voices pleaded earnestly and pathetically for the abolition of slavery. Thousands of women, some of them your country-women, and your social and intellectual equals, are held in a more revolting slavery today. Something must be done for them. This system that blights every woman’s life who enters it, ought not to remain a curse and a stain

604 CLOSING PLEAS.

upon this nation any longer. It should be blotted out so completely that even its foul memory would die.

Yet, how is it to be done? I confess myself discouraged when I ask that question. Legislation will do no good, unless the laws can be enforced after they are once made. But if laws are to be framed, and the men who enforce them are to be removed as a punishment for their faithfulness, they are better not made.

But one thing is certain. If one voice, or one pen, can exert any influence, the pen will never be laid aside, the voice never be silenced. I have given myself to this work, and I have promised before God never to withdraw from it. It is my life-mission; and I have faith to believe that my work will not be in vain, and that I shall live to see the foul curse removed, and Utah—my beloved Utah—free from the unholy rule of the religious tyrant—Brigham Young.

THE END.

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ED DECKER & DAVE HUNT

A Shocking Exposé of What the Mormon Church Really Believes

THE GOD MAKERS

Updated & Expanded

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Notes

INTRODUCTION

When the original edition of *The God Makers* was released in 1984, we prayed that it would be used of the Lord to open the eyes of the world to the truth about Mormonism. We had no idea that its impact would be truly global, and that it, along with the movie *The God Makers*, would change forever the way the world would look at Mormonism.

At the same time the book became a bestseller, the film was being shown throughout the country to standing-room-only crowds in churches of every Christian denomination. In Ed's home church in Bellevue, Washington, traffic was backed up for blocks in every direction as people worked their way to the parking lots.

In one church in Colorado Springs, more than twice as many people showed up for the film as the large church building could hold. Ed had to teach on the lawn those who couldn't get in, preparing them for what they would see in the film, while the film itself was being shown inside to the first crowd. When the film was over, the crowds switched and Ed provided a question-and-answer time for the first crowd.

From city to city throughout the country, the story was the same. At one time the film was being shown at over a thousand churches per month, and entire cases of *The God Makers* book were sold at almost every showing.

Controversy and revival exploded everywhere Ed or Dave spoke. Newspaper, TV, and radio coverage converged from every perspective and viewpoint. Ministries such as *Saints Alive* could not keep up with the calls, counseling, letters, and necessary follow-up for those Mormons and others who trusted in the true Jesus of the Bible.

The Mormon Church was taken by surprise by all this, learning that its carefully constructed masquerade was exposed once and for all to the light of truth, and this time by people who wouldn't back down to pressure, threats, and slander.

As you read through this revised edition, you will see that several critical heresies that were pointed out in the first edition have now been revised by the LDS Church to conform to an appearance of orthodoxy that is so essential in its counterfeit Christianity.

But these changes have had more resemblance to the metamorphic life cycles of the insect world than to the actions of a holy-Prophet-directed "only true Church." Sadly, no matter how many heresies receive a new coat of paint, this caterpillar will never turn into a butterfly any more than the victims of Mormonism will turn into gods and goddesses.

THE MORMON CHALLENGE

Intent upon researching and producing an unusual feature story, Denver Post staff writer John Farrell, accompanied by Post photographer Jim Richardson, spent 13 weeks during the summer and fall of 1982 traveling throughout "The Church State"¹ of Utah. Their assignment? To penetrate what has been called "The Zion Curtain"² erected by the Mormon Church to protect its vast wealth and influence. The Church of Jesus Christ of Latter-day Saints so effectively controls one of the 50 American states, where it is "the largest private property owner,"³ that "the line between worship and government has become so blurred that some civil rights have evaporated."⁴ In this unusual state, "Jews are called Gentiles" and a "majority of non-Mormons" consider themselves to be "victims of discrimination."⁵

As anyone knows who has lived very long in Utah, far from encouraging freedom (as one might expect), the all-pervasive presence of the Mormon Church hangs like a heavy cloud of oppression that can't be escaped anywhere. One gradually acquires the uneasy feeling that "Big Brother" is always listening and watching. Farrell and Richardson discovered that in some ways conditions behind the Zion Curtain were uncomfortably similar to those that prevailed behind the Iron Curtain. This was particularly true concerning two of the rights that Americans have traditionally held most dear: freedom of speech and freedom of the press. In Utah these are not exercised without "widespread constraint" imposed upon everyone by the Mormon hierarchy's long arm that reaches everywhere.

These rights are further inhibited by the disturbing fact that "the state's largest evening newspaper and... leading TV station are owned by the church,"⁶ which has been described as "America's biggest, richest and strongest home-grown faith."⁷ Giving its official approval to the Church's trampling on human rights, in 1975 the Utah Supreme Court with its Mormon majority handed down a surprising decision, that, as summarized by the Denver Post-

The First Amendment to the U.S. Constitution-which guarantees freedom of speech, freedom of the press, freedom of assembly and freedom of religion-did not apply

in Utah but was only a limitation on the federal government.⁸

The Foundation of Mormon Authority

John Farrell's assignment was "not an expose of the Mormon religion," but to give an honest picture of life inside Utah. Just as it was behind Marxism's Iron Curtain, however, so Farrell and Richardson discovered that in this bastion of capitalism and conservatism behind the Zion Curtain it was extremely difficult to find individuals who were willing to speak openly and freely in response to questions about the almost-omnipotent religious power that tolerates no interference in its control of the Church State. They soon learned that "the Church of Jesus Christ of Latter-day Saints does not take kindly to dissent."⁹ For a resident of Utah to openly question the irresistible and self-serving influence exerted everywhere in Utah by the Mormon Church-or its activities, morals, or doctrines-could call down the wrath of a totalitarian power upon one's head. The results are sometimes frighteningly similar to those suffered by dissidents within the former Soviet Union or some other Communist country.

Dominating the skyline of downtown Salt Lake City, a huge 28-story office building, tallest in the state, houses the corporate headquarters of the Church of Jesus Christ of Latter-day Saints. Here, lawyers, accountants, and computer experts try to keep up with the day-to-day commercial activities involving the vast business interests and real-estate holdings of the multibillion-dollar worldwide financial empire of Mormonism. From his top-floor suite in the Church-owned Hotel Utah, the President of the Mormon Church (its "Prophet, Seer, and Revelator") exercises unchallenged control over the 9.7 million members ¹⁰ through a hierarchy of apostles, assistants, and advisers. Everyone entering the imposing Church headquarters is greeted by these emblazoned words:

The Course of Wisdom is the Course of Obedience.

How well Mormons know the truth of that slogan! It has been drilled into their consciousness since earliest childhood. And in Utah, the Church State, even non-Mormons feel the pressure to conform to a power that insists upon overriding both conscience and God. The authority which the Mormon hierarchy wields began with Joseph Smith's claim that every Christian on the face of the earth was following abominable creeds and was involved in a total worldwide apostasy that had completely destroyed the Church that Jesus Christ had founded. Smith claimed that he had been ordained to restore truth to the earth, and that as the modern founder of the true Church, he alone was the dispenser of God's revelation and will in this dispensation. That grandiose boast is the foundation of the absolute authority which the Mormon Presidents and

Apostles claim as their divine right today. All who reject Joseph Smith's claims and do not submit obediently to his successors are "Gentiles" outside the true Church he founded and are without salvation.

Reversing the LDS Pro-Life Stand

In the 1993 Harvest House book *The God Makers II*, authors Ed Decker and Caryl Matrisciana wrote about the difficulties that faithful LDS members were having trying to balance their consciences with the dictates of *The Brethren*.

When Ed was in Utah premiering the new film, one of the TV stations did a news report on church disciplinary action that was being taken against some people who were pro-lifers. In a literally unbelievable turn of events, the LDS church has reversed its almost militant pro-life position and LDS Bishops are now counseling young women to have abortions! Twenty years ago such counseling would have caused a Bishop to be immediately excommunicated from the church for such behavior. Here is the actual transcript of the report, transcribed from KTVX, Salt Lake City, on December 11, 1993:

ANCHOR: The LDS Church says it has consistently opposed elective abortions, but some Mormons claim they are being disciplined for preaching the pro-life message. Paul Murphy has this exclusive report.

MURPHY: They say they are faithful Latter-day Saints, but claim they are being disciplined for their anti-abortion views.

SHARP: It is murder—the shedding of innocent blood, for which there is no forgiveness.

MURPHY: Sharp says he was excommunicated in July only over abortion. His Stake president says it was only one of four issues leading to the discipline. John Abney was a Ward clerk until he expressed his views against abortion. Now he and his wife are scheduled for a Church disciplinary court.

JOHN ABNEY: We do not want to have the blood and the sins of this generation to come upon our garments, either in or out of the Church.

- MURPHY:** Roxanne Abney said she couldn't believe the conversation she recently had with her Stake president.
- ROXANNE ABNEY:** One of the Lord's representatives, discussing abortion, me being against it, him being for it, and I'm on the wrong side of the fence.
- MURPHY:** The LDS General Handbook now says that abortion is not murder, and is permissible in cases of rape, incest, or when the life or health of the woman is in danger, or the fetus is not likely to survive birth. But as recently as 1975, the LDS President said abortion is wrong, even in cases of rape. And Utah's Right-to-Life Director says she has received a lot of calls from girls who say their Bishops counsel them to have abortions.
- DIRECTOR:** So it wasn't for rape and it wasn't for incest and it wasn't for fetal deformity...
- MURPHY:** And the Bishop still counseled these girls to have an abortion?
- DIRECTOR:** The Bishop is still advising them to have an abortion.
- MURPHY:** These are confusing times for Sharp and the Abneys. They thought they were in line with Mormon doctrine. Now they find themselves on the way out. Paul Murphy, KTVX 4 News.
- ANCHOR:** Tomorrow night, a group of pro-life Mormons will be meeting at the Copper View Community Center in Midvale to discuss their future in the LDS Church.

Reporter: Paul Murphy

Anchor: Randall Carlyle

1st LDS: William Sharp

LDS Couple: John and Roxanne Abney

Director of Utah Pro-Life group: Rosa Goodnight

Prophet quoted is Spencer W.Kimball, 1975

Theocracy: The Original Goal Still Intact

Aside from its vast commercial income, the Church probably receives more than four million dollars daily in tithes.¹¹ The billions of dollars it receives and controls are not accounted for by the Mormon hierarchy to the members who contribute so generously and sacrificially. The Mormon empire is a virtual theocracy. Its leaders claim to represent God to the people. Therefore they are accountable to no one on earth for anything. They only command, and their followers must obey without question. According to Apostle Boyd K.Packer:

Now, about the Church money, we've never published the income figures....

It's been a policy. A lot of organizations are that way.¹²

The original aim of founding Prophet Joseph Smith and other early Mormon leaders was to establish a theocracy that would eventually control the entire United States. Instead, the "Saints" were successively driven from Illinois and Missouri by "Gentiles," who didn't take kindly to such a goal nor to the attempts to accomplish it by trickery and force. Under the leadership of Brigham Young, Smith's successor, the persecuted Latter-day Saints traveled westward, where they established their "nation within a nation" in the territory of Utah. Threatened with collapse of their theocratic kingdom under the onslaught of Congressional laws passed in the late 1880s that outlawed polygamy and stripped the Mormon Church of its property and power, Mormon leaders finally decided in 1890 that they couldn't win a war against the United States Army, and so capitulated. Settling into a grudging but necessary peaceful coexistence with the other states in the Union and obeying federal laws to the extent necessary in the interim, Mormon leaders were then, and still are, biding their time until that prophesied day when their original goal will at last be accomplished.

That goal of establishing a theocratic rule over the United States and planet Earth is still an integral part of the Mormon faith and the underlying motivating factor in their desire to convert the world. Speaking of the uncomfortable adjustment that has been required in the meanwhile, Mormon author Samuel Taylor has written:

As we became accepted by the outside world, after decades of vilification and ridicule... we went to work busily on a new public image replacing the polygamous rebel with the gentle Saint who didn't use coffee....

They concocted a never-never land of Mormonism that presented a lovely, if unreal, facade for the outside world to admire and converts to embrace.¹³

Though he writes rather frankly, Samuel Taylor has remained a Latterday Saint. So have the publisher and staff of *Dialogue: A Journal of Mormon Thought*, from which this quote was taken. Many other Mormons, however, have been driven by conscience to leave their Church because of what they consider to be heresies and fraud too serious to overlook any longer. Battling with just the many obvious problems of the history of their faith, such as the inconsistent versions of the First Vision, outright fraud in Smith's pretended translation of Egyptian papyri as lost Scripture, and his ridiculous attempt to foist a similar translation of the deliberately faked Kinderhook plates, many Mormons have finally come to the conclusion that they can no longer be silent. Believing they are under a moral obligation to share their knowledge about the dark side of Mormonism with the world, many former Mormons have joined forces to accomplish this goal.

The Hidden Truth

In modern pursuit of Joseph Smith's original vision, the Mormon Church circles the globe with an aggressive missionary outreach. This global force has been numbering over 50,000 full-time missionaries in the 1990s. Mormon zeal is noteworthy and their motivation must be accepted as genuine. However, their methods include a great deal of misrepresentation.

Recently the LDS church has been changing its TV and radio advertising and public service announcements to mislead all but the very wary. TV viewers watching a Billy Graham crusade were treated with an invitation to call an 800 number and receive a free copy of the Bible, with no cost or obligation. We called for one and received the Bible as promised, with a letter from the LDS Church which read in part:

By reading this book and following the Savior's teachings found within it, your family will feel closer to each other and to Jesus Christ. You' ll also better understand God's plan for each of us. Imagine the satisfaction and peace of mind that offers.

If, after receiving The Bible, you would like to know more about how the teachings of Jesus Christ can help you and your family, please call 1-888-917-2828 and representatives of the Church of Jesus Christ of Latter-day Saints will

gladly arrange a visit that is convenient for your schedule. They will also bring you a free copy of The Book of Mormon as mentioned below. May the message you read in The Bible help you find the greater love and happiness we all desire (*italics in original*).

A last note promises that the Book of Mormon "supports and clarifies the Savior's teachings in The Bible" (undated form letter from Stephen Allen, Public Programs, LDS Church).

This new public relations outreach of the LDS Church didn't just happen. Their PR experts knew that this was going to be a winner by testing it in a number of markets and then running it past select groups of their own membership first.

Ed received the following letter from an active Mormon who has worked through the problems of the LDS theology and has turned his life over to the real Jesus (He is about where I [Ed] was in my last days among The Brethren.)

Hello, brother Ed, it's again. Assuming I've not already worn out my welcome, I thought you might be interested in a couple of things I found out at church today.

While the rest of the Christian world was celebrating Christ's victory over death and sin [Easter 1997], our "three-hour block" concentrated on clerical affairs and "missionary work." Our Sacrament Meeting featured a farewell talk by the First Councilor in the Bishopric and his wife, and remarks summarized from the Church News by our Bishop. Apart from a musical number by the primary children, and three Christ-centered hymns (a rarity in LDS congregational singing, I'm sure you recall), one would have been hard-pressed to know or even suspect that today was a holy day.

Our third hour was a joint Priesthood-Relief Society meeting, and it introduced something I think might interest you. Our new Second Councilor, the retiring Stake Mission President, informed us that our area-the area-is part of a new missionary pilot program. Based on demographic research and (I'm not making this up) Nielsen ratings, the Church has inaugurated a new television campaign. It was introduced by an apparatchik from the Church's media department at a mission conference in Milwaukee, Wisconsin, a few weeks ago, and has been in progress and apparently is very successful.

We were shown five "homefronts"-television ads. The first two deal with the Book of Mormon and the next two with family home evening. I had seen all of them. However, the last was entitled "Truths Never Change" and it focused on three biblical principles: forgiveness, love, and peace.

At the end of the spot, the announcer informed the audience that it could call a toll-free number and receive-"without obligation," of course-a King James Bible (printed in the same marbled blue mass-paperback style as the Book of Mormon).

The departing Stake Mission President excitedly announced that the fifth spot was being tested in the Milwaukee area and four other areas worldwide, and that it has generated a tremendous response-more than twice the response of all the other spots combined! Furthermore, it was pointed out that 80 percent of those contacted via the Bible ad had received the first missionary "discussion," and 60 percent had gone on to the second. The members were urged to follow up on the ad within 24 hours of a broadcast (although it wasn't made clear how this was to be done).

Nearly everyone who commented on the Bible spot said that they "felt the Spirit much more strongly" in it than they had with the Book of Mormon and Family Home Evening commercials-but nobody stopped to examine the implications of this observation. Several others pointed out that the ad was not nearly as "off-putting" to the public, as it involved something familiar. It was also noted that the ad "positions" the Church well as a denomination that reads and accepts the Bible.

I just thought you'd find all of this interesting. The Mormon missionaries who are delivering the Bibles aren't Gideons; they are using the Bible as a pretext, which is at best dishonest.

It is interesting to note that even the Mormons recognized the difference between the Bible ad and the other ads and were strongly drawn in their own hearts to the first. What a terrible manipulation of truth! Ed did not call the 888 number, but several weeks after the Bible came, two Mormon missionaries appeared to see if it had arrived and if he had any questions they could answer. The Book of Mormon wasn't even mentioned. The Bible gave them a solid ground of compatibility with which they were apparently more comfortable.

Mormon missionaries claim to be bringing true Christianity to the world. The vast majority of converts to Mormonism are proselytized from Protestant denominations. When questioned, Mormons insist that their gospel comes from the Bible and that they have the same God and the same Jesus as Christians. In actual fact, they have a completely different God from what the Bible presents, a different Jesus, and a different gospel.

These differences are denied or glossed over by the missionaries, who are often evasive and unwilling to tell the whole truth to a prospective convert for fear of losing him. Moreover, much about Mormonism cannot

be revealed to sincere seekers, because those who know what is involved have taken an oath of secrecy. This means that Mormonism's most sacred and important doctrines and practices are discovered only after getting in too deeply to turn back.

Just beneath the carefully groomed facade of "true Christianity" that Mormons present to the world is another story so bizarre that non-Mormons find it difficult to believe even when the irrefutable evidence has been laid out in front of them. It is this story-the shocking and incredible truth about Mormonism-that we want to tell. Our purpose is not to harm the Latter-day Saints, but to help them by exposing what many Mormons themselves don't yet know and might otherwise learn only too late. Everything in the following pages has been thoroughly researched and fully documented.

Unfortunately, Mormons have so often been told stories of the terrible persecution suffered by the "Saints" in the early days that they react to honest criticism as though they were being persecuted once again. The Denver Post team of Farrell and Richardson tried unsuccessfully to get LDS leaders in Salt Lake City to tell their side of the story. "The Mormon Church's hierarchy declined repeated requests for interviews" by Farrell. "Other Utahans, fearing they might be ostracized if they spoke freely... would talk only if granted anonymity." Farrell, however, used nothing from anonymous sources in his article.¹⁴

Sincere Response to the Mormon Challenge

We have found it almost impossible to enter into a friendly and meaningful dialogue with Mormons, especially those in positions of responsibility. This attitude is strange in view of the exhortation in Mormon scripture, Doctrine and Covenants 71:7-8, which urges all Mormons: "Wherefore, confound your enemies; call upon them to meet you in public and in private; and inasmuch as ye are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord."

Both this book and a film of the same title represent a sincere attempt to meet this challenge. We will give overwhelming evidence concerning what Mormons really believe and practice, and the many reasons why Mormonism is not Christian at all but a revival of primitive paganism in a modified form. We only ask for an honest hearing-the willingness to face facts and admit the truth. It is not our desire to dissuade anyone from being a Mormon who truly wants to be one. On the other hand, we want everyone who is in the Mormon Church or is considering joining it to know what this commitment really means. We sincerely accept the challenge that Mormonism presents to the world today, which early Apostle Orson Pratt explained in these words:

The nature of the message of the Book of Mormon is such, that if true, no one can possibly be saved and reject it; if false, no one can possible be saved and receive it....

If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such; the evidences and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived may perceive the nature of the deception and be reclaimed... and that those who contribute to publish the delusion may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments-by evidences adduced from scripture and reason.¹⁵

This we intend to do, avoiding bare assertions and ridicule. If it continues true to form, however, the Church of Jesus Christ of Latter-day Saints may be expected, if not officially then through pressure at all levels, to discourage its members from reading this book. In good faith, we have accepted the challenge of Orson Pratt, Brigham Young, and other Mormon leaders to make the truth known-and that includes Mormonism's darkest secrets that those privy to them have sworn upon penalty of death not to reveal.

The refusal of any Mormon to consider honestly and openly the facts presented in this book can only indicate an unwillingness to face the truth in the manner urged upon LDS by their own Apostles. We challenge all who wish to know the truth to read on. It may change your life or the life of someone you love.

Tragically, the love and zeal Mormons exercise is toward a false god. Nevertheless, the true God loves them and gave His Son to die for their sins on the cross of Calvary. That truth is deliberately obscured by lying leaders and false teachers who are leading a whole people-group into eternal destruction. Christians need to face the real issue: the urgent need to speak the truth in love to set the lost free.

Let the words of Scripture awaken our concern:

The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed.

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is a hypocrite and an evildoer, and every

mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still (Isaiah 9:15-17).

A FASCINATING QUESTION

Jim and Judy were typical converts to the Mormon Church. Although they had been active in a mainline Protestant denomination for years, they felt that something was still missing from their lives. Somehow they had never found that deep personal relationship with God that they sensed they needed and longed for.

In the course of his business, Jim came into contact with an active and zealous member of the Church of Jesus Christ of Latter-day Saints. Feeling themselves drawn to this man and his beautiful family, Jim and Judy gradually became more and more involved with them socially. There were so many good qualities evident in the relationships in this Mormon home that Jim and Judy began to wonder whether these people might not have found the answer to that hunger for God that still gnawed deep within their own hearts.

"These people seemed to be Christians," Judy told us. "Any people that I'd ever been around that I had felt were really Christians had the same attributes. They were fine, good, loving, family-oriented people."

Not only were the relationships of family members extremely close and loving, but they noticed something else: They took their religion very seriously. This made Jim and Judy think that perhaps these people really did have what they had been seeking.

Could Such Good People Be Wrong?

"Everything they did revolved around their Church," continued Judy. "That was appealing to us, especially since we felt pretty empty as far as our own religious experience was concerned. Something was missing from our lives that we couldn't quite explain. Looking at this family we thought, 'Boy, they really do have something!' We wanted to know what that something was, so we began to ask them questions: 'What is a Mormon? What do you really believe?'"

Jim picked up the story at this point. "At our friends' request, the missionaries came to see us and we began to take the lessons. As they

would leave each night, they would encourage us to read the Book of Mormon and to pray that we might know whether it was true. At the end of the six lessons, we were encouraged to be baptized into the Mormon Church. However, these two precious young men told us that they weren't going to ask for a definite answer that last night. Instead, they would wait until the following night to see what we had decided. In the meanwhile, most of the Mormons in Mesa, Arizona, would fast and pray that our answer would be the right one."

"They were so sincere about this," added Judy. Her voice reflected both an appreciation and a sadness. "The next day Jim and I each received so many calls! Mormons we'd never met phoned me at the apartment and Jim at work. The voice on the line would say, 'This is brother and sister so-and-so. We're fasting and praying for you that your answer will be the right one' We were sure impressed that they were a very loving people. When the missionaries came back to ask us if we wanted to be baptized, we couldn't help but say yes!"

It was only after several years that Jim and Judy began studying the Bible and asking God's guidance and only then realized what they were really involved in. The experience almost cost them their marriage. The true facts about Mormonism were entirely different from what they had been led to believe. Joining had been easy, reinforced as it had been with so much love. Getting out was something else. What they had thought was genuine love expressed over and over by Mormons who had become their closest friends suddenly turned to a severing of relationships and false accusations.

There are so many thousands of other people just like Jim and Judy. As many of them related their stories to us, it became clear that the real challenge of Mormonism involved far more than questions of religious doctrine and rituals. There are millions of lives involved-and if, as Apostle Orson Pratt declared, "no one can possibly be saved and receive" a false prophet and false gospel, then the stakes are high indeed.

Documenting the Evidence

It was in response to this side of the Mormon challenge that the documentary film titled *The God Makers* was produced. Three years in the making, it was premiered on the night of December 31, 1982, to an overflow audience of about 4000 at Grace Community Church in Sun Valley, California. After reviewing and approving the movie earlier, the internationally respected pastor of Grace Community Church, Dr. John MacArthur, had said: "This film is dynamite, the most powerful thing I've seen! Get your Mormon friends to view it!"

Those packed into the large auditorium that evening seemed to agree

with Dr. MacArthur's appraisal. Long periods of stunned silence were broken intermittently with loud gasps of astonishment and utter disbelief. The documented evidence presented such a different picture of the Mormon Church from that which most people have always accepted that the audience was left in a state of shock, from which it recovered only slowly during the question-and-answer period that followed the movie and is standard at all showings.

The film centers around a dramatized reenactment of an attempt by two former members of the Mormon Melchizedek priesthood, Ed Decker and Dick Baer, to persuade a top Los Angeles law firm to file a class-action suit against the Mormon Church. The suit is proposed on behalf of numerous victims who, like Decker and Baer themselves, had seen their marriages and families destroyed, strangely enough, by the Mormon doctrine of "eternal marriage," which is a prerequisite for reaching every worthy Mormon's ultimate goal of becoming a god or goddess.

The unusual proposal is met with incredulity by the attorneys. The senior partner in the law firm demands, "Mr. Decker, Mr. Baer, just what are we dealing with here?"

Ed Decker replies, "I was involved in this group for 19 years... and I consider it to be one of the most dangerous and deceptive organizations in the world!" Pulling a stack of papers from his briefcase, he adds, "I've got documentation here that ties them into occultism and Satanism... and that's just the tip of the iceberg."

Making no attempt to hide his complete rejection of such an obviously fanatical statement, the young lawyer sitting in on the conference cuts in quickly: "Mr. Decker, I don't doubt your sincerity, but I find this very hard to believe. These people are known for family togetherness and a very conspicuous form of moral rectitude."

Ed's vehement response seems only to add to the disbelief of the lawyers and further staggers the already-stunned audience viewing the dramatization: "That's part of an incredible deception... and that's why we have to expose it!"

As the director of Saints Alive (also known as Ex-Mormons for Jesus), Ed Decker speaks from a conviction growing out of years of experience dealing both with committed Mormons and with those who are disillusioned and want to leave the Church but don't know how.

Reactions from the "Saints"

To say that this film has aroused a strong reaction from Mormons and an explosion of interest among non-Mormons would be a classic

understatement. There have been death threats against some of those who have dared to show the film, as well as against Ed himself, who has perhaps taken the brunt of much of the hate and anger. Mormons have demonstrated against the movie, tried to have it banned, and pressured television stations not to air it. Frequently they have tried to break up the showing or to disrupt the discussion afterward. All of this has only served to increase the interest of those who want to know the truth, and it has strengthened the determination of the film's distributors to let nothing prevent its free circulation.

In order to give the Mormon leaders an opportunity to express their objections and point out any errors, invitations were both mailed and handdelivered to Church leaders for them or their representatives to attend a private afternoon showing of *The God Makers* in the downtown Salt Lake City theater where the film's public premiere was scheduled that evening. "We are very sincere in our desire to receive a serious response from the Mormon Church to this film," Ed Decker told 25 to 30 Mormons, none of them top leaders, who came to the showing. (They appeared to be attorneys and executives from Church headquarters.) Other than some whispered comments among themselves, the only response to Ed's plea for dialogue was stony silence and a hasty exit as soon as the film ended.

The Mormon Church has purchased several video copies of *The God Makers* and presumably has studied the film very carefully. So far, after over 15 years of countless showings and probably close to 100,000 video copies sold or distributed, there has been no official reaction, which we would expect if there were any factual errors. Certainly the reaction of the "Saints" so far has not been in keeping with idealistic statements from Brigham Young and Orson Pratt about welcoming investigation and confounding their "enemies" in public and private with the truth.

One time and one time only, the LDS Church agreed to have two of its official representatives meet Dave and Ed head-on. It was shortly after a showing of the film *The God Makers* on Channel 38 TV in Chicago. The LDS participants watched the film again in a private showing and spent the better part of the day in preparing for the open forum, accompanied by several men who appeared to be coaching them. Immediately after the debate, which was moderated by Channel 38 director Jerry Rose, they made a veritable rush for the door. There has never been another offer to debate the issues.

Mormons attending various showings of the film in order to publicly refute it during the open discussion time that always follows have invariably charged that it is full of lies. When asked to be specific, they have just as invariably failed to substantiate their accusations. One would think that if the Mormon Church, which has been carefully examining the film for so many years, had been able to find any inaccuracies it

would have published an official refutation instead of remaining silent. No doubt the tremendous impact the film has had came as a surprise to the Church.

Neither the producer of the movie nor the authors of this book have any vendetta against the Mormon Church or against Mormons as individuals. Certainly there is no desire to deny or to lessen the right of any individual to be a Mormon if he or she freely chooses to be one. Our issue has always been with the doctrines of Mormonism, never with the people who are the victims of its deceit. The God Makers was intended to encourage freedom of choice on the part of those within the Mormon Church and those outside, who may be considering membership or are approached by Mormon missionaries in an attempt to persuade them to become Mormons.

No one, however, can really exercise a genuine freedom of choice without the facts upon which to base an intelligent decision. The truth alone sets free. The purpose of both the film and this book is to present the truth so that Mormons and non-Mormons alike can make a truly free choice.

Stranger Than Fiction

It has often been said that "truth is stranger than fiction." In no instance is this more apparent than when the carefully worn mask is peeled off and the truth revealed concerning the Mormon Church. That truth is so bizarre that its very "stranger-than-fiction" quality makes it difficult to believe. This is all the more so because the truth about Mormonism has been so effectively concealed by its leaders.

After months of investigation, the Denver Post team of Farrell and Richardson concluded that "the Reader's Digest image" of Mormonism most people accept "is all done with mirrors. The signs of strain inside the Mormon nation are real enough." Although Mormons pride themselves upon their abstinence from alcohol and tobacco, a government study conducted in 1973 indicated that "church members take more non-barbiturate sedatives, tranquilizers, anti-depressants, stimulants, pep pills, heroin, cocaine, and LSD" than non-Mormons. In the words of John Farrell, this fact seems to throw "some doubt on the claim that Church members only get 'high on life' ".¹ Other startling facts that the Post investigation uncovered include the following:

Utah's divorce rate has always been higher than the national average... [and] 20 is the most common age for women in Utah to get divorced....

Utah's child murder rate is five times the national average.

Half of all babies born in Utah have teenage mothers, and seven out of ten of these children are conceived out of wedlock....

But because of the fierce pressure to remain "respectable" in Utah, seven months has become the most common interval between marriage and childbirth.

Mormons tend to replace vices like cigarettes and alcohol with a demanding sweet tooth. A hefty 46 percent of all adults in Utah are overweight, compared to a national average of 19 percent ²

The Mormon Church has worked very diligently and successfully not only to project worldwide a wholesome family image, but also to present itself as the only true representative of Christianity upon earth. Though most people reject that claim as extravagant, they are left with the impression that Mormonism is simply an extreme form of Christian fundamentalism. Nothing could be further from the truth. On the contrary, Mormonism is a modified 'form of paganism which is so carefully camouflaged with a facade of Christian terminology that it even deceives most Mormons. Paganism is the universal naturalistic religion of the human race. It usually involves communication with spirits, a hierarchy of many gods, and appeasement of these powerful beings through occult rituals leading to the mastery of forces inherent in nature. Though seemingly diversified, all pagans are united in their antagonism against biblical Christianity.

How a religion that, as we shall see, is so closely linked to basic Hinduism and occultism could have managed to pose as Christian for over 150 years is a fascinating story. No less fascinating is the devout belief that the Mormon Church will rescue the United States from destruction by taking over the reins of government during a coming great crisis and that only then can Jesus Christ return to this earth-accompanied, of course, by Joseph Smith. ³

More Than Coincidence?

Most critics of Mormonism regard Joseph Smith as a fraud who deliberately deceived his followers into joining a church of his own making whose doctrines and rituals were borrowed from Freemasonry and other pagan religions and embellished by his vivid imagination to suit his giant ego. Though partially correct, that explanation fails to account for all of the facts. Careful investigation indicates that Joseph Smith was in touch with a suprahuman source of revelation and power that has been the common inspiration behind all pagan religions down through history. Mormonism's uniqueness is in the fact that it was the

first really successful attempt to pass paganism off as Christianity; and it thereby set the pattern for much that is happening on a broad scale today.

Joseph Smith's belief that men could turn themselves into gods was generally considered not only the rankest heresy but an absurdity in his day. Today, however, this once-radical idea permeates not only psychology, science fiction, popular films, television shows, and many other areas of secular society, but it is at the heart of an awakening religious consciousness that is sweeping the world. It is the foundation of hundreds of popular new religious movements such as Scientology, est (Erhard Seminars Training), and TM (Transcendental Meditation). It lies at the heart of humanistic and transpersonal psychologies as well as the entire human potential movement, holistic medicine, and holistic (New Age) education and secular humanism.

How could Joseph Smith have anticipated these modern developments-or did he? Could there be something more sinister involved than even most ex-Mormons suspect? This is the most fascinating aspect of Mormonism, and a question we will seek to answer in the following pages.

Visitors from the Unseen World

One has only to look at what Joseph Smith himself claimed happened at that "sacred Grove" where Mormonism supposedly began to answer the question of demonic inspiration in the birth of Mormonism.

In the LDS scripture The Pearl of Great Price, Joseph Smith describes the circumstance of his seeking to know which church was true:

15 After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

16 But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me and at the very moment when I was ready to sink into despair and abandon myself to destruction-not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being-just at this

moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17 It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other-This is My beloved Son. Hear Him!

18 My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)-and which I should join.

19 I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof" (Pearl of Great Price, Joseph Smith History 1:15-19, emphasis added).

Please take a moment and slowly read over the bold-faced sentences again. Note that Joseph Smith is talking about some spiritual power from the unseen world which Smith describes as having such marvelous power as I had never before felt in any being. Just as he was ready to sink into despair and abandon myself to destruction-not to an imaginary ruin, but to the power of some actual being, two personages of light emerge from a shaft of light and tell him that he must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt.

Joseph Smith accepted this advice and later discovered that he would be the vessel through whom the personages would bring the real truth in the last days. Had Joseph Smith had any true biblical knowledge, he would have recognized these personages for who they really were. They certainly weren't God the Father and Jesus. And they weren't angels bringing a message from God, as an earlier version of the First Vision proclaimed. So who were they?

First, the one could not be God the Father, because the Bible tells us

that Jesus is all the fullness of the godhead bodily: "For in him dwelleth all the fullness of the Godhead bodily" (Colossians 2:9). Second, this physical personage could never be God, for God is not a man. In speaking to His disciples about the nature of God, Jesus said, "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4:24). Jesus appeared to the disciples after his death and they were frightened. He said, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). At another time Jesus said this about His Father: "... Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17).

Jesus not only declared that God is not a man, but spirit, but He later confirmed that a spirit does not have flesh and bones. To Peter, Jesus clearly stated that His Father does not have flesh and blood.

Shockingly, the LDS Church claims exactly the opposite: "The Father has a body of flesh and bones as tangible as man's, the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in-us" (Doctrine and Covenants 130:23).

While all this should make all but the most foolish or ignorant of investigators run from the missionaries, this foundational error of Mormonism is deeply hidden from sight during the wooing process. Why so? Because Mormonism was founded on the purported visit of two personages of light who brought a different gospel, a different Christ, and a different spirit. The Bible itself identifies these two beings who appeared to Joseph as he fell under the marvelous power of that unseen being from another world: They were beings who were the enemies of God.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.... For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works (2 Corinthians 11:3,4,13-15).

According to Smith's testimony, that of Jesus, and that of the Bible itself, Joseph Smith was visited by Satan masquerading as God and

pronouncing his curse upon the Christian church and the creeds of Christendom.

THE PAGAN CONNECTION

To the average person who only knows the mask that Mormonism wears and not the real face behind it (and this includes many Mormons), it is staggering to hear a beautiful and seemingly intelligent young woman express the incredible hopes she has as a Mormon wife. After Jolene comes on the screen in *The God Makers* and begins to tell her astonishing story, the audible gasps all through the audience voice the sudden shock felt by most viewers of this hard-hitting expose. Then the gasps turn into embarrassed laughter. How could any intelligent person really think like that? Is it a joke? Yet Jolene is obviously sincere and deeply emotional as she says:

Ever since I was a little girl, I was taught that my primary purpose was to become a goddess in heaven so that I could multiply an earth.

I wanted that. I wanted to become a goddess with my husband... to be eternally pregnant and look down on an earth and say, "That's mine, and all those babies down there, I had!"

If that sounds bizarre, then Janet's testimony assures us that Jolene was not the only Mormon woman who took seriously the promise of becoming an eternally pregnant goddess. Disillusioned with Mormonism, Janet had decided to leave the Church of Jesus Christ of Latter-day Saints, when something changed her mind. It wasn't the fact that leaving the Mormon Church would cost her lifetime relationships and cause her closest friends to treat her like an enemy that made Janet decide to stay in Mormonism. Remembering very vividly, and with astonishment now, what happened when she attended that Relief Society meeting for what she had determined would be the very last time, Janet told us:

That day they were teaching on how fortunate and privileged we were to become goddesses. I had all the qualifications, including a white skin.

I thought to myself, "Wow, what I almost gave up! I can become a goddess, and I almost gave it up!"

After that, I was back in the Church and I was stronger and more active than ever... [for] three more years....

It didn't seem at all unfair to Janet that people with skins darker than her own didn't have the same opportunity. She had believed the Mormon doctrine that all humans had lived in a premortal state before coming to this world. Janet had also accepted the teaching about Lucifer leading a rebellion among the spirits in that bygone era.¹ It made her proud to know, although she could remember none of it, that she had fought valiantly against the Devil on the side of Jesus. That was why she had white skin. She had earned it and the right that came with it: her worthiness to become a goddess.

There were others who had not been willing to fight in this crucial battle. Whether they had been cowards or just lazy, their failure to be valiant in the preexistence had brought the curse of a dark skin and disqualified them for the Mormon priesthood, which was a stepping-stone to godhood.² Since it was their own fault, they deserved that penalty. Although it became expedient for The Brethren to open the Priesthood to blacks in 1978, that alleged "revelation" did not change the Mormon explanation of the origin of a dark skin. It was also in direct contradiction to established Mormon doctrine to the effect that blacks could not have the Priesthood until after all whites had experienced "their resurrection from the dead." Brigham Young had explained it clearly in these words:

Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot.

This will always be so.³ Cain slew his brother... and the Lord put a mark upon him, which is the flat nose and black skin.

... That curse will remain upon them, and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof.⁴

When all the other children of Adam have had the privilege of receiving the Priesthood, and of coming into the kingdom of God, and of being redeemed from the four quarters of the earth, and have received their resurrection from the dead, then it will be time enough to remove the curse from Cain and his posterity...⁵

They will go down to death. And when all the rest of the children have received their blessings in the Holy Priesthood, then that curse will be removed... and they will then come up and possess the Priesthood...⁶

John Taylor, the third Prophet and President of the Mormon Church, had this to say about the African-American in Journal of Discourses 22:304: "After the flood we are told that the curse that had been pronounced upon Cain was continued through Ham's wife, as he had married a wife of that seed. And why did it pass through the flood? Because it was necessary that the devil should have a representation upon the earth as well as God.....

Gods-in-Embryo, Spirits-in-Waiting

As any Mormon will gladly testify, being one of the Latter-day Saints (LDS) with a "white and delightsome"⁷ skin is something very special. With membership in "the only true Church" comes the added bonus of rediscovering one's own potential deity. Mormonism declares that we are all uncreated "gods-in-embryo" who have been progressing eternally upward in various forms and stages of ever-higher development in the spirit realm. Though literal sons and daughters of a "Mother and Father God,"⁸ for some inexplicable reason we aren't "gods" by birth, but were required to come to this earth to take on a physical human body in order to prove ourselves worthy of godhood. Infinite numbers of our spirit ancestors have successfully earned their full godhood in this same manner and now rule as gods and goddesses over untold trillions of worlds like ours.⁹

Although the farthest reaches of the universe are now allegedly peopled with gods and goddesses with physical, resurrected bodies that were once mortal, Mormonism teaches that there are still multitudes of full-grown adult spirits out there waiting for bodies to inhabit so that they too can become gods.¹⁰ President Joseph Fielding Smith taught that there is "possibly no greater sin" than any form of birth control.¹¹ This is why it is the duty of every righteous Mormon husband and wife to produce as many babies as possible. Only then can these waiting spirits come to earth to earn their full and rightful deity. The famous Osmond family has testified to their belief in this cardinal LDS doctrine in their signed, published statement of Mormon faith:

We, as Mormons, believe that man is an eternal being, an individual of spiritual substance. We believe that we lived before coming to this earth and that in that premortal state we developed many of the attributes or qualities that our spirits now possess....

It also seems natural to us that our heavenly parents would want us, their offspring, to become like them. For that purpose, it was necessary for us to obtain physical bodies of flesh and bone and to become mortal as we are now.

Consequently, our coming to earth at a given time or place is no accident. God does indeed control the coming to earth of the spirits born and reared in heaven.... He selects the most suitable locations for our birth on earth....

Thus, the earth was created that we might leave our heavenly parents to experience a school of challenges and to exercise our individual liberty and agency to show, through the conduct of our lives, that we fully appreciate and respect our relationship to God, our Heavenly Father, and his Son, Jesus Christ.

"How do we do this?" you ask. By obedience to the laws and principles of the gospel as taught by the Savior during his period of mortality, as well as by word of his prophets.¹²

Although unable to remember anything of this fabled "preexistence" in the spirit world, every true Mormon must nevertheless believe in it because he has sworn to uphold Mormonism's founding Prophet, Joseph Smith. It was Smith who claimed he had received revelations about this premortal state from god-men who allegedly put us here and live on a distant planet near a giant star called Kolob. According to young Joseph, one of his extraterrestrial visitors, a god-man with a physical body (sometimes called "Elohim"), claimed to be the very Father of the spirits of all humans, and that we had lived with him on his home planet before being sent to earth for the purposes the Osmonds describe.

Strangely enough, the children which the gods give birth to are not gods themselves. According to Joseph Smith's "revelation," the explanation for this is stranger yet: "Gods" have bodies, but their children don't. For some peculiar reason that Joseph Smith didn't divulge, the physical womb of a mothergoddess made pregnant by her god-husband produces babies that are composed only of "spiritual substance," as the Osmonds state. So although one must have a physical body to be a god, the gods can only get their bodies from humans; for it is humans, not gods, who give birth to children with bodies. Although this may sound contradictory, this is why the Church believes that every "god-to-be" must come to an earth and take on a human body in order to become a god. For although we are all the literal children of "god-parents," we must first prove ourselves as humans before we can claim our rightful heritage as gods.

The LDS Church teaches that it was in the preexistent world that Jesus and Lucifer, two elder "brothers"¹³ (sexually begotten sons of God as we all are),¹⁴ vied before the "council of gods" for the honor of becoming the Savior of mankind. The plan that Jesus proposed was approved by the council's majority vote. In anger, Lucifer drew one-third of the brothers and sisters into rebellion against the council's decision. He then became the Devil, and his followers the demons.¹⁵

Mormons believe this amazing tale because of their "testimony" that Joseph Smith was a true Prophet inspired by visiting god-men. Those who have some doubts would not be very likely to admit it, for that would cost them their passport to heaven. Most Mormons rest happily in the confidence that the amazing eternal future that Joseph Smith promised is no less certain than the fabled eternal past he described (that they have completely forgotten). Why is nothing of the preexistence remembered? Early Mormon Apostle Orson Pratt explained:

When all these spirits were sent forth from the eternal worlds, they were, no doubt, not infants; but when they entered the infant tabernacle [body], they were under the necessity, the same as our Lord and Savior, of being compressed, or diminished in size so that their spirits could be enclosed in infant tabernacles.

... When Jesus was born into our world, His previous knowledge was taken from Him. This was occasioned by His spiritual body being compressed into a smaller volume than it originally occupied.... When this spirit was compressed, so as to be wholly enclosed in an infant tabernacle, it had a tendency to suspend memory...

So it is with man. When he enters a body of flesh, his spirit is so compressed and contracted in infancy that he forgets his former existence.. ..¹⁶

Paganism Revived

To understand Mormonism it is necessary to recognize, first of all, that it represents a revival of ancient pagan myths and practices under Christian labels. This we will document. Strangely enough, rather than being ashamed of the obvious fact that Mormonism is paganism revived, leading Mormons have pointed this out themselves. They even look upon it as proof of the truthfulness of Mormonism, in spite of the fact that the Bible so clearly denounces and condemns paganism as a satanic seduction to rebellion against the only true God.

Leading Mormon authority Milton R. Hunter has written:

Mormon Prophets have continuously taught the sublime truth that God the Eternal Father was once a mortal man, who passed through a school of earth life similar to that through which we are now passing. He became God-an exalted being-through obedience to the same eternal Gospel truths that we are given opportunity today to obey.

The Mystery Religions, pagan rivals of Christianity, taught emphatically the doctrine that "men may become Gods."

Hermes declared: "We must not shrink from saying that a man on earth is a mortal god, and that God in heaven is an immortal man."

This thought very closely resembles the teachings of the Prophet Joseph Smith and of President Lorenzo Snow ¹⁷

So Mormonism openly aligns itself with what its own leaders identify as "pagan rivals of Christianity." It even boasts that its gospel of men becoming gods is an ancient pagan belief. How then can Mormons claim to be the only true Christians upon earth? Simply because Joseph Smith said so. How do they know he told the truth? By a feeling called the "burning in the bosom," which is the Mormon's ultimate criterion for judging truth:

But behold, I say unto you that you must study it out in your own mind; then you must ask me if it is right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right.¹⁸

This subjective "feeling" that could be produced by suggestion and the desire to experience it convinces Mormons by the millions that Joseph Smith was a true Prophet (regardless of his many false prophecies); that the Mormon Church is the only true Church; and that whatever its top leaders say must be accepted without question no matter how obviously wrong or contradictory of what the Bible, the Book of Mormon, or even earlier LDS Prophets have said.

The central belief both in Mormonism and paganism is the ancient dream that men can become gods. This universal and popular delusion began with Satan's impossible and self-contradictory ambition to be equal with God: "I will be like the Most High!"¹⁹ How many Most Highs can there be? Satan lured Eve into joining his mad rebellion against the one true God by promising that she too could become a god. Evidence that this story in Genesis 3 is not myth but history is found everywhere.

Like Mormonism, Hinduism embraces and unites numerous pagan traditions, teaching that humans are gods who have always existed and

have "forgotten" who they really are. The purpose of Yoga is "self-realization"-to realize one's rightful godhood through religious practices and rituals (which, as we shall see, is the secret function of Mormon Temples). Scientology, which is a combination of Hinduism and psychology, is based upon a similar belief that we are uncreated gods called Thetans, who have forgotten our true identity. It offers a psychotherapeutic process while connected to an "Emeter" that allegedly enables individuals to peel off "engrams" picked up in prior lives and eventually return to the realization and experience of their true "Thetanhoo." The similarity between pagan religions and Mormonism cannot be explained away as coincidence, but is evidence of a common source of inspiration.

One of the most primitive forms of paganism is animism-the fear that even inanimate objects are inhabited by spirits and thus are alive. In keeping with much pagan mythology, Joseph Fielding Smith, who became the tenth President of the Mormon Church in 1970, taught that the earth is a living creature. The late Apostle Bruce R. McConkie affirmed this basically Hindu occult concept that attributes life and intelligence to the entire universe, including inanimate things:

... This earth was created first as a spirit, and it was thereafter clothed upon with tangible, physical element... [and] is passing through a plan of salvation.²⁰

Paganism, Mormonism, and the Fall of Man

Jesus called Satan "a liar and the father of it"²¹-i.e., the father of the lie. No greater lie could be conceived than that humans could become gods. Eve was deceived by the Serpent's seductive offer of godhood. Adam wasn't deceived, but he nevertheless joined the rebellion instigated by Eve's seducer because he didn't want to lose his wife.²² The Bible makes it clear that this sin of disobedience destroyed both Adam's and Eve's relationship to God, thereby bringing instant spiritual death and eventual physical death upon them and all of their descendants.²³ None of us can complain, however, because we have each rebelled against God in our own way, and we deserve the penalty: "The wages of sin is death."²⁴

In contrast to the consistent teaching of the Judeo-Christian Scriptures, pagan/occult traditions consider the seduction of Eve to be a blessing in disguise. This allegedly made it possible for Adam and Eve to have children and unlocked the door to godhood for them and their descendants. Here again in the interpretation of the fall of man we have another connection between paganism and Mormonism.²⁵ The similarities are too many and too close for coincidence. Sterling W. Sill, Assistant to the Council of the Twelve Apostles, expressed Mormonism's agreement with pagan/occult mythology when he wrote:

Adam fell, but he fell in the right direction... toward the goal... he fell upward ²⁶

It is astonishing how thoroughly Mormonism has embraced Satan's promise of godhood! In LDS doctrine the ancient lie that destroyed the human race has metamorphosed into the central truth. On the afternoon of June 8, 1873, preaching from the pulpit of the Mormon Tabernacle in Salt Lake City, President Brigham Young declared:

The devil told the truth... I do not blame Mother Eve.

I would not have had her miss eating the forbidden fruit for anything in the world....

They must pass through the same ordeals as the Gods, that they may know good from evil... ²⁷

The belief that Satan told the truth and that Adam and Eve did the right thing in following him instead of God comprises the very heart of Mormonism. This is only one of many ways that Mormon doctrine takes what the Bible says and turns it inside out. However, since Mormonism isn't based upon the Bible, hardly anyone notices the glaring contradictions. Embracing the lie is not an innocent mistake of theology hidden away in some obscure teaching. It is loudly trumpeted by the Mormon General Authorities again and again. Former President Joseph Fielding Smith stated it in these words:

The fall of man came as a blessing in disguise.... I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin....

We can hardly look upon anything resulting in such benefits as being a sin... ²⁸

It seems unbelievable that the highest authorities of the Mormon Church would not only praise Adam and Eve for disobeying God by eating the forbidden fruit, but would base Mormonism upon the "truth" with which the Devil seduced Eve! The Bible makes it crystal clear that Adam's sin brought banishment from the Garden and death upon the entire human race, necessitating the eventual death of Jesus Christ upon the cross in payment of sin's penalty. Yet no Mormon would be concerned about such obvious and serious contradictions between Mormonism and the Bible, because Mormon doctrine and practice is not based upon the Bible or even the Book of Mormon. It is based instead upon whatever the Prophet who happens to be alive at the time declares to be the "truth" that everyone must believe.

Having accepted the fall of man as necessary and beneficial, both

Mormonism and paganism honor the lie that seduced Eve and avidly pursue the "godhood" which the Serpent promised. The central purpose in occultism is to achieve mastery of various psychospiritual techniques (meditation, Yoga, formulas, rituals, mediumship, etc.) that lead to "realization" of the godhood that the Serpent promised. Mormonism has its own formula, but it is basically derived from the same ancient Luciferian pagan traditions. Again, as we just remarked a page earlier, the rituals and formulas for the deepest secrets of Mormonism are given their reason for existence by Lucifer himself at the start of the LDS Temple ritual... that we may be gods and goddesses.

The Mormon path to godhood involves secret rituals introduced by Joseph Smith that must be performed repeatedly in the Mormon Temple. This is the very heart of Mormonism; yet no one is allowed to know what it involves until he has committed himself blindly to it. In his interview in the film *The God Makers*, Dr. Harold Goodman, former Brigham Young University professor and then President of the Mormon Mission in England, declared:

As one of our great prophets and President of the Church has indicated, "As man is, God once was; and as God is, man may become."

So you can see why the Temple is so important to the LDS [man]: because if he is worthy to go into the Temple and there receive the sacred ordinances and covenants and keep them, he can eventually grow into becoming a god himself.

Mormonism, Mythology, and Evolution

No one explained better than early Apostle Orson Pratt Mormonism's teaching about the preexistence of humans as eternal, uncreated intelligences that have gone through an endless cosmic evolutionary process. The terms he used left no doubt concerning the intimate relationship between Mormon doctrine and pagan mythology's ancient occult traditions. Pratt's explanation is still foundational to the most basic Mormon beliefs. The Mormon variation on Hinduism's doctrines of karma and reincarnation involves the transmigration of uncreated intelligences that existed from eternity in the form of "particles of spirit" composed of the "same materials of which our spirits are composed...." Apostle Pratt explained:

A transmigration of the same particles of spirits from a lower to a higher organization is demonstrated... growing out of the earth in the shape of grass, herbs and trees.... these vegetables become food for celestial animals and these same particles... [move up to] form the spirits of animals.

Here then is apparently a transmigration of the same particles of spirit from an inferior to a superior organization....

Who shall set any bounds to this upward tendency of spirit... who shall say that it will not progress until it shall gain the very summit of perfection? ²⁹

There is a clear relationship between this Mormon doctrine of preexistence and the theory of evolution, which also has existed in various forms in paganism since the beginning of time. When modern science in the early nineteenth century began seriously to seek fossil evidence to substantiate the myth of evolution, it was one of the first indications that science was at last returning full circle to its ancient occult roots. The attempt to ascend the scale of cosmic evolution through one's own efforts by achieving higher states of consciousness and the dream of a quantum leap to godhood are as old as occultism itself. One of the foremost experts in occultism, Manly P. Hall, has said:

The occultists of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of becoming. They believed that grains of sand were in the process of becoming human....

The ancients... maintained that the universe was a great [living] organism not unlike the human body, and that every phase and function of the Universal Body had a correspondence in man....

Greek mystics believed that the spiritual nature of man descended into material existence from the Milky Way-the seed ground of souls-through one of the twelve gates of the great zodiacal band. ³⁰

The mythologies of almost every culture, along with the occult traditions preserved around the world by numerous secret societies, from Greece and Rome to Africa and the South Pacific, embellished the core of evolutionary doctrine with wondrous tales of a multiplicity of gods, all of whom had once been mere men and had earned their right to godhood. Here again, Mormonism faithfully follows this ancient tradition. Apostle Pratt wrote,

If we should take a million of worlds like this and number their particles, we should find that there are more gods than there are particles of matter in those worlds. The Gods who dwell in the heaven have been... exalted also, from fallen men to Celestial Gods to inhabit their Heaven forever

and ever.³¹

This has been the consistent teaching of Mormonism since Prophet Smith first publicly proclaimed it more than 150 years ago; and it is the very essence of Mormonism today. In 1974, former Mormon President Spencer W. Kimball declared:

In each of us is the potentiality to become a God-pure, holy, true, influential, powerful, independent of earthly forces.... We were in the beginning with God....

Man can transform himself.... He has in him the seeds of Godhood that can grow. He can lift himself by his very bootstraps.³²

4

UP TO GODHOOD

In Mormonism, contradictions and surprises abound. Transforming oneself into a god turns out to be rather more complicated than former President Kimball made it sound. Somehow the "seeds of godhood" that are supposed to be in every human by virtue of being a literal son or daughter of the god of this earth just don't "grow" without considerable time being spent in secret Mormon Temple rituals. And in spite of Kimball's statement that any man "can lift himself [into godhood] by his very bootstraps," the fine print says it can't be done alone, but only in partnership with a spouse to whom one has been married in the Temple "for eternity." This is discouraging for dedicated bachelors, though not nearly as much so as the declarations by Joseph Smith and Brigham Young that only polygamists could become gods.¹

Kimball has emphasized that no one becomes a god without a special Temple marriage for eternity, no matter how valiantly he pulls on his bootstraps. Says Kimball: "Only through celestial marriage can one find the strait way, the narrow path. Eternal life cannot be had in any other way. The Lord was very specific and very definite in the matter of marriage."² Of course, the "Lord" never said anything of the kind in either the Bible or the Book of Mormon; this was a "revelation" that Joseph Smith received from the Lord of Kolob, the "Heavenly Father" of Mormon preexistence. When asked about it, Jesus declared that marriage is only for earth, and not for heaven.³ Nevertheless, the Mormon is obligated to believe whatever Mormonism's Prophet, Seer, and Revelator living at the time says, no matter if it contradicts the Bible or even Joseph Smith. On camera, Dr. Harold Goodman, LDS Mission President in England at the time, said this about eternal marriage:

... With our intellect and with our discipline... we can continually grow and develop and become a god if we have received in the house of the Lord the sacred ordinances as man and wife.

This [achieving godhood] has to be done by companions. It is not an individual pursuit.

The Strange Fruits of Eternal Marriage

Strangely enough, it is the doctrine of eternal marriage itself that is causing so many divorces among Mormons. Achieving the coveted godhood is the consuming goal for every Latter-day Saint. Since this can't be accomplished alone, but only with a marriage partner, any zealous Mormon whose spouse's interest in becoming a god or goddess wanes must get divorced so that another "eternal marriage" can be performed in the Temple with someone who is willing to do whatever is necessary to reach this goal. Jolene described the heartbreaking tragedy of her divorce:

He was raised a Christian and I was raised a Mormon. We had a beautiful relationship and two small children; but it always came back to Mormonism, and the fact that I had to convert him....

After two-and-one-half years of trying very hard, it was clear that I would never be able to persuade him.

I loved my husband Greg very much... but I couldn't give up my goal of Temple marriage. I went through a very emotional time of inner turmoil.

Greg and I both cried and cried during those months of struggle... but the lure of a Temple marriage and the godhood it promised helped me block out my love for him.

My family was happy with my decision. They were very strong Mormons and convinced me that my love for the Church could overpower my love for my husband.

I went to my bishop and he advised me that it would be best to get a divorce....

Greg considered the ambition to become a god both an impossible, ridiculous dream and an affront to the one true God. As much as he loved Jolene, there was no way he could pretend to believe that anything as obviously pagan as Mormonism was really Christian, much less join Jolene's absurd grasping after godhood. The destruction of his family, in spite of the love they had for each other, seemed like a nightmare. As Greg relates:

Jolene came to me and said she wanted a divorce. She said that either I drove her to her mother's or she would walk, but she was leaving.

So I took my wife, seven months pregnant at the time, and my little boy, and drove them to her parents' home. It was almost more than I could do to leave them there.

As I drove away, weeping convulsively, and praying to God that somehow in His mercy he would bring us back together again, I struggled to comprehend the incredible contradiction.

Here was a Church that boasts of the family togetherness it stands for... and yet it was this Church that had destroyed our marriage!

Born in Germany, where she was raised in a Christian home, when Erica moved to Utah, she thought the Mormons were Christians. That was what they claimed to be. It was too late to escape tragedy when she discovered the truth. Erica is a beautiful and talented singer. The Mormon Church, whenever possible, keeps its members so busy that they have no time to think for themselves. At first Erica felt like a celebrity, singing all over Utah, sometimes with some of the Osmond family:

I met and fell in love with a wonderful Mormon man, convinced he was a Christian. I didn't know Mormon beliefs... but my new Mormon friends accepted me and literally loved me into their Church.

After we were married and I was in the Church, I began to realize that Mormonism was entirely different from Christianity.

They have a different God, a different Jesus... in fact, almost every Mormon belief is very different from what the Bible teaches. I was shocked!

We did have a wonderful marriage. In fact, everyone thought we had the perfect marriage. My husband and I were very compatible. We had the same interests and we had a wonderful life together.

Wanting to be obedient and respect his religious beliefs, I continued to go with him to the Mormon Church, even though I felt an uneasiness there and an emptiness.

I even went to the Temple with my husband to prepare for our sealing for eternity. That was too much. I couldn't believe what went on in there. I hadn't thought that Christians would do such things. I was so horrified that I told my husband I would never go back in there again.

As I began to understand things better, I realized that I was standing in the way of his becoming a god. This made me

feel so sorry for him that I could hardly bear it.

Finally he asked me, "Why don't you leave the Mormon Church?"

"Do you really mean it?" I replied, surprised he would even suggest it.

"Yes, I wish you would!" he insisted.

So I had my name removed from the Church roles.

As soon as I did that, he divorced me so he could pursue his goal of godhood.

Horror Stories-Unbelievable But True

In the film *The God Makers*, Brian Grant, LDS Publications Director for Great Britain, assures us that a Mormon Bishop would never counsel couples to divorce except in extreme cases. Critics of the film have pointed out that many Mormons have nonmember spouses and their marriages seem to be happy. That is true. However, as soon as the nonmember spouse becomes a Christian, the relationship is almost always doomed, in spite of the fact that Mormons claim to be Christians. The evidence for this seeming paradox is overwhelming.

Many of those who have experienced the breakup of their families because of the doctrine of eternal marriage are still afraid to have us use their real names. There is "Scott," whose unforgivable mistake was to become a born-again Christian. Although he had never become a Mormon, the marriage had gone well. With no conviction of his own, Scott had allowed his wife to raise their son in the LDS Church. After becoming a Christian, Scott tried to share with his wife and son the joy and wonder of knowing Jesus Christ personally as Savior and Lord, and the good news that they could receive eternal life as a free gift of God's grace. There had been no problem while Scott was an agnostic; but when he became a Christian, his Mormon wife began to talk of divorce. One sad night he came home to an empty house. His wife, son, and furniture had all disappeared, with the help of zealous Church leaders. It took several years of prayer, frustration, and mounting legal fees to find his son in Utah.

"Steven" also came home one day to an empty house. His Mormon wife and two children had vanished with the help of Church members. That was over 20 years ago. He hasn't seen them since. All he has left is one faded picture of his little son, who would now be 28.

"Bill's" wife became a Mormon after they had been happily married for years and had several children. When he wouldn't convert to Mormonism, the local LDS leaders assisted "Diane" in divorcing and relocating in Utah, where she was quickly married to a "righteous" LDS widower. When attempts by both the husband and Diane's family were made to see the missing children, the LDS family disappeared to Alaska.

"Chuck" was a typical Mormon with a gang of children and a busy wife. The whole family was enthusiastic and active in the Mormon Church. Then he discovered that there was a group of Christian men where he worked, who met weekly for Bible study. Joining in, he soon discovered that the Bible disagreed with almost everything the Mormon Church had told him was true Christianity. One day Chuck opened his heart and received as his personal Lord and Savior the Jesus of the Bible, who was definitely not the Jesus of Mormonism. Everyone noticed the change after Chuck was born again. The Bishop overseeing his local chapel demanded that Chuck sign an agreement not to listen to Christian radio programs, not to attend the Bible study or meet with Christians, and not to read his Bible outside Mormon gatherings. When Chuck refused, the local Mormon Elders came one day when he was at work and emptied the house of everything, taking furniture along with his wife and children. Of course, she divorced him in order to remarry a worthy Mormon working his way to godhood. In the beginning of the film, the actor standing in for him expresses Chuck's thoughts:

I think the worst thing for me has been the way they turned my own beautiful children against me....

You know, the brainwashing techniques of this organization are incredibly effective!

It Sounds Like Science Fiction

It was hundreds of tragic stories like these, coming by letter and phone from all over the world, that motivated Ed Decker and Dick Baer to consult a leading Los Angeles law firm about filing a class-action suit on behalf of the victims. Having suffered through similar experiences themselves, Ed and Dick had some understanding of the heartache involved. Ed tells the lawyers:

There is no doubt that my motivation in all of this stems partly back from my own personal experience.

I look back on my own life, seeing a Bishop counsel me to divorce my wife, being separated from my five children, whom I raised in the Mormon Church, and spending all these years just trying to reestablish those relationships....

Dick and Ed didn't know the law, but were confident that somewhere within the American legal system there had to be a remedy for those who had suffered so much. It was extremely difficult, however, for them to get the attorneys to believe what was happening, notwithstanding the mountains of evidence. The lawyers found it too much to believe that intelligent, educated people in the space-age 1980's could really be serious about attaining godhood.

"Gods and goddesses... it sounds like Von Daniken [Chariots of the Gods] or science fiction," remarked the younger attorney with an uncomfortable laugh. From the twinkle in his eyes and the tone of his voice, it was apparent that he was having difficulty taking these two ex-Mormons seriously. After giving it further thought, he added with a resigned sigh, "Gods and goddesses just won't fly in the jury room, gentlemen. Juries feel a responsibility to be skeptical. You need to feed them information that has a taste of truth to it. And what you're telling us... I really don't think they're going to swallow it, do you?"

Ed and Dick were in for a long day. As difficult as it was to get the attorneys to take the Mormon goal of godhood seriously, it was no easier to convince them that brainwashing was involved. The Mormon Church has not only brainwashed its own members, but almost everyone else into viewing the Church as just another middle-class fundamentalist Christian denomination. Yet in actuality Mormons never refer to themselves as Christians but take pride in using the term "Saints," believing themselves to be far superior in enlightenment, truth, and knowledge to those Christians lost in deep apostasy.

Joseph Smith, Foundation of the Mormon Church

It's not too hard to understand that Mormons would be willing to surrender their minds to Church leaders in exchange for the coveted prize of godhood. This is why the Mormon dare not flinch in his loyalty to the Mormon Church, its founder Joseph Smith, and his successors who now control it.

Jesus never offered godhood to anyone. Instead, He called His disciples to deny self and take up the cross to follow Him.⁴ No wonder Joseph Smith is more popular among Mormons than Jesus Christ Himself.

Many former Mormons tell how strange it now seems that for years they never noticed that the testimonials in the regular "Testimony Meetings" are always about the Mormon Church and Joseph Smith; almost never is there even a mention of Jesus Christ, except as part of the name of their Church. As it is with every ordinary Mormon, so it is with famous Mormons, such as the Osmonds. Their published "testimonial" is

not about Jesus Christ, but is all about their Church. And that Church is founded entirely upon Joseph Smith's claim that he is the Prophet through whom god-men chose to "restore" true Christianity to planet Earth. Mormonism rests upon the "revelations" which Smith allegedly received from visiting humanoid space travelers from "Kolob."

In spite of the name of Jesus Christ being on the Church letterhead, it is to Joseph Smith that the Mormons look for their redemption. He, not Jesus, holds the key to the eternal destiny of every person now upon earth. Former Mormon President Joseph Fielding Smith made that clear when he wrote:

[There is] no salvation without accepting Joseph Smith. If Joseph Smith was verily a prophet, and if he told the truth when he said that he stood in the presence of angels sent from the Lord, and obtained the keys of authority, and the commandment to organize the Church of Jesus Christ once again upon the earth, then this knowledge is of the most vital importance to the entire world.

No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the kingdom of God.⁵

It is therefore not surprising that the Mormons' praise and testimony centers upon Joseph Smith and the Church he founded. Not only are Mormons taught that without Joseph Smith's approval no one can enter heaven, but also that Joseph Smith will be in charge on this earth once again "dictating plans and calling forth his brethren..."⁶

In the Melchizedek Priesthood manual for 1984, titled Come Unto Christ (see pages 126-32), it was really Joseph who the members were to come unto:

If we get our salvation, we shall have to pass by him [Joseph Smith]; if we enter our glory, it will be through the authority that he has received. We cannot get around him.

Joseph Fielding Smith was only affirming what Brigham Young, second President of the Mormon Church and Joseph Smith's successor, had earlier declared:

... No man or woman in this dispensation will ever enter into the Celestial Kingdom of God without the consent of Joseph Smith.

From the day that the priesthood was taken from the earth

to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith as a passport to their entrance into the mansion above where God and Christ are-I with you and you with me.

I cannot go there without his consent. He holds the keys to rule in the spirit world and He rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh.⁷

The Christian praises God and testifies to his faith in Jesus Christ, but the Mormon praises Joseph Smith, who sits among the gods, his sacrificial blood to "plead our cause" above. This is the message of several popular Mormon hymns, which offer the glory and honor to Joseph Smith that the Bible says belongs only to God. One of the favorites includes the following lines:

Praise to the man who communed with Jehovah! Honored and blest be his ever great name! Great is his glory and endless his priesthood. Earth must atone for the blood of that man. Hail to the Prophet, ascended to heaven! Mingling with Gods, he can plan for his brethren; Death cannot conquer the hero again.... Long shall his blood which was shed by assassins Plead unto heaven while the earth lauds his fame."⁸

In the same hymnal, in the hymn "Joseph the Seer" he is given the status of savior:

He pleads their cause in the courts above... He died, he died for those he loved... He reigns, he reigns in the realms above... Unchanged in death with a Saviour's love, he pleads their cause in the courts above... The Saints, the Saints, his only pride, for them he lived, for them he died.

The Living Oracles

Next to the Temple in Salt Lake City is the fabulous Tabernacle, home of the world-renowned Mormon Tabernacle Choir. Twice each year, from all over the world, Mormons stream in through the gates of Temple Square and hurry to their seats inside their beloved Tabernacle for the crowded, exciting sessions of another General Conference. With eager anticipation they look forward to hearing something new and inspiring about the kingdom, something they may be able to share in reverent awe as firsthand witnesses. For it is here that the top echelon of the Mormon hierarchy, known as the General Authorities, regularly deliver revelations from their "God" to his "chosen people." President

Harold B.Lee confirmed the eternal significance of the LDS General Conference when he declared during the general session on April 8, 1973:

If you want to know what the Lord has for this people at the present time, I would admonish you to get and read the discourses that have been delivered at this conference; for what these Brethren have spoken by the power of the Holy Ghost is the Mind of the Lord, the Will of the Lord, the Voice of the Lord, and the Power of God unto Salvation.⁹

President Joseph Fielding Smith made it clear that "at every General Conference of the Church" the speakers are giving forth Scripture that is equal to anything in the Book of Mormon or the Bible. "It is just as much Scripture as anything you will find in any of... the standard works of the Church."¹⁰ These men at the top of the Mormon Church are not ordinary religious leaders exhorting and teaching from the Mormon scriptures. They are the Living Oracles of Mormonism, the First Presidency and the Apostles of God, affectionately referred to by the masses as The Brethren. The eternal destiny of every listener depends upon absolute obedience to what these men proclaim. Of course, the people "may accept or reject what the Lord offers to them." However, "Acceptance brings salvation; rejection brings damnation."¹¹ President Heber C.Kimball made it crystal clear that the obedience required is blind and unreasoning, when he said in an address to the Priesthood:

... Learn to do as you are told, both old and young; learn to do as you are told for the future....

If you are told by your leader to do a thing, do it. None of your business whether it is right or wrong.¹²

Speaking before the student body of Brigham Young University at a BYU devotional held at the Marriott Center assembly hall on February 26, 1980, and broadcast live on station KBYU-FM, President Ezra Taft Benson, who briefly succeeded President Spencer W.Kimball as Prophet of the Church, made it clear again that the "Living Oracles" wield absolute authority over every faithful Mormon: "Keep your eye on the President of the Church. If he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it." Titled "Follow the Prophet," his address with its 14 points emphasized that the utterances of the President of the Church, who is Prophet, Seer, and Revelator, take precedence over all else, including the Bible and Book of Mormon and whatever past Prophets, even Joseph Smith, may have said. As evidence that this has long been the official position of the Mormon Church, Benson said:

Brigham Young took the stand and took the Bible, the Book of Mormon and the Doctrine and Covenants and laid them

down. Brother Brigham said:

"When compared with the Living Oracles, those books are nothing, to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation.

"I would rather have the Living Oracles than all the writing in these books."

Brother Joseph said to the congregation, "Brother Brigham has told you the word of the Lord, and he has told you the truth."¹³

Christians consider the Bible to be the final authority in everything. Even among Christian groups that believe in prophecy for today, it is recognized that God does not contradict Himself, so anything that purports to be a "revelation" from God must be in harmony with what genuine prophets in the past have said under inspiration of the Holy Spirit in the Bible. Concerning those who claim to be speaking for God, the great Hebrew prophet Isaiah gave this warning:

To the law and to the testimony: if they speak not according to this word, it is because there is not light in them.¹⁴

The Mormons, however, are unwilling to apply this standard test to their Prophets. The Mormon "God" is free to contradict himself; and the Latterday Saints have been brainwashed to accept this as quite normal. For example, at a Brigham Young University fireside meeting on May 5, 1974, when Elder S.Dilworth Young, an LDS General Authority (one of the Living Oracles), was asked to define modern revelation, he responded:

Modern Revelation is what President Joseph Smith said, unless President Spencer W.Kimball says differently.¹⁵

Joseph Smith and his successors have stacked the deck so that not even the Bible can call them into question. Mormons are taught to parrot the LDS Eighth Article: "We believe the Bible to be the Word of God as far as it is translated correctly." How does one know where it is not "translated correctly"? By very definition, that is wherever the Bible conflicts with Mormon doctrine (which is almost everywhere), in which case the latter is followed. This places Mormons at the complete mercy of The Brethren who rule them. It is not to the written Scriptures that these men point for authority, but to themselves as the sole representatives and spokesmen for their God. They are the God-speakers, whose utterances must be accepted as the latest words of God Himself, even though contradictory to what "God" supposedly said yesterday. President Wilford

Woodruff explained that "the Bible, the Book of Mormon and Doctrine and Covenants... would scarcely be sufficient to guide us for 24 hours.... We are to be guided by the Living Oracles."¹⁶ During the April 1961 General Conference, President Marion G. Romney declared:

This Church is the literal Kingdom of God in the earth. We did not come to argue, to jockey for position, to compromise differences and establish policies.

We came here to hear and learn the Word of God as he has and does now reveal it through his appointed servants, and to take it back and teach it to our people.¹⁷

If you look at this in context, to the member there is nothing to test Mormonism against except itself. And any questioning is considered a sign of weakness, a lack of testimony that will quickly separate the inquirer from the fellowship of those who hold the keys to truth and heaven. None but the most desperate are willing to take the chance.

Joseph the Greatest

Here again, in the absolute authority which the "Living Oracles" wield, Mormonism betrays yet another connection with paganism. Although the God of the Judeo-Christian Bible has always spoken through chosen prophets, the moral responsibility of every individual is always kept intact. A prophet is to be obeyed if and only if his message 1) fits into and agrees with what proven prophets of God have previously said, and 2) does not contradict God's witness in the individual conscience. In paganism/occultism, however, the "revelations" of the spirit medium, fortune-teller, medicine man, witch doctor, shaman, Living Master, or guru are independent of and thus may contradict both conscience and other prophets.

One of the marks of pagan cults is the fear and bondage which absolute authority and contradictory revelation breed. The spiritist is elated or in deep depression, depending upon what the "spirits" have most recently uttered through the medium; the believer in astrology is at the mercy of the stars and planets and those who interpret them; millions of secretaries, businesspeople, scientists, teachers, and politicians base life's decisions upon which way the tarot cards or yarrow sticks in I Ching have just fallen. In like manner, the faithful Mormon must blindly follow the latest dictates of The Brethren.

In keeping with thousands of years of pagan tradition, Joseph Smith established himself as the sole authority over all those who were willing to let him interpret "truth and the will of God" for them. Mormons obtain a "testimony," not that Jesus Christ is their personal Savior and Lord, but

that Joseph Smith was a true Prophet of God and that the Mormon Church is the only true Church upon the earth. This Mormon "testimony" is not based upon reason, conscience, or agreement with the Bible, but upon a subjective feeling called the "burning in the bosom." When anyone accepts this feeling as the evidence of authenticity, he automatically thereafter accepts whatever Joseph Smith or his successors said or say.¹⁸ On this basis, Joseph Smith was able to convince his faithful followers that he was even greater than Jesus Christ. He said:

I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. A large majority of the whole have stood by me.

Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I!

The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet.¹⁹

It is upon this astonishing boast that Mormonism was founded and either stands or falls today. Every faithful Mormon must believe that the work which Jesus established failed and had to be "restored" in the last days through Joseph Smith, whose work will not fail. Joseph, not Jesus, holds the "keys" to the "last dispensation." It is this Church, founded by Joseph Smith, that will continue in the fullness of the exclusive authority he possessed until the millennial reign of Christ. The Church of Jesus Christ of Latter-day Saints will allegedly be the mechanism through which Christ, in apparent partnership with Joseph Smith, will govern the world during His 1000-year reign. The LDS people must believe that Mormonism is the kingdom of God, and that it is through the administration of this kingdom "restored" under the authority of Joseph Smith that every righteous Mormon who attains perfection will be exalted to godhood.

The Mormon Path to Godhood

As it was with Jolene and Janet when they were still part of the Church of Jesus Christ of Latter-day Saints, so today the fond hope and ambition of every "righteous" Mormon is to become a god or goddess ruling over a new planet Earth. On each of these new earths there will be another Adam and Eve, another Lucifer and Jesus (who are spirit brothers), another fall, another redemption, another round in this process of god-making that has been going on from eternity past and will never end. Mormonism is but one more variation of an ancient pagan theme, another mythology faithfully echoing thousands of years of occult tradition that has preserved this ancient myth since it was first recited to

Eve.

Within pagan traditions down through the centuries, many secret rites have been developed as the means of achieving godhood. So it is in Mormonism. For Latter-day Saints to realize this fantastic goal, there are a great many complex rules and secret rituals that are faithful to the core of pagan traditions. Among the most important are secret ceremonies in the Mormon Temples. These will be described in detail later.

The Mormon path to godhood is administered by the First Presidency and Apostles of God-The Brethren-who sit at the top of an elaborate Mormon hierarchy of power and wealth. No Mormon can become a god without complete and unquestioning submission to these leaders. This has been proclaimed again and again, such as when President Brigham Young leaned over the pulpit not long after the Tabernacle had been completed, and boasted:

I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the Celestial Kingdom as I know the road to my office....

I have never preached a sermon and sent it out to the children of men that they may not call Scripture....

The people have the oracles of God continually.²⁰

The Ward teachers' (now called home teachers) lesson for June 1945 dealt with the subject "Sustaining the General Authorities of the Church." It explained that while no one is forced to obey the authorities, to disobey brings damnation. This lesson, which was taught in Mormon homes around the world by the home teachers, declared:

Any Latter-day Saint who denounces or opposes, whether actively or otherwise, any plan or doctrine advocated by the "prophets, seers and revelators" of the Church is cultivating the spirit of apostasy. One cannot speak evil of the Lord's anointed and retain the Holy Spirit in his heart.

It should be remembered that Lucifer has a very cunning way of convincing unsuspecting souls that the General Authorities of the Church are as likely to be wrong as they are right.... He wins a great victory when he can get members of the Church to speak against their leaders and to do their own thinking. What cunning!

When our leaders speak, the thinking has been done. When they propose a plan, it is God's plan. When they point the way, there is no other which is safe. When they give

direction, it should mark the end of controversy.

God works in no other way. To think otherwise, without immediate repentance, may cost one his faith, may destroy his testimony, and leave him a stranger to the kingdom of God.²¹

There are many gurus who, like the Mormon leaders, demand total submission and blind obedience from their followers, and offer godhood in exchange. In Mormonism it is The Brethren who occupy this position, holding absolute control over the lives of the faithful. They are accountable to no one but themselves, and everyone else is accountable to them. No one among the nearly ten million Mormons who hopes to become a god dares question the authority of The Brethren... for they are The God Makers.

THE MORMON DILEMMA

At the cost of about 12 million dollars (small change for a Church with annual income of about \$6 billion and \$30 billion in assets),¹ the Mormon Church ran a series of advertisements in the Reader's Digest that presented a picture of Mormons as almost angelic in perfection. The portrayal of "have-it-all-together" families comprising a uniformly happy, godly, and triumphant membership living ideal lives was more than misleading. The hidden truth about Mormons and what Mormonism really represents is a far cry from what one sees in magazine ads and television commercials or at the Visitor's Center at Salt Lake City's Temple Square.

Jerald and Sandra Tanner are former Mormons who have established an international reputation for their research into early Mormon writings. Based in Salt Lake City, for more than 30 years they have been searching out, reproducing, and publishing historic documents that Mormon leaders have hidden in a desperate effort to suppress the truth about Mormonism's past. The Tanners' work has demonstrated beyond any reasonable doubt that an astonishing number of extremely embarrassing skeletons are buried in the closet of Mormon history. Jerald and Sandra have been largely responsible for bringing international attention to the fact that the Mormon Church has deliberately hidden the diaries of its early Church leaders and has engaged in an elaborate cover-up of its history that has even included the extensive alteration of its early publications. Sandra Tanner declares:

Mormon leaders are deliberately keeping from Church members the true history of their religion, because they know that the members would have a hard time believing that it is from God if they saw how it really was all put together.

It's obvious that God's hand couldn't be in it, because the leaders have had to go back and rework, rewrite, cover up, change, delete, and add all the way through on all their books. Everything has been reworked.

They suppress their diaries, because these things show the confusion and the man-made nature of the theology and the

religion.

I believe that some of the strongest "anti-Mormon" literature, if you want to call it that, is some of the early publications of the Church.

If the average Mormon were able to look at these things, it would destroy his "testimony."

We will explore the murky depths of Mormonism's past in due time. First of all, however, there are many skeletons in the closet of the present that need to be brought out into the open in the interest of a truth ful evaluation of this explosively growing organization that wields an influence far out of proportion to its size.

'All Is Well! All Is Well!'

These words from the popular Mormon hymn "Come, Come Ye Saints" represent an attitude that is created and nourished in Mormons by what can only be described as a brainwashing process par excellence. It is essential not only to live a "righteous" life to achieve godhood, but equally necessary to keep a positive attitude in representing Mormonism to outsiders. At all cost, non-Mormons must see Latter-day Saints for what Joseph Smith said they are: members of the only true Church on earth, who live holy and pure lives that cause them to stand out in an otherwise-corrupt world. Blemishes must be covered over and truth must be suppressed in the interest of spreading the "restored gospel." When one is convinced that he is really a god-in-embryo, denial of human weaknesses becomes an unconscious habit. It is extremely difficult for a person who is building his future godhood upon his own worthiness to admit that he is a lost sinner, no matter how obvious that is to other people.

Something radical and hard-to-describe takes place in one's self-image when he believes he is destined to become a god and rule over an entire universe that he will someday manufacture out of an apparently inexhaustible storehouse of self-existent matter and intelligence. It is no less transforming to the Mormon woman to believe that she may eventually become one of the many goddess wives of a new "god." In this exalted motherhood she will be privileged to bear millions and perhaps billions of her god-husband's "spirit babies," who will eventually gain bodies to people the new earths that he will busy himself planning and forming. Whether in a male or a female body, just to believe that one has always existed as an eternally progressing uncreated intelligence brings an awesome sense of one's own proud heritage and infinite potential.

A large percentage of Mormons have been lifetime members. Many

come from families with four and five generations of Mormon tradition behind them. To the LDS, their proud Mormon heritage is as much a way of life as it is a religion. As the very foundation of everything they think and do, as well as the only permanent reality in a changing world, their Mormon faith molds their character, determines their social outlook and attitudes, gives them their prejudices, and to a remarkable extent insulates them from the influence of the world around them. Truth is synonymous with the teachings of The Brethren guiding the Church; error is all else. There is an ironclad understanding that no science or knowledge of any kind exists that could call into question the dogmas of the only true Church. Its President is the very oracle of God; when he speaks, God has spoken. Work and play, family activities, and life itself all center in and revolve around the Church. Even those who have become inactive, called "Jack Mormons," are still bound to Mormonism as though it were bred into their very blood.

The twelfth child in a family of six boys and six girls, Gwen Meyer is an example of how deep and influential Mormon roots can be. Her mother was the fifteenth child of a woman in a polygamous marriage. Her grandfather was one of the original pioneers that came to Utah. His wife, who was 30 years younger than he and a convert from Wales, followed in one of the handcart companies. As one of the many former Mormons interviewed for the film, Gwen began on-camera by reminiscing about her youth:

When I was a child, we lived in a town that was nearly all Mormons. I can only think of two families that weren't LDS.

I really felt that people who didn't belong to the Mormon Church were a completely different species... like we would think today of somebody from another planet.

I was very shy and afraid to be around these people.

To the "Gentiles," as the Mormons call the outside world, LDS people proudly and carefully project an image of wholesomeness, industry, and happiness that most people automatically associate with Mormons. There is a built-in feeling of superiority that comes with the name "Latter-day Saint," a subtle arrogance deserving of gods-in-embryo, an urgency to excel in order to gain "exaltation" and prove to the world around them who they really are. For they are the people, the only true Christians, the salt of the earth; and they grow up feeling responsible to do their Mormon heritage proud. In spite of the assurance in that favorite Mormon hymn, however, all is not well in Zion.

A Corrupting Seduction

The proud ambition to be a god turned one of the most beautiful and powerful angels in God's heaven into Satan. It is not surprising, then, that those whom the Serpent seduces by this same selfish dream are corrupted and eventually destroyed by it. Grasping after godhood breeds pride and arrogance, and warps one's thinking in a multitude of subtle ways. Though it sounds godly, the ambition to become a god is merely a "Saintly" expression of the same basic human selfishness that lies at the root of all evil. The devastating effects of this corruption of the will are at work just beneath the seemingly unblemished complexion of the face that Mormonism turns to the outside world. Mormonism's religious self-centeredness produces the same sins that plague secular society.

In 1980 the State of Utah, which is about 70 percent Mormon, ranked thirteenth in child abuse among the 50 states² The Church wields such wide political control and has so often engaged in cover-ups to maintain its shining image that there is reason to suspect many other cases of child abuse that have never become part of the statistics.

"It is contrary to the teachings of the Church to artificially curtail or prevent the birth of children."³ Beyond this official Mormon statement on birth control, LDS couples are encouraged to produce as many children as possible for reasons already explained. Utah's family size is twice the national average⁴ Certainly the pressure to marry young and have large families to provide bodies for the many spirits out there in the premortal state waiting to come to this earth could cause tensions in growing families that would contribute to child abuse and many other conflicts.

The June and July 1983 Utah Holiday magazine carried a two-part series titled "Sexual Politics." Dealing in depth with the frightful crime of sexual child abuse, the authors contended that the involvement of LDS Church officials was often counterproductive to justice. The Church continually sought to protect the male offender if he was a Mormon in good standing.

Sometimes a cover-up is impossible, but even then justice is perverted. For example, Mormon radio host Lloyd Pond, a highly visible spokesperson for the Mormon Church who decried the decay of family values and the evils of sexual abuse on his nationally syndicated radio show, pled guilty to molesting a 14-year-old girl and resigned on November 22, 1996.

The terrible details are compounded by the fact that Pond walked out of the court after two counts of first-degree forcible sodomy were amended to one count of second-degree forcible sexual abuse. He was given adult probation and parole and then released on his own recognizance. Attorneys explained his behavior as a form of midlife crisis. Once again, an LDS "Elder" walked away from sexual child abuse in Utah.

Less Than Candid

Elder Price, a retired Air Force colonel serving with his wife as a missionary guide to the Hawaii Temple, was less than candid in explaining the goals of Mormonism to our film crew: "We believe that we are here to work out our salvation," he told us, "to learn, to grow, to develop the talents that God has given us. And if we are faithful and diligent in doing these things, then we will receive the appropriate reward."

When asked to explain the "appropriate reward" for ultimate achievement in the Mormon Church, he still was evasive: "The Bible tells us that we are to become perfect, even as the Father in heaven is perfect. That's what we're working toward-to become more Christlike in everything that we do."

The Bible doesn't tell us to become perfect, but to be perfect, which would indicate that whatever this "perfection" is, it can be had immediately and is not something that is eventually attained in a future state. Jesus and His apostles made it clear that the Christian's Christlikeness comes not from developing a potential perfection inherent within himself but from having received Jesus Christ as Savior and Lord into this heart and then allowing Christ to take charge in every area of his life.

When God tells us to be perfect, He isn't demanding that we become God, which is impossible. A perfect man isn't a god any more than a perfect plant or a perfect animal would be. "Perfection" in man is simply being what God expects of us as humans. This is described in the Bible as a "perfect heart"-that attitude which sincerely wants to be all that God wants us to be, and accepts by God's grace the life of Christ and power of the Holy Spirit to accomplish in us what we cannot do ourselves. The Christian life is not a struggle for self-improvement, but the denial of self and a surrender to Jesus Christ that allows Him to live His life in and through us.

For most Mormons, the constant battle to become worthy of godhood is an eternal and hopeless struggle that they never seriously intend to pursue. Knowing that as a consequence they will have to settle for second-class citizenship in heaven, about 70 percent of Mormons have never qualified to enter the Temple to begin the secret rituals that are prerequisite to becoming gods. This is a startling fact that outsiders would never suspect from the less-than-candid image which the Mormon Church presents to the outside world.

An outsider cannot begin to comprehend the depth of despair that Mormons often go through, knowing that their best is always less than perfection. For those few Mormons who do feel worthy to become gods

(and that number makes up a strange minority), a great difficulty comes in knowing that an imperfect wife or husband will not be there in celestial exaltation with them. That fact creates an alienation that pulls the "good one" out of the path of perfection unless he or she divorces the spouse and marries another worthy Mormon to join the quest for godhood.

The Disappointments of Do-It-Yourself Godhood

While the promise that a person can become a god is extremely inspiring to some people at first, the gradual realization that godhood must somehow be earned becomes understandably discouraging. The Bible offers eternal life to everyone who is willing to admit he can't earn it, and accepts it as a free gift of God's grace made possible because Christ paid the full price for our sins through His death upon the cross in our place. In contrast, Mormonism teaches that eternal life is exaltation to godhood and must be earned by the good works of those who thereby prove they are worthy. As Dr. Harold Goodman told us:

The goal of every Latter-day Saint is to be married as a family unit in the house of the Lord and there receive these sacred blessings that will allow us eventually, if we're worthy, to dwell and be in the presence of our heavenly Father.

A person has to be worthy; he has to receive a satisfactory interview from his Bishop and from his Stake President.

That is the only way that we can be with Him [our heavenly Father] to rule and reign with Him. Otherwise, we could not be in His presence.

For the average Mormon, the strain of keeping several thousand commandments in order to prove his worthiness of exaltation to godhood becomes a burden too great to bear. For example, only 50 percent of the approximately ten million Mormons are considered active members by Church standards. According to Church statistics, only half of those who are active have ever been through the LDS Temple ritual,⁵ the most important step in the Mormon plan of "exaltation." Moreover, of those who have made it to that plateau of worthiness, only about half remain worthy enough to continue their secret Temple rituals for the dead that are an essential part of Joseph Smith's Mormon gospel. Even more revealing is the fact that only an inner core of this worthy few actually continue more than briefly to participate in the Temple work that is so necessary for their own righteousness and final exaltation into godhood⁶

These are more than mere statistics. They reflect the heartache and

frustration of real people who are trapped by loyalty to a "Prophet" whose "restored" gospel eventually proves to be anything but the good news it is supposed to be. A hopeless dilemma confronts the more than 90 percent of Mormons who finally admit-but usually only to themselves in rare moments of honesty regarding their religion-that it is beyond their ability to reach the prescribed level of perfection through righteous obedience to the many laws and ordinances that distinguish Mormonism from Christianity. Afraid to abandon Prophet Smith and the Church he founded, because his endorsement is essential for entrance into heaven, the Mormon finds himself at the same time unable to prove himself worthy of what Mormonism offers. Thus the Mormon dilemma: Outside the Church is no salvation,⁷ yet inside the Church there is no hope either, for no one who is honest with himself could ever pretend to meet its impossible standards of personal righteousness.

It is therefore not surprising that Mormonism, in spite of the bright smiles and happy image projected in magazine ads and TV commercials, creates a growing feeling of guilt and frustration that festers just beneath that manicured facade. There are sad and seemingly surprising statistics that dredge up hidden reality and expose it to the light. For example, suicide is the third-highest cause of death in Utah, and teen suicide is consistently above the national average. Wife-beating and child abuse are serious problems. A major portion of clinical psychiatry is devoted to the LDS woman. Half of all Utah births are by teenage mothers; seven out of ten of these births are conceived out of wedlock, and abortion is a serious problem. Recently, in a conversation with a young girl who had just graduated from high school in a small Utah town, we learned that one-third of the girls in her graduating class had been pregnant and unmarried. Salt Lake City has twice as many reported rapes as other cities its size across America.⁸

Mormon Women

In Hinduism, the woman has the opportunity to build up enough good karma to be reincarnated as a man and after that to reach godhood. In Mormonism, however, the woman doesn't have that opportunity. She can never become a god, only a goddess, eternally bearing children as one of many wives to a god-husband. That may be why so many young Mormon women opt for childbearing as their career here and now. A 1978 survey showed that only 30 percent of the women entering Brigham Young University finished, whereas 80 percent of the men completed their four years. After marriage, however, they soon find it necessary to get a job in spite of their growing families and the fact that in Utah during the 1980s the working woman was paid 53.5 cents for every dollar a man earns for the same job.⁹ Utah still has a high incidence of scams and bankruptcies, and one of the lowest per capita incomes of any of the 50 states. So although the Church clearly and emphatically teaches that

the Mormon woman's place is in the home, out of apparent necessity more than 50 percent of the women in Utah work outside the home, which is above the national average.¹⁰

The pressure from the Church and Mormon doctrine upon the LDS woman is staggering. Until the recent changes in the LDS Temple ritual, each Mormon woman was required to swear an oath of total obedience to her husband in the Temple. She must be perfect. Each wife who has been through the Temple has a secret name that only her husband and she know. He uses this to call her out of the grave on the day of resurrection; and there seems to be no remedy for her if he purposely or forgetfully fails to do so.

Ed Decker was once a guest on a popular radio talk show in a major city. The phone lines were so jammed with calls from intrigued listeners that the host kept him on for another hour. That ran until a program featuring a busy psychiatrist in that city was to come on the air. He was so interested in the lively call-in discussion that he invited Ed to share his program also. Everything was going smoothly until a particular call caused Ed to turn to his host and ask him about depression among Mormon women.

The reaction was sudden and startling. Silently and swiftly the psychiatrist signaled the technician to cut the microphones and go to a station break. As soon as the mikes were dead, he confided in Ed that it would destroy his large practice if such a subject were discussed. Most of his patients were Mormon women, he explained. By the time the station break was over, Ed had been gently but firmly removed from the broadcast room.

The oppression of Mormon women and the many problems arising as a result don't exist in only a few isolated cases, nor is this something dreamed up by fanatical activists. It's real, alive, and prevalent all over Utah. Articles such as "Loving in Violence-The Betrayal of Battered Wives"¹¹ and "Mormon Women and Depression"¹² have only scratched the surface of problems that the Mormon Church is unwilling to admit and face.

An Exploding Church

In spite of the many problems that Mormonism's pagan doctrines and practices (and dictatorial control over lives and minds) eventually generate, multitudes are being drawn into the Church of Jesus Christ of Latter-day Saints. For those who haven't yet learned its dark secrets, the Mormon Church with its social and welfare programs and emphasis upon wholesome family living seems an ideal place to make friends and raise a family. And even if the goal of becoming a god or goddess seems a bit

farfetched at first, after a few years of brainwashing it begins to make sense to most Mormons, even to some of the very well-educated and sophisticated.

At the time of the publication of this book, the Mormon Church is one of the fastest-growing religious groups in America, as well as one of the wealthiest business corporations. From log cabins to massive skyscrapers, from handcarts to jumbo jets, the LDS Church is now exploding across the globe. It took 117 years for the Mormon Church to reach one million members, 19 years to add a second million to worldwide membership, nine years to add the third million, and a mere five years to add its fourth million. In 1984, it had climbed quickly to a membership of 5.2 million, with the expectation that it would now be doubling in size every ten years.

From 1984 to 1997 the LDS Church grew to approximately ten million members worldwide, the growth of Mormonism in the United States, where this book and the film peeled back the LDS veneer of deceit, is now of less than three percent per year. Obviously we cannot credit all that to this work, but *The God Makers* book and film were surely a catalyst that launched a strong ex-Mormon movement that swept across the country for an entire decade. Today there are scores of books and films on the subject.

The greatest growth rate of the Church is in those countries where the wholesome image of the missionaries is readily observed and a serious lack of apologetics materials is present. Today, with the Internet crossing every worldwide communications barrier that existed 20 years ago, the documentation to deal with Mormonism is exploding in nations everywhere. Just in May of 1997, Ed's website, <http://www.Saintsalive.com>, had almost 30,000 pages of information downloaded in over 50 countries!

Projections by Rodney Stark, University of Washington sociologist, indicate that "in about 83 years, worldwide Mormon membership should reach 260 million."¹³ To accommodate this phenomenal growth, new Church buildings (Mormons call them chapels) are being constructed at the rate of nearly two each day around the world.

A major factor in this exponential expansion is the vast missionary training program that sustains an international proselytizing campaign built on the motto "Every member a missionary." In actual fact, however, only about 20 percent of the young Mormon men (and even fewer of the young women) ever go on the traditional mission.¹⁴ Yet this produces a formidable missionary force far beyond anything created even by much larger churches, such as the Southern Baptists, who by comparison have 14 million members but only about 7000 missionaries worldwide. In 1983 the LDS Church operated about 190 missions with approximately

28,000 full-time missionaries. Very few of these are supported by the Church, in spite of its vast wealth. All expenses during the "mission" are met by the individual missionary, his family, or other members.

Until recently, each missionary was called to the field for a period of two years. Skyrocketing mission expenses due to inflation placed an increasing load upon the missionary and his family at a time when President Spencer W. Kimball, head of the Mormon Church, was calling for a substantial increase in the missionary force. Consequently, the former two-year mission period had been reduced to 18 months in order to induce more young Mormons to respond. Young ladies, who had formerly been quietly "accepted" in the mission field, are now actively encouraged to seek a mission calling, as are retired couples. In addition to the full-time missionaries, scores of thousands of local Church members are organized as "stake"¹⁵ or part-time missionaries, working at their calling evenings and weekends. Under current Mormon President Gordon B. Hinckley, expansion of missionary effort and financial investment outside the United States has been greatly accelerated, and the missions term moved back to two years.

Mystery of the Missing Missionaries

In spite of the promised glory of godhood and increasing pressure from The Brethren which filters down through the Mormon hierarchy, at first the Church had fewer missionaries proportionately than before the new program. The actual count in 1984 was down to about 26,500 from well over 30,000 a few years earlier.¹⁶

By 1995, however, when the Church established a flat monthly cost that made the experience a lot less difficult for the average Mormon family, the count resurged past 50,000. Yet, even among Mormons, the once-shining image of an army of invincible missionaries has been tarnished by the disillusioning fact that about 25 percent of the missionaries are abandoning their mission before the end of their term.¹⁷ In spite of such a revealing rate of loss, however, the missionary program is a substantial statistical success. The Church estimates that the general conversion rate is seven converts per missionary year,¹⁸ a rate high enough to more than compensate for even the hypothetical loss of every missionary sent out.

A high percentage of returning missionaries enroll at Brigham Young University, which has a student body of 26,000, a second campus in Hawaii, and study centers in such far-flung places as London, Jerusalem, New Zealand, and Samoa. At the entrance to "the Y," as most Mormons call BYU, the visitor is greeted by the slogan "The Glory of God Is Intelligence." As one drives through the campus, the perfectly groomed lawns and equally groomed students create an atmosphere of respectful

awe. One walks around the campus speaking and even thinking in a library whisper. There is not so much as a piece of paper out of place. That is the outward image of BYU which the Church cultivates and which it expects its students to represent to the "Gentile" world.

The Pagan Connection Again

As C.S.Lewis and a number of other experts have concluded, there are only two religions in the world: Christianity and Hinduism (paganism).¹⁹ One teaches that we are separated from the one true God by sin, and God became a man to die for our sins; the other declares that men are not separated from God, but that each person has within himself the power to overcome evil and thus to become God or at least a god. Hinduism or paganism embraces and absorbs everything except biblical Christianity, which is its only genuine rival. Although it uses Christian language to disguise its paganism, Mormonism is less Christian than it is Hindu. The basic dilemma faced by every Mormon is a direct result of its Hindu roots. In the Baghavad-Gita, Krishna declares that he comes forth to save the righteous and to condemn the sinners.²⁰ This is just the opposite of the biblical Christ, who came to save sinners.²¹ The great complaint of paganism and all secret occult societies is that whereas one must be "worthy" to join them, Christianity deliberately embraces the unworthy.

Ed was speaking at a church when a local Mormon official stood during question-and-answer time and proclaimed that Ed was doing the Church a service by getting rid of its dead wood, those who could not live up to the standards of the Church. "You are just getting our refuse, our garbage," he shouted. "Who would want them anyway?" Ed answered, "I want them, and so does Jesus." While the church was excited with the answer, it went right over the head of the Mormon official. He had absolutely no concept of grace.

In Mormonism there is a constant struggle to prove one's worthiness. Like Krishna, the Mormon Jesus saves only the righteous. Mormon doctrine declares that without righteousness, there is no forgiveness of sin; and without forgiveness of sin, there is no personal salvation.²² This places the Mormon squarely on the horns of the same dilemma that occupies the pagan in endless rituals that never bring real peace-for it is sinners, obviously, who need salvation. Jesus said, "I came not to call the righteous, but sinners to repentance."²³ In Mormonism, however, sin is overcome by gritting one's teeth and living righteously-a task that the Bible says is impossible: "For there is not a just man upon the earth that doeth good and sinneth not."²⁴

Jesus declared, "None is good, save one, that is, God."²⁵ The Mormon is taught, however, that he can become a god by living up to the

standards of perfection and righteousness set forth in the Mormon "restored gospel." Pulling oneself up by one's bootstraps, however, proves as impossible in the spiritual realm as it so obviously is in the physical.

The Tragic Dilemma

Thousands of Mormon families seem among the finest in America. They live entire generations with hardly a visible blemish to tarnish the accepted image of the perfect home life and Church. However, as Ed Decker and Dick Baer became known, a flood of information began pouring in to them as overwhelming evidence that the Mormon Church is full of hurting people who are smiling on the outside but sobbing and dying on the inside. We were not made to become gods. There is only one true God, and beside Him all gods are pretenders who are grasping after godhood but can never reach it. That is why Mormonism simply doesn't work, and why those who struggle to prove their worthiness either develop a hard shell of blind pride or else become so frustrated that they want to give up but cant. So they stay, entangled in the web of deceit set out for them by those same personages of light, those demons of darkness that reached out and laid hold of Joseph Smith 150 years ago.

According to a number of reliable sources, psychiatrists in Salt Lake City and throughout Utah are kept busy working with Mormons who know that Mormonism isn't true and want to get out but can't escape. It isn't easy to leave the Mormon Church, especially in Utah; yet keeping one's real feelings inside for fear of the consequences that would result if the Church found out what one is thinking can become a horrible burden. Mormons are warned against having a personal relationship with Jesus Christ, so they have no one else they can confide in except a psychiatrist. At least doctors won't betray confidences to The Brethren. Mormons sometimes confide in ex-Mormons, knowing they would understand. It is not unusual for Mormons to slip into the home of Jerald and Sandra Tanner in Salt Lake City to share their disillusionment. Sandra told us:

In Utah it's very hard for someone to leave the Church and make it public. There is, first of all, the threat for one's job. He may have a Mormon employer and this could seriously threaten his work position.

Many of the people I see work for the Church itself, and are afraid of losing their positions. Some are afraid of divorce.

I know people in high positions who don't believe Mormonism. I've talked to a Mormon Bishop who told me he didn't believe Mormonism at all.

The motivation for many of them is that Mormonism is a nice way to raise your family. It's the easy road. If you're already here and you're already in it, then why upset things?

This is the tragic dilemma that many Mormons face. It isn't easy to keep up that saintly facade when inside you hate yourself for being a hypocrite. But to tell the truth is so costly that many Mormons find themselves trapped by circumstances and fear. Jim told us:

Recently, the husband in a Mormon family we know began asking me questions.

Then he called one night and said, "I know that what you're saying is true. There's no doubt in my mind. I can't punch any holes in it.

"But I'm scared to death," he added, "that I'm going to lose my wife and children and my business....

"If I let out what I really believe now, what I've discovered... I'll lose it all!"

There are thousands of people like this, and they need help desperately. One of the best things we can do is to show them that the situation is even more tragic than they realize. It isn't just a question of mind control by The Brethren, false prophecies, misrepresentation, and heresy. There is something deeper involved, and understanding that deeper issue is the only thing that compels these hurting people to do what needs to be done.

AN ASTONISHING LEGACY

At the very center of the LDS faith are the Temples with their secret pagan ceremonies. While Mormons believe that the "Prophet" is the link between man and God, the Temples are the link between man and godhood. Only in the Temple can the Mormon gain the secret knowledge and perform the occult rituals that allegedly bridge the chasm from human finiteness to eventual godhood. Strangely enough, these magnificent sanctuaries are used mainly "to redeem the dead"; and they stand as monuments honoring Satan's lie that death is neither real nor final.

God warned Adam and Eve that the penalty for rebellion is death. Mormonism teaches that its reward is godhood. The Bible clearly teaches that death is final, and that those who die have no further chance to be saved: "... It is appointed unto men once to die, but after this the judgment."¹ We learn why this must be so from the story that Jesus told of the rich man who died and went to hades. The tormenting thirst he experienced there as a result of his separation from God was so great that it would have been impossible for him to respond rationally to God's love and the gospel. He was so obsessed with getting out of the horrible place that it was now too late for him to be able to make a decision based solely upon truth.

For those who die without having received Christ as Lord and Savior, it is forever too late to be saved. Jesus said, "If ye believe not that I am he, ye shall die in your sins... [and] whither I go ye cannot come."² Blatantly denying this, Mormonism teaches that, just as the Serpent told Eve, "You wont really die." In Mormonism, those who die aren't really dead but can still communicate with the living and join the Mormon Church beyond the grave.

Mormonism, thus, contradicts not only the Bible but its own scriptures. Another of the great ironies of Mormonism is that their scripture declares just the opposite of this second-chance-after-death doctrine. The Book of Mormon clearly lays this out:

And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not

procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked (The Book of Mormon: Alma 34:33-36).

A further irony is found in the fact that very little of Mormonism's peculiar doctrine comes from the Book of Mormon. Most of it comes from additional "revelations" received by Joseph Smith and his successors. These are found in such books as Journal of Discourses, Doctrine and Covenants, Teachings of the Prophet Joseph Smith, and others.

A Church for the Dead

Mormon Temples are among the most beautiful and awe-inspiring buildings in existence. No expense is spared in making each Temple a showplace of beauty and elegance. For most Mormons, the Temple is so sacred that anything said or done within its walls must be of God. What many Mormons themselves don't realize is that most of the Temple rituals are performed for disembodied spirits.

The ordinances practiced in Mormon Temples are of two types: those for the living, and the identical rituals done by proxy for the dead. The latter allegedly enable those who have been waiting in "spirit prison" for the millennium to become Temple Mormons. If the departed spirits choose to accept the proxy rituals, they are then allowed (contrary to the Book of Mormon) to go to the place called "Paradise," the home of all worthy Mormons who have died. The central importance of these ceremonies in Mormonism is emphasized in LDS scriptures. For example:

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead

and the living that cannot be lightly passed over, as pertaining to our salvation.

For their [the dead's] salvation is necessary and essential to our [the living's] salvation....³

Although the Bible specifically warns us to avoid genealogies,⁴ the Mormons are obsessed with them. President Joseph Fielding Smith declared: "... The greatest commandment given us and made obligatory, is the Temple work in our own behalf and in behalf of our dead."⁵ This hardly agrees with what Jesus said. When asked, "Which is the greatest commandment in the law?" the Lord replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."⁶ Yet the most important part of Mormonism concerns the dead. Joseph Smith said: "The greatest responsibility in this world that God has laid upon us is to seek after our dead."⁷

Faithful to Joseph Smith and in direct disobedience of biblical warnings to avoid genealogies, the Mormons operate the largest genealogical center on earth. Located in Salt Lake City, it is staffed with more than 600 trained experts, who sort and catalog incoming census rolls, church registers, wills, and deeds gathered from all over the world. This information is transferred to microfilm and stored in an underground vault deep inside the towering granite Wasatch Mountains 20 miles south of Salt Lake City. These bombproof vaults have the capacity to store the equivalent of 26 million volumes of genealogical material.

The Mormon Genealogical Library in Salt Lake City contains the family tree records for more than one billion names. In addition, it is linked with a worldwide network involving about 400 branches containing further records of the dead. While genealogy is a hobby for the many "Gentiles" who use LDS facilities for research, it is serious business to the Temple Mormons. Their very salvation depends upon it.

Heber J. Grant, seventh President of the Mormon Church, once stated: "I am deeply interested in genealogical work.... I have in my employ a sister who devotes all her time to the preparation of genealogical records... pertaining to the families to which I belong in direct descent and through marriage."⁸

Typical of the stories that are circulated among Mormons in order to arouse their diligent attention to this vital subject is the following about a Mrs. Triptow:

... One day last month... she found the names of four new ancestors for whom she had searched 15 years.

She spotted their names and christening dates in the Bedlington (England) parish register printout at the Genealogical Society library.⁹

Another Pagan Connection

While making it clear that "after death comes judgment" without hope of salvation, the Bible contains one verse that does refer to baptism for the dead. Pointing to this, Mormons say, "The Bible teaches baptism for the dead, and we baptize by proxy for the dead in our Temples. This proves that the Mormon Church follows the Bible and all other churches don't, so it must be the only true Church." Reading this verse in context, however, it becomes clear that baptism for the dead was not practiced by Christians, but by pagans. The fact that Mormons baptize for the dead is one more link in the long chain of the pagan connection.

In 1 Corinthians 15, Paul uses the pronouns "we" and "us" for 28 verses in speaking of and to Christians. Then in verse 29 he suddenly changes the pronoun to "they" when he says, "Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?"

It is quite evident that Paul is not referring to Christians but to the non-Christian pagans of his day, because he refers to them as "they," indicating some group other than the Christians to whom he has been speaking and addressing as "we" or "us." In verse 30 he changes the pronoun back again when he says, "And why stand we in jeopardy every hour?" Clearly the "they" in verse 29 refers to someone other than the "we" in verse 30. Since the latter, as is clear from the context, obviously includes himself and the Christians he is writing to, the former must refer to non-Christians-i.e., the pagan worshipers of Paul's day. Clearly, Paul is using the fact that the mystery religions practiced baptism for the dead as evidence that even the pagans believed in life after death, which is what he now begins to argue for by other examples. Far from teaching baptism for the dead, the Bible points out that it is a pagan and not a Christian practice.

In our modern world, it is the Mormons' well-intentioned though pagan program for evangelizing the dead and performing secret rituals by proxy for them that is one of the major distinctives between Mormons and other religious groups. Indeed, the Mormons often point to this with pride. John Taylor, third President of the Mormon Church, stated: "... We are the only people that know how to save our progenitors.... We in fact are the saviours of the world, if they ever are saved...."¹⁰ Mormons themselves have admitted the pagan connection by implying that their seeking after the dead is very much like ancestor worship. At the 146th General Conference of the Church, Adney Y. Komatsu of the First Quorum

of Seventy stated:

... A young couple who were members of the Church in Japan... joined with others in seeking out their ancestors and in planning to have the temple work done for them.

The girl searched diligently through shrines, cemeteries and government record offices, and was able to gather 77 names....

As this young couple joined their family members... they displayed their book of remembrance... [and] discussed with those relatives assembled their ancestral lines and the importance of completing the genealogical research.

It was difficult for their non-member families to understand the reasons for a Christian Church teaching principles such as "ancestral worship," for this was a Buddhist teaching and tradition....

Through genealogical research and through doing temple work for their progenitors, and especially with a Temple now becoming available in Tokyo, members can so live that the gospel will yet be embraced by many more in the Orient.¹¹

During the April 1982 General Conference, Elder W. Grant Bangerter, a General Authority in the First Quorum of the Seventy, emphasized the importance of LDS Temple work for the dead. At the same time he reinforced the Mormon acceptance of the idea that there is no death when he said, "Temple work is for the redemption of the dead.... And may we always remember that we perform the temple ordinances for people and not for names. Those we call 'the dead' are alive in the spirit and are present in the temple."¹² Not only do Mormons seek their dead, as Joseph Smith taught them, but their dead allegedly seek them and even gather in the Mormon Temples to encourage those performing the rituals to carry on in their behalf. Wilford Woodruff, fourth President of the Mormon Church, declared:

The dead will be after you, they will seek after you as they have after us in St. George [Temple]. They called upon us, knowing that we held the keys and power to redeem them.¹³

I will here say before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them."

Prisoners at Large

One of the strangest things about the Mormon Temples' functioning for the dead is the fact that these dead are supposed to be in a Mormon purgatory called the "spirit prison." It seems rather odd that spirits confined to a prison could at the same time be present in Mormon Temples, seeking the living and calling upon them to save them. Supposedly, the spirits of Mormons who have died are in Paradise awaiting the resurrection, and in the meanwhile they journey in the spirit world as missionaries to this "prison" to preach the Mormon gospel to the inmates there. Accepting this gospel, however, would hardly seem the basis for releasing or even paroling anyone from spirit prison to attend Mormon Temples and appear to Mormons elsewhere to assure them that the Mormon Church is the only true Church. At least on the basis of statements by leading Mormons it would seem that confinement in this prison continues until the end of the millennium. President Joseph Fielding Smith declared:

It is decreed that the unrighteous shall have to spend their time during this thousand years in the prison house prepared for them where they can repent and cleanse themselves through the things which they shall suffer.¹⁴

Apostle Heber C. Kimball, a Mormon General Authority and member of the First Presidency under Brigham Young, called this "prison" hell. Its purpose is apparently to torture the wicked in payment of their sins, and there is no indication that this process can be shortened by believing the Mormon gospel. In spite of the similarity between the Mormon "spirit prison" and Catholic purgatory, there is nothing in Mormonism comparable to Catholic "indulgences" for shortening the time of punishment. On the contrary, it isn't believing the Mormon gospel but enduring the necessary punishment that brings eventual release from the "spirit prison." Apostle Kimball declared:

That is loving the wicked, to send them there to hell to be burnt out until they are purified.

Yes, they shall go there and stay there and be burnt, like an old pipe that stinks with long usage and corruption, until they are burnt out, and then their spirits may be saved in the day of God Almighty.¹⁵

You have often heard me speak about my kindred.... Will they be saved? Yes, they will, but... they will first go to hell and remain there until the corruption with which they are impregnated is burnt out....

The day will yet come when they will come to me and acknowledge me as their savior, and I will redeem them and bring them forth from hell to where I live and make them my servants; and they will be quite willing to enter into my service.¹⁶

It all sounds confusing. In Mormonism there is no hell, and yet there is one after all; but it isn't really hell-it's a "spirit prison" where the dead pay for their own sins, although the Bible says that only the death of Christ could pay that penalty. Equally strange, while the spirits are confined to this "prison" they are somehow able to visit their Mormon relatives on earth and call upon the living to "save" them. While suffering in the Mormon "hell," they are nevertheless mysteriously at large and able to attend Mormon Temples to observe the pagan rituals that are being performed for them there. One would expect that since the most important work that Mormons have to do involves "saving" their dead, they would have worked out some more consistent teaching on the subject. The finite details of this important doctrine remain buried in a sort of fuzzy folklore that brings an aura of mystery and intrigue, making the members nervous enough to avoid a detailed study of the facts in the matter.

Mormon Necromancy

Although two apparent exceptions are given,¹⁷ the Bible teaches that the spirits of the dead are either in hell or heaven and cannot return to earth to communicate with the living. This is also clearly taught in the Book of Mormon, which says:

And there is a place prepared, even that awful hell... wherefore the final state of the souls of men is to dwell in the Kingdom of god, or to be cast out....

... Ye cannot suppose that such [sinners] can have place in the Kingdom of heaven; but they shall be cast out, for they are the children of the Kingdom of the Devil....¹⁸

If the spirits of the dead are either in heaven or hell, then appearances in Mormon Temples, as in seances, can only be demons impersonating the dead to foster belief in Satan's denial of death.¹⁹ This is why attempted communication with the dead, which is called necromancy, is absolutely forbidden in the Bible.²⁰ Here again, in open rejection of the Word of God, Mormonism not only encourages but boasts of alleged contact with the spirits of the dead. At the same 1982 General Conference mentioned above, Elder A.Theodore Tuttle, another General Authority, proudly declared:

On the third of April 1836, one week after the dedication of the Kirtland Temple, the monumental event occurred-the Savior appeared and accepted the Temple!

Moses and Elias also came. Then, Malachi's prophecy was fulfilled, for Elijah the prophet stood before them...²¹

In an LDS Sunday school lesson comparing the lives of "Two Great Men," Joseph Smith and John Wesley, Elder Paul L. Harmon remarked: "As Latterday Saints we have the highest regard for the integrity and courage of John Wesley. We sing many hymns written by him and his brother, Charles. We believe John Wesley was in the group of fifty eminent men who appeared, along with the signers of the Declaration of Independence, to President Wilford Woodruff in the Saint George Temple in 1877 and requested that baptism be performed in their behalf."²² Mormons glory in the tales of such spirit appearances, which they consider to be irrefutable evidence that theirs is the only true Church. (Similar phenomena are common among various occult and satanic groups.)

Numerous books have been written on the subject, chronicling everything from divine aid in doing genealogy to visitations of spirit people right in the Temples themselves. Joseph Heinerman's book *Temple Manifestations* (Salt Lake City: Magazine Printing and Publishing, 1974) and its companion, *Spirit World Manifestations* (Salt Lake City: Magazine Printing and Publishing, 1978) are most notable among such publications.

Describing this gathering of the dead in his own words, President Woodruff said:

These were the signers of the Declaration of Independence, and they waited on me for two days and two nights.

... I straightway went into the baptismal font and called upon brother McCallister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus and others....

I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them.²³

Stories of such spiritual visitations are common in the oral tradition or folklore of the Mormon Church. Many times it is alleged to be a dead relative who appears to a Mormon, to state that he or she has converted to Mormonism in the spirit world. The demonic apparition will often

declare that "the Mormon Church is the only true Church," and ask to have its genealogical work completed on its behalf in the Temple so it can join the Mormon Church "on the other side." This was the case when a demon appeared in the form of the great-grandmother of Joanna and convinced her by this "sign" that Mormonism was true.²⁴ These appearances are very real and extremely convincing, and usually accomplish the satanic deception intended.

The many references to "light" in the stories about these apparitions that circulate among Mormons seem especially significant in view of what the Bible says about Satan transforming himself into an "angel of light."²⁵ Moroni, the key messenger who "restored" truth for Joseph Smith, is usually described as an "Angel of Light."²⁶ Interestingly enough, the reference for "Angel of Light" in the late LDS Apostle/scholar Bruce McConkie's encyclopedic work on Mormon doctrine reads "See Devil." Moreover, the "Personages of light" that brought revelations to Joseph Smith (later identified as the heavenly Father and His Son) are reminiscent of the "being of light" that convinces the "clinically dead" that they aren't really dead and that there is no judgment but only acceptance and love. The similarity between this idea and Satan's lie to Eve that she wouldn't really die is clear.

During the dedication of the Mormon Temple in Manti, Utah, personages of light, halos and circles of light, auras of light about the speakers, strange melodious music, and other manifestations from the "spirit world" were noted and considered signs that the Lord had accepted the Temple.²⁷ One of the most common kinds of Temple stories involves the alleged repeated appearances of Christ, very much like appearances of the Virgin to Catholics. For example, LDS President Lorenzo Snow claimed that, at the time he was President of the Council of the Twelve Apostles, Jesus appeared to him in the Salt Lake Temple. He told how on September 2, 1898, Jesus stood three feet off the floor, floating on a plate of solid gold, and spoke to him. This was supposedly in response to the secret signs of the Mormon Priesthood made by President Snow as he stood in the Temple dressed in his Priesthood robes.²⁸

Although it is the living who perform the occult rituals, Mormon Temples are primarily Temples of the dead. There the living must take upon themselves the oaths of the dead in order to "redeem" them. Thousands of pagan ceremonies are performed each day in Mormon Temples around the world for the dead, so that they too can receive the benefits of Mormonism. The Latter-day Saints are encouraged to have encounters with the alleged spirits of the dead in and out of the Temple. It is their belief that these encounters, though absolutely forbidden in the Bible, are the most sacred evidences that Mormonism is the only true religion.

"Mormo" and the Mormons

Not only Mormons, but many others also, in defense of these "good moral people," sincerely object to any attempt to show a satanic inspiration behind Mormonism. It is often insisted that the considerable evidence for this is circumstantial only. That is the reaction Ed Decker and Dick Baer meet from the attorneys in the film *The God Makers*.

Opening a copy of Anton LaVey's *Satanic Bible* to the page listing "Infernal Names," Ed says, "Look at this. The god of the *ghouls** is named 'Mormo.' His followers would be Mormons."

"That's just the kind of conclusion we can't jump to!" retorts the older attorney sharply. "It could be just a coincidence."

"Except for the fact," adds Ed, "that Mormons are obsessed with genealogies and Temple rites and rituals for the dead, who they believe can visit the living, and who can convert to Mormonism even in the grave."

Dick Baer cuts in to reinforce what Ed is saying. "In Chinese, Mormon means 'gates of hell: That's why the Mormon missionaries seem to have some problems in Hong Kong, for instance. They have to avoid using the word Mormon in trying to convert the Chinese.'"

The lawyers are becoming increasingly uncomfortable. "That could be just another coincidence!" is the instant and irritable response of the older attorney.

He is almost scolding Dick and Ed at this point for offering what he considers to be the flimsiest of circumstantial evidence. When one examines Mormonism carefully, however, the proof of satanic inspiration becomes overwhelming.

More Than Circumstantial

As would be expected, Mormons take great offense at any suggestion that Satan could have influenced Joseph Smith in any way. It is an insult to them that such a possibility would even be raised. There is no escaping the fact, however, that a surprisingly pagan and anti-Christian influence is woven like a web through Mormonism, leaving a legacy of doctrines and practices that bear the unmistakable fingerprints of Lucifer himself. This is a common denominator in almost all of the mystery religions; and Mormonism (which boasts of its similarities to them) is no exception.

A major portion of the secret rituals that take place in Mormon Temples is called the Endowment. Part of it involves a "creation drama" that puts most Temple patrons (those going through the ceremony) to

sleep. This is followed by a reenactment on film or stage of events in the Garden of Eden. After he and his wife, Eve, have been expelled from the Garden into the "lone and dreary world," Adam builds an altar and cries out, "O God, hear the words of my mouth!"

When he has repeated this three times, an arrogant voice responds offstage, "I hear you!" Lucifer then enters the scene. Sauntering over to Adam, he asks, "What is it you want?"

"Who are you?" demands Adam in surprise.

"I am the god of-this-world," replies Lucifer.

Strangely enough, when confronted with the fact that there are trillions of gods in Mormonism (even more than in Hinduism, which has only about 300 million), the average Mormon will invariably try to deny the polytheistic nature of his religion by insisting, "But we only worship the God of this world." Of course, he doesn't intend to admit that Lucifer, who identifies himself as "the god of this world," is his "god" when he says that.

However, the very multiplicity of Mormon "gods," who allegedly exercise dominion over innumerable earths, necessitates identifying the "god" that Mormons worship as "the god of this world." The beliefs that Joseph Smith left his followers force them to identify their "god" with the very title that the Bible gives to Satan.²⁹ This is only part of an astonishing Luciferian legacy that permeates Mormon beliefs and practices. It is just another spiritual hook awaiting the unwary.

Lucifer's Power and Priesthoods

Earlier in the Garden of Eden sequence, Mormons going through the Temple (i.e., the Temple patrons) watch the unfolding drama as Lucifer instructs Adam and Eve that there is no way for them to gain the knowledge to become "as gods" except to disobey "Father" and eat of the forbidden fruit.³⁰ In Mormonism, Lucifer is not a fallen angel, as the Bible teaches, but the literal (though rebellious) son of God and the actual brother of Jesus. As we have already seen, Mormonism also teaches that Satan told Eve the truth, that Adam and Eve didn't sin in disobeying God, and that the "fall" was really a "blessing in disguise" that opened the door to godhood for the human race. At this point in the Temple ceremony, the Luciferian legacy is reinforced by a fascinating sequence of events.

Lucifer has appeared on the scene wearing an embroidered apron very similar to the one Masons wear in their secret rituals. Partaking of the forbidden fruit and having now become "wise," Adam notices Lucifer's apron and asks him what it means.

Satan then replies, "It is the emblem of my power and priesthoods." Having said that, Lucifer directs Adam and Eve to fashion similar aprons for themselves. He excitedly and slyly cries, "See, you are naked. Take some fig leaves and make you aprons. Father will see your nakedness. Quick! Hide!"

In this flurry of activity, the unwary Temple patron may miss the subtle truth just revealed. The very emblems that Lucifer claims are the emblems of his power and priesthoods are sewn into the Temple undergarment that each patron is now wearing under all the Temple clothing, sewn to the navel, knee, and breasts of this "magic underwear" acquired in the washing-and-anointing ritual in the basement of the Temple.

As obedient to Satan as they were disobedient to God, Adam and Eve follow the instructions of "the god of this world." What follows after that is so astonishing as to be unbelievable. Yet it is repeated thousands of times in Mormon Temples around the world, confirming again and again the Luciferian legacy. As soon as Adam and Eve have tied their Luciferic aprons about them, the ceremony narrator instructs the Temple patrons to place their own fig-leaf aprons (part of the Temple costume brought with them or supplied) over their beautiful Temple clothing.

As obedient to Satan as Adam and Eve have been, each Mormon going through the Temple solemnly puts on the fig-leaf apron. In contrast, the Bible indicates that God refused to accept Adam and Eve's fig-leaf aprons as a covering for their nakedness. Instead, He clothed them in the skins of animals that He had sacrificed for them as a symbol of the sacrifice Christ would one day make upon the cross for the sins not only of Adam and Eve but of the whole world.

With this emblem of Lucifer's "power and priesthoods" covering the elaborate pleated robes of the Mormon Priesthood they are wearing, the patrons proceed through the entire Endowment Ceremony that is so sacred and important on the Mormon path to godhood. Astonishing as it may seem, Temple Mormons are married and buried in this fig-leaf apron that their own doctrine identifies as the symbol of Lucifer's "power and priesthoods." This is only part of the fascinating legacy that Lucifer has succeeded in bequeathing to the Mormon Church.

Ed was in Fairbanks, Alaska, teaching a seminar series at a civic center a few years after this book was first released. As he relates this story, you will see the chilling reality of what this Luciferian ritual is really all about.

I was sharing about how I used to stand at the veil at the conclusion of the ritual, with my arms inserted into the slits in the veil that matched the slits in my undergarment as I embraced the

man portraying the Lord on the other side. As I would stand there, foot to foot, knee to knee, hand to back, mouth to ear, I would whisper, "Health in the navel, marrow in the bones, strength in the loins and sinews, power in the Priesthood be upon me and my posterity...."

As I reached that point in my narration, it suddenly dawned on me for the very first time that in this Temple ritual I had been up to my armpits in the very same emblems that were on Lucifer's apron in the Garden of Eden scene at the beginning of the Temple ceremonies. They were the same emblems that were on the sacred garments I would wear under my clothes! Yet Lucifer had clearly said that these were the emblems of his power and his priesthoods!

It was like the scales finally came off my eyes. I realized that the "power in the priesthood" that I had received as a Mormon at the veil was not the power of the Melchizedek priesthood as I had always thought. I already had that power or I couldn't even have gotten a Temple recommend. It was Lucifer's power and priesthood! Not only did I have my arms stretched through these Luciferian emblems, but those same emblems were on my breast as I was going "breast to breast" with the Temple worker on the other side of the veil (who also had the same emblems on his "garment"). Further, I was pronouncing this Luciferian power over my posterity-my children and my children's children!

As quickly as I could get out of the meeting, I hurried to a phone and called my wife, Carol, in Seattle. "You won't believe what happened to me 45 minutes ago!" I exclaimed. She cried back, "You won't believe what happened in this house here 45 minutes ago!"

It seemed that at the same time I discovered this heinous spiritual trap that I had fallen into as a Mormon, my two sons, Jason and Joshua, began to go into something like convulsions, rolling on the floor in a fetal position, vomiting and crying.

"What did you do?" I asked my wife. She replied that she had stood over them and commanded the demons that were attacking them to leave them and the house and our property immediately, in the name of Jesus. Our children immediately calmed down and were now in bed, sleeping quietly.

I realized then the awful power of the dark side of Mormonism. I flew home the next day and we prayed as a family to break those spiritual ties to the occult power of Satan that I had been bound to in the LDS Temple ritual.

What God Is This?

The Mormon "god" Elohim comes upon the scene (in the Temple drama) and discovers that Lucifer has beguiled Adam and Eve. He is shocked and outraged, in spite of the fact that He not only knew in advance of this plan to entrap Adam and Eve into mortality, but also helped arrange it. After all, in Mormonism this was all necessary and good, for without the prearranged "fall," humans could neither have children nor reach godhood. Strangely enough, Elohim says nothing about the fig-leaf aprons that His creatures are wearing. And equally strange, Mormon Temple patrons by the thousand go through these pagan ceremonies again and again without ever questioning why they all do it clothed in the symbol of Lucifer's power and priesthoods. Having clothed Adam and Eve and the participating Mormons in fig-leaf aprons, Lucifer is clearly in charge of the proceedings.

Thundering with rage, Elohim curses Lucifer to crawl on his belly, eat dust forever, and have his head crushed-but He remains silent concerning the symbol of Satan's power and priesthoods that all of His creatures now wear in obedience to "the god of this world," whom they clearly follow. Unimpressed by Elohim's dire pronouncements, Lucifer arrogantly defies the Mormon "God" to His face, vowing to "reign with blood and horror on the earth." He then goes about his business, apparently unaffected by Elohim's curse, since he never changes his conduct or bodily functions. One can only wonder who "Elohim" really is, since His rebellious son, Lucifer, is obviously so much stronger than He.

Rather than being a coincidence, as the attorneys believed, it seems instead to be quite in keeping with the above that "Mormo" is the god of the ghouls in the Satanic Bible. This is the kind of slyly perverse evidence that Satan would leave of the Luciferian legacy he has bequeathed to Mormonism. Nor is this all. Mormonism denies the existence of hell, but in Chinese, Mormon means "gates of hell." Here we have another perverse twist that is consistent with Satan's character. There is still more. Joseph Smith was reported to have said: "Hell is by no means the place this world of fools suppose it to be, but on the contrary, it is quite an agreeable place...."³¹

Having taught that hell is agreeable, Smith described heaven as a place of everlasting burning where the throne of God is encompassed in flames.³² This reversal of biblical truth is the classic attempt by Lucifer to switch places with God that is found in all Luciferian/occult religions.

Elaborating upon Joseph Smith's remarkable teachings about heaven and hell, early Mormon Apostle John A. Widtsoe wrote: "The meanest sinner will find some place in the heavenly realm.... In the Church of Jesus Christ of Latter-day Saints, there is no hell. All will find a measure

of salvation.... The gospel of Jesus Christ has no hell...: "³³ Yet at the same time, the Book of Mormon itself identifies this belief as yet another Luciferian legacy, for it declares that Satan is the one who will lead the unsuspecting into hell by denying that it exists:

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion, yea, Zion prospereth, all is well... and thus the Devil cheateth their souls and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell... and thus he whispereth in their ears, until he grasps them with his awful chains from whence there is no deliverance.³⁴

The Classic Shell-Game Switch

It should be abundantly clear by now that Mormonism is based upon neither the Bible nor the Book of Mormon. At the very heart of Mormon doctrine is the teaching that there is no hell; thus death is not final, and the "dead" can repent and be baptized into the Mormon Church in the spirit world. Not only is this contrary to what the Bible teaches, but the Book of Mormon (as we have seen) also explicitly declares that there is absolutely no chance to repent and be saved once a person has died. Indeed, the Book of Mormon teaches that it is Satan himself who deludes people into thinking they will have another chance after death.

For behold this life is the time for men to prepare to meet God... for after this day of life which is given us to prepare for eternity, behold... there can be no labor performed.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this....

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.³⁵

If, as the Book of Mormon itself teaches, Satan is luring unsuspecting souls into hell by saying it doesn't exist and that they will be able to repent and join the Mormon Church even after they die, then it is clear that Mormonism, which teaches this, is Satans religion. If Mormonism doesn't tell the truth about hell, can its teachings about heaven be

trusted? What about the Mormon "heaven"? Here the Luciferian legacy becomes even more astonishing.

The lie that there is no death is intimately linked with the next thing Satan said to Eve, that she could become a god. These two lies were the theme of Joseph Smith's famous "King Follett Sermon" preached before 20,000 of his followers in April 1844, which Mormons consider to be "his greatest sermon and one of the greatest sermons ever delivered by mortal man."³⁶ In it Joseph Smith's description of heaven sounds suspiciously like hell.

... And you have got to learn how to be Gods yourselves... the same as all Gods have done before you... from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings....

How consoling to... know that although the earthly tabernacle is laid down and dissolved, they shall rise again, to dwell in everlasting burnings... [as] a God and ascend the throne of eternal power the same as those who have gone before.³⁷

Is the Mormon god really Lucifer, and as a consequence is the "heaven" that Mormons are working so hard to gain really hell? Such a diabolical twist would seem very much in character for Lucifer, who has every right to claim Mormons as his own, since they so willingly and proudly wear the special emblem of his power and priesthoods in life and in death.

MYTHS, ZION, MECCA, AND MAGIC

Mormons have held some very strange beliefs. Brigham Young taught that the spirits of the wicked would be "thrown back again" into some primitive state "like brother Kimball's old pottery ware, to be ground up, and made over again."¹ Apostle Orson Pratt taught that each vegetable and animal "has a living intelligent spirit capable of feeling, knowing, and rejoicing" and existed in the premortal state and will be redeemed and resurrected;² and that a "transmigration of (their) particles of spirit from a lower to a higher" form and onto eventual "godhood" takes place similar to the transmigration of souls in Hinduism.³ Joseph Smith taught that when "Gentiles" were baptized into the Mormon Church, their Gentile blood was literally taken out of their veins by "the Holy Ghost" and replaced with Jewish blood. This is why Jews are called "Gentiles" in Mormonism, and Latter-day Saints of whatever nationality are considered to be the real "Jews." As Joseph Smith said:

... The effect of the Holy Ghost upon a Gentile is to purge out the old blood, and make him actually of the seed of Abraham.⁴

The founding Prophet of the Mormon Church also declared that the moon was inhabited by people about six feet tall who dressed like Quakers and lived to be a thousand years old.⁵ Smith's successor, Brigham Young, came forth with an even more amazing revelation-that the sun is also inhabited.⁶ Many Mormons shrug off these absurdities by saying that Smith and Young were really not speaking as Prophets when they made these statements, but only venturing their personal opinions. Other Mormons, however, even well-informed ones, seriously say that our astronauts didn't explore the entire moon and that there may be things we don't know yet about the suna form of doublethink that allows them to remain loyal to both science and their religion. One's loyalty to Prophet Smith and a "testimony" that he founded the only true Church must be retained at all cost.

In a classic mishandling of truth and fantasy, Brigham Young declared:

We are the smartest people in the world... the best people

that ever lived upon the earth.... I do not say this boastingly, for I believe that this truth is evident to all who are willing to observe for themselves.

I want you to... tell all the great men of earth, that the Latter-day Saints are to be their redeemers....

Believe in God, believe in Jesus, and believe in Joseph his Prophet and in Brigham his successor. And I add, if you will believe in your heart and confess with your mouth that Jesus is the Christ, that Joseph was a Prophet, and that Brigham was his successor, you shall be saved in the kingdom of God.

Every spirit that confesses that Joseph Smith is a Prophet, that he lived and died a Prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ⁷

The Myth-Makers

The gullible belief in such myths as inhabited suns and moons was quite general among early Mormons. Joseph's brother Hyrum taught that "every Star that we see is a world and is inhabited... the Sun and Moon are inhabited, and the Stars... are inhabited the same as this Earth."⁸ There were even commonly accepted fantasies among the early Mormons about taking trips to these other worlds out in space. Oliver B. Huntington claimed that Joseph Smith's father had prophesied over him at Kirtland in 1837 that he would preach the Mormon gospel "to the inhabitants of the moon...."⁹ A record has been found of a December 15, 1836, blessing that Joseph Smith, Senior, gave to Lorenzo Snow (who later became President of the Church):

Thou shalt have power to translate thyself from one planet to another; and power to go to the moon....¹⁰

Although these marvelous journeys never occurred, the early Mormons took such ideas quite seriously. It is therefore not surprising that they had little trouble believing Joseph Smith's story about being visited by god-men from a distant planet near a giant star called Kolob, or that these extraterrestrials had ordained him to restore true Christianity to this earth. Joseph Smith claimed numerous visits from "glorious Personages," including: "God the Father and His Son Jesus Christ, John the Baptist, Peter, James, John, Moses, Elijah, Elias [Joseph Smith mistakenly thought that these were two separate prophets, because of the difference between the Hebrew and Greek spellings in the Old and New Testaments], Michael, Raphael, Nephi, Moroni, Mormon and

possibly others."¹¹ Even though, as his mother and others attested, Joseph Smith had always been an unusually talented teller of tall tales, at least some of his visions of heavenly beings may have been as real as the apparitions in haunted houses and Mormon Temples, and from the same demonic source.

Moon Trips and Gold Plates

A group of people who believed that their missionaries would soon be preaching the Mormon gospel on the moon and distant suns would have little difficulty accepting Joseph Smith's tale that he had discovered golden plates with hieroglyphics on them or that he had translated this ancient language with a "seer stone." What about the 11 men who claimed to have seen and handled those mysterious plates of gold? Doesn't that give the story credibility as an actual event? That the tale of the gold plates fits in with the other myths is evident from the statement of the "witnesses" that the ancient history recorded in gold was "shown unto us by the power of God.... An angel of God came down from heaven, and he brought and laid before our eyes... the plates... ." ¹² Later LDS scriptures claim that the plates were "seen by faith."¹³ It is clear that they were not bearing witness to an actual physical seeing and handling of the gold plates, but to a mythical event of the same kind as visions of angelic beings and visits from god-men.

The further testimony of one of those "witnesses" to the gold plates (a staunch supporter of Joseph Smith from the start named Martin Harris) is very significant in understanding the nature of this event. Harris claimed "that he had actually visited the moon" and explained that it "was only the faithful who were permitted to visit the celestial regions."¹⁴ Like visiting the moon, there were only a select few of the faithful who were permitted to see the fabled gold plates. One can only assume that the visit of the angel from heaven, who showed the "witnesses" the mysterious gold plates, was of the same nature as Harris's visit to the moon.

By originating their own myths, Joseph Smith and the other early Mormon leaders took the most strategic and effective steps possible to found a new religion. Had Mormonism been merely an aberrant form of Christianity, it would probably have remained very small or dwindled to almost nothing, as scores of other heresies that have come and gone. With its own mythology, however, the Church of Jesus Christ of Latter-day Saints has given its members a basis for feeling that they are completely different from historical Christianity and all the churches around them.

Joseph Smith told tales so fantastic that in order to believe them it took a definite leap of faith, a solid commitment to him as a "Prophet." Having taken this specific step, not on the basis of Scripture or reason

but of a subjective feeling called the "burning in the bosom," the convert is not likely to turn back.

The Mormon "Zion"

Strangely enough, Salt Lake City, headquarters of Mormonism, is not the most sacred place to Latter-day Saints. Nor is it in North Carolina, where official Mormon publications have claimed that Noah built his ark. It is found in Jackson County, Missouri, where Joseph Smith declared that the Garden of Eden was located. This is despite the fact that the Bible says four rivers flowed out of Eden, one being the Euphrates; that one of the other rivers flowed into Ethiopia and another into east Assyria,¹⁵ all of them an ocean and a continent away from Missouri. Discrepancies such as that were never a problem to Joseph Smith, nor apparently to his followers. As proof of his "revelation," Smith pointed to some rocks near Spring Hill, Missouri, and declared them to be remnants of a stone altar upon which Adam had offered a sacrifice to God after being expelled from the Garden of Eden!

There isn't one non-Mormon archaeologist or historian who would consider that idea anything but fantasy. Yet this wild claim that locates Eden 10,000 miles from the Euphrates region is still devoutly believed by Mormons today, because they have a "burning in the bosom" that proves Joseph Smith was a true Prophet of God. This holy Mormon site is known as Adam-On-di-Ahman to the LDS, who believe Joseph Smith's "revelation" about it recorded in their scriptures:

It is the place where Adam shall come to visit his people,
or the Ancient of Days shall sit, as spoken of by Daniel the
Prophet.¹⁶

Prophet Smith declared that at His second coming, Jesus Christ would return to Independence, Missouri, in spite of the clear statement in the Bible that He will come back to the Mount of Olives outside Jerusalem.¹⁷ The Bible makes it clear that Jerusalem is Zion. That didn't sway Joseph Smith, however, who stuck by his "revelation" that "Zion" is really Independence, Missouri. Unfortunately, the site that Prophet Smith "divinely chose" for the Zion Temple that must be built prior to Christ's return is owned by the Church of Christ-Temple Lot. This is only one of approximately 100 rival splinter groups that have come out of Joseph Smith's Mormonism.

In view of this, the self-righteous accusation by Mormons that the many denominational differences among Christians prove them all wrong seems hypocritical at best. However, the many Mormon denominations are united on at least three points: They all believe that 1) Joseph Smith was a true "Prophet" who "restored" true Christianity; 2) they all accept

various writings of Joseph Smith as extrabiblical scripture; 3) each one claims to be the "only true Church" and accuses all the others of being apostates.

Claiming to be the only true followers of Prophet Smith, the Temple Lot Church is hardly likely to sell the site to those nicknamed the "Brighamites" or "Utah Mormons"-those who followed Brigham Young instead of Joseph Smith's son after Joseph Smith's death. An original historic document has recently come to light which makes it clear that Mormonism's founding Prophet passed on his "authority" to his son Joseph Smith III, whom he named as his successor. This substantiates the claimed authenticity of the Reorganized Church, whose Prophets have all been descendants of Joseph Smith-and it adds great significance to the rebaptism and reordination of his followers that was carried out by Brigham Young.¹⁸

In part the handwritten document dated January 17, 1844, and signed by Joseph Smith just five months before his death declared:

Blessing given to Joseph Smith III by his father Joseph Smith, Junior.... Blessed of the Lord is my son Joseph who is called the third.... For he shall be my successor to the Presidency of the High Priesthood; a Seer, and a Revelator, and a Prophet, unto the Church; which appointment belongeth to him by blessing, and also by right.

From the evidence, it would appear that the followers of Prophet Young have no priesthood authority, because they broke the line of succession from Prophet Smith, who allegedly obtained this "restored authority" from heavenly visitors. Nevertheless, under Brigham Young's dynamic leadership the "Utah Mormons" quickly outstripped all rival groups in size and influence. Today the word Mormon has come to mean the Utah-based Church, which claims that its Prophets and Apostles are the true successors of Joseph Smith, in spite of the rebaptisms under Brigham Young.

The Mormon Mecca

From every one of the 50 states and from scores of foreign countries, a continual parade of about two million visitors a year converges upon Salt Lake City's impressive Temple Square. Most of these are faithful LDS on periodic pilgrimages to Mormonism's Mecca. Walking through the beautifully landscaped, expansive grounds to view the impressive monuments inside those high, impenetrable brick walls and huge iron gates, one has the peculiar feeling of having stumbled upon an ancient monastery cloistering some mystical order of monks. This unique place, with its haunting sense of history, has become an international attraction

that draws like a magnet from the ends of the earth more tourists than even the Grand Canyon.

Pausing thoughtfully nearly anywhere in the Square, one can almost hear the distant echo of Brigham Young's prophetic words spoken in 1847. Travel-weary and half-dead from tick fever, he raised himself up on his bed on that far-off rocky promontory overlooking the desolate Valley of the Great Salt Lake and inspired his band of trusting followers with the long-awaited declaration: "This is the place!"

Visitors to Temple Square, eager to learn early American history, unwittingly become captive audiences for the sharp Mormon guides, whose canned presentations are cleverly intertwined with soft-sell persuasions calculated to convince unwary listeners that the only true Church is the Mormon Church. Any questions to which an honest answer would be embarrassing to the Mormon Church are skillfully turned aside. The one place that every tourist would like to see is inside the Temple. That mysterious sanctuary, however, is closed to all visitors, including most Mormons. Only that small, select number who have been declared "worthy" may enter.

Classic Tourist Trap

Mormondom's Mecca is a classic tourist trap where visitors are propagandized and come away with more than they intended. Typical of the "historical" pamphlets that one somehow acquires in going through Temple Square is one featuring a large picture of the Christ statue located at the Visitor's Center. In bold print that almost jumps from the page, the greatest historical event in centuries, according to Mormonism, is announced: "IN 1830 THE ALMIGHTY GOD RESTORED HIS CHURCH TO EARTH AGAIN." On the facing page this bold declaration continues:

The restored church is known as The Church of Jesus Christ of Latter-day Saints, with headquarters in Salt Lake City.

It possesses the divine priesthood of God. It is headed by prophets and apostles as was the church in the days of Peter and Paul.

It invites all men to receive its message, for it is a message of salvation for everyone, whether Jew or Gentile, bond or free.¹⁹

Everything in Temple Square is carefully calculated to give the impression of truth supported by legitimate history. Knowing well, however, that much of the Church "history" it spends millions to

promote runs the full range from sly half-truths to outright lies, the Mormon hierarchy closely guards early diaries and other documents that would reveal the sordid facts:

In the past few years the hierarchy has taken a series of repressive steps designed to crack down on Mormon scholars who weren't afraid to follow the truth.... [Dr. Leonard J.] Arrington, the first independent professional to fill the office of church historian, was replaced and his successor appointed from among the ranks of church authorities. Important church archives were sealed.²⁰

Time recently reported:

In 1993 the church capped a harsh campaign of intellectual purification... with the excommunication of D.Michael Quinn, a leading historian whose painstaking work documented Smith's involvement with the occult and Church leaders' misrepresentation of some continued polygamy in the early 1900s.²¹

As Lawrence Foster, historian and Mormon-watcher from Georgia Tech, puts it: "The extent of the Mormon hierarchy's control over its adhering society seems without parallel in U.S. history."²² Leading Mormon liberal Sterling McMurrin says:

... The Mormon religion is tied to Joseph Smith. You ask will it ever free itself? Not in the foreseeable future.

They don't want to. They'd rather distort history.²³

The impression that one gets in Temple Square and in the literature handed out at the elaborate Visitor's Center is that everything is aboveboard, fully substantiated by legitimate scholarship. Nothing could be further from the truth.

As we have observed the ever-changing face of the Temple Square Visitor Center over the years before and since The God Makers and other books and videos were released, we have noticed that many of the blatantly heretical presentations have either been removed or been softened. Most seem to be tied to an effort to make Mormonism look as Christian as possible to the unwary visitor.

On one trip we noticed that many of the guides were attractive young women dressed in casual, comfortable clothes. One of our friends accidentally dressed like a Mormon going to church. He asked one of the few older gentlemen what was going on. "Why are there these young women out here and just what has happened to some of these displays?"

he asked.

The man responded that The Brethren had decided to remove much of what the average Christian considered controversial, and to bring in the young ladies to change the atmosphere to one considered more comfortable. "We get more referrals now in a month than we used to in a whole year," he confided with a grin.

The Visitor Center is still touting Meso-America as the center of the Book of Mormon lands. Although archaeologists within its ranks confess that not one shred of evidence has been found to support the Book of Mormon, the Mormon Church persists in the fraudulent claim that archaeology substantiates it as a true history of early America. Recognized as an expert on pre-Colombian civilizations in the Americas by the Smithsonian Institute, archaeologist Michael Coe has said:

... There is not one professionally trained archaeologist, who is not a Mormon, who sees any scientific justification for believing the [Book of Mormon] to be true, and... there are quite a few Mormon archaeologists who join this group....

The picture of this hemisphere between 2000 B.C. and 421 A.D. presented in the book (of Mormon) has little to do with the early Indian cultures as we know them, in spite of much wishful thinking....

The bare facts of the matter are that nothing, absolutely nothing has ever shown up in any New World excavation which would suggest to a dispassionate observer that the Book of Mormon, as claimed by Joseph Smith, is a historical document relating to the history of early migrants to our hemisphere.²⁴

The Myth-Defenders

Mormonism would gain a measure of respectability if only some credible evidence could be found to support at least one of Joseph Smith's claims. Since the Book of Mormon is supposed to be an actual history of real people, places, and events on the North and South American continents, archaeology would seem the best hope for establishing Smith's credibility. Although events in the Bible go back much further in time than most of the Book of Mormon, the world's great museums contain huge quantities of evidence uncovered by archaeologists that verify biblical history to the minutest detail. Yet not one pin or coin or piece of pottery has ever been found related to the Book of Mormon.

The Mormon Church is to be commended for financing, beginning in 1952, "the largest and most ambitious archaeological project ever funded by a religious institution (including the Vatican)... ." ²⁵ Known as the New World Archaeological Foundation, its first field directors were non-Mormons. As a result of the work sponsored by this foundation, much valuable evidence has been uncovered that has increased knowledge about the early history of the Americas-but none of it comes even close to verifying anything related to the alleged peoples, places, or events recounted in the Book of Mormon.

In spite of this, Mormon missionaries around the world continue to spread the myth that the authenticity of the Book of Mormon has been established on the basis of archaeological evidence. Some of the most popular speakers at Mormon "Firesides" around the country are amateur archaeologists showing slides and giving lectures about "scientific proof" for the Book of Mormon. This is great stuff for bolstering the faith of the average Mormon, and though not always actively encouraged by the Church leaders, it is rarely discouraged.

John C. Sorenson, chairman of Brigham Young University Anthropology Department, has called such "faith-building" pronouncements by amateur "experts" "worse than useless." ²⁶ He described some of the most popular books among Mormons on the subject of archaeology and geography (by Dewey and Edith Farnsworth, Jack West, and Paul Cheesman) as "naive," as "harmful," and as "cut-and-paste" efforts. His further comments in this particular article are significant:

All this criticism may be too narrow. There is plenty of evidence that the Latter-day Saints are gullible on many subjects, not just this one.

President Harold B. Lee expressed impatience with the rumor-mongering which is endemic among Mormons. The too-generous standing ovations at BYU are becoming legendary.

Salt Lake City has earned a nationwide reputation as a center for stock fraud, and Douglas Stringfellow beguiled Utahans for years. ²⁷

The Brokers of Fraud

While gullible enthusiasm for archaeological "evidence" within the Church remains high, fanned frequently by stories about "new finds," professional archaeologists, geographers, and historians within the Church have become discouraged about ever substantiating the Book of

Mormon. Many of them are convinced it is a fraud. Those with professional integrity admit the facts, though often only in private. Referring to the ongoing propaganda within the Church about "evidence" for the Book of Mormon, J.N.Washburn, a Mormon writer, has said, "Much that is cited as evidence is, in my mind, wishful thinking."²⁸ Joseph E.Vincent gives some insight into the problems this myth has created:

At one time when I was a member of a ward bishopric, one of the counselors said to me: "Why is it we have accurate maps of Palestine and not of the Book of Mormon lands? Why do we know so well where Jerusalem, Bethlehem and Nazareth are and do not know where Zarahemla, Bountiful and Cumorah are? Does that mean that actually those places are fictitious as the non-Mormons say they are?"²⁹

Vincent tried to assure this man that "all is well in Zion," but it wasn't easy. Respected Mormon archaeologist Professor Dee F.Green has said:

The first myth we need to eliminate is that Book of Mormon archaeology exists.... If one is to study Book of Mormon archaeology, then one must have a corpus of data with which to deal. We do not.

... No Book of Mormon location is known with reference to modern topography. Biblical archaeology can be studied because we do know where Jerusalem and Jericho were and are, but we do not know where Zarahemla and Bountiful (nor any location for that matter) were and are.

... A concentration on geography should be the first order of business, but we have already seen that twenty years of such an approach has left us empty-handed.³⁰

The admission by Mormon archaeologists and anthropologists that no one knows the location of even one Book of Mormon city or geographical site, including the famous Hill Cumorah, is absolutely fatal to the claims of the Mormon Church and exposes The Brethren as brokers of fraud. The Hill Cumorah is allegedly the location where at least a half million warriors died in the last great Book of Mormon battle; where Moroni buried the fabled gold plates; and where Brigham Young claimed that inside the hill was a huge cavern filled with wagonloads of gold plates. Yet the small hill near Palmyra, New York, which the Church identifies as Cumorah, has never yielded so much as one scrap of evidence of this great battle, nor has anyone ever been able to unearth even one gold plate (which would be one of the world's greatest archaeological finds and would prove the Book of Mormon).

Though divided on much, most (if not all) Mormon archaeologists agree on one thing: The real Cumorah, if there ever was one, definitely was not located where Joseph Smith claimed he discovered the gold plates. If the Book of Mormon events took place anywhere, it could only have been in the Yucatan Peninsula of Central America. That is where Mormon archaeological activity has been centered for years. Yet The Brethren continue to sponsor the annual pageant in Palmyra that draws huge crowds to the misnamed hill with its monument and huge lettering along the hill's entire side identifying it as "Cumorah."

The Book of Mormon contains a photograph of this alleged Hill Cumorah. If it indeed is Cumorah, then The Brethren should stop sponsoring archaeological teams searching for it in the Yucatan or anywhere else. If it is not Cumorah, then to continue to represent it as such with thousands of photographs and the annual pageant is the most blatant fraud conceivable. Yet Mormon missionaries continue to sell Mormonism door-to-door around the world based upon this kind of misrepresentation.

The Dilemma of Disillusionment

The Brethren are caught in a trap from which there is no escape except repentance. If Joseph Smith was a true Prophet, why did he mistakenly identify the wrong hill outside Palmyra, New York, as Cumorah? And how did the gold plates get there when they were buried by Moroni (if this was a real event) in the Yucatan? Mormonism stands or falls with Joseph Smith, and we need no further evidence than Cumorah that he was an impostor and that The Brethren are the modern brokers of his pitiful fraud.

Strangely enough, the obvious fact that the Book of Mormon is a fraudulent document seldom causes those who know this to leave the Church. Even Professor Green has said:

I find that nothing in so-called Book of Mormon archaeology materially affects my religious commitment one way or the other, and I do not see that archaeological myths so common in our proselytizing program enhance the process of true conversion....³¹

The founder of the Church-supported New World Archaeological Foundation was another highly respected Mormon scholar, Thomas Stuart Ferguson. At one time known among LDS as one of the staunchest defenders of the Book of Mormon (having written three books on the subject), Ferguson surprised Jerald and Sandra Tanner with a visit to inform them that after "25 years of trying to prove Mormonism, [he] had finally come to the conclusion that his work had been in vain. He said

that his training in law had taught him how to weigh evidence and that the case against Joseph Smith was absolutely devastating and could not be explained away."³² Under pressure from the Mormon hierarchy to affirm his loyalty, Ferguson wrote a letter in which he said, "My relationship and membership with the Church has never been terminated."³³ However, he has lost his confidence in Mormonism as a religious faith.

Why would anyone continue on as a member of the Mormon Church if he was convinced that Joseph Smith was a fraud? Unfortunately, most Mormons have been brainwashed into believing that all other churches are false, so when they discover that the real fraud is Mormonism itself, they can't believe there's anything else out there that might be true. Having been deceived so badly once, it is understandable that disillusioned Mormons are afraid to try anything else. This is pretty much expressed by Ferguson in another letter dated December 3, 1979:

I lost faith in Joseph Smith as one having a pipeline to Deity-and have decided that there has never been a pipeline to Deity-with any man....

I give Joseph Smith credit as an innovator and as a smart fellow. I attend, sing in the choir and enjoy my friendships in the Church.

In my opinion, it is the best fraternity that has come to my attention.³⁴

Strange Explanations

Some Church leaders have come up with ingenious explanations for the complete failure to find any evidence supporting the Book of Mormon. In a March 25, 1964, address, Fletcher B.Hammond said: "... The Gentiles have not yet received the Book of Mormon by faith... and until they do... it appears that empirical facts will not be allowed to come forth as evidence of the truthfulness of the Book of Mormon... ." ³⁵ At the 109th Annual Conference, Antoine R.Ivins suggested:

Faith to me is the greatest thing in life, and God purposely, I believe, covered up in antiquity the history of this people and the story of the Book of Mormon so that... it would have to rest upon faith... that could be given to us only by God Himself.³⁶

One wonders, then, why God allowed literally tons and mountains of evidence to remain in verification of the Bible. Church leaders have become very concerned by the questions being raised due to the absence

of evidence, and the fact that descriptions of cities, rivers, mountains, and journeys in the Book of Mormon cannot be correlated at all with topography and geography. To quiet these questions, for which The Brethren have no answers, an article was published in the Church Section of the Deseret News cautioning Church members about putting too much importance upon facts and evidence:

The geography of the Book of Mormon has intrigued some readers of that volume ever since its publication. But why worry about it?

Efforts to pinpoint certain places from what is written in the book are fruitless.... Attempts to designate certain areas as the Land Bountiful or the site of Zarahemla or the place where the Nephite city of Jerusalem sank into the sea "and waters have I caused to come up in the stead thereof" can bring no definitive results. So why speculate?

To guess where Zarahemla stood can in no wise add to anyone's faith. But to raise doubts in people's minds about the location of the Hill Cumorah, and thus challenge the words of the prophets concerning the place where Moroni buried the records, is most certainly harmful. And who has the right to raise doubts in anyone's mind?

Our position is to build faith, not to weaken it, and theories concerning the geography of the Book of Mormon can most certainly undermine faith if allowed to run rampant.

Why not leave hidden the things that the Lord has hidden? If He wants the geography of the Book of Mormon revealed, He will do so through His prophet....³⁷

That kind of blind faith in a "prophet" is the primary mark of a cult. When a Church is founded upon beliefs that are beyond any objective verification and rest upon a "burning in the bosom," its members have surrendered to tragic deception. The Mormon Church was established upon the most blatant fraud, and it is maintained today because its members are blinded to the obvious by their devoted submission to whatever the Church says, no matter how absurd.

Joseph the Glass-Looker

Long before Joseph Smith allegedly was led by the angel Moroni to the ancient gold plates, he had already established a wide reputation as a "seer" who, in the words of his mother, Lucy, "possessed certain means

by which he could discern things invisible to the naked eye."³⁸ Joseph's mother related that because of this remarkable talent, a certain "Josiah Stoal [sic] came from Chenango county, New York, with the view of getting Joseph to assist him in digging for a silver mine."³⁹ The Mormon writer Hyrum L.Andrus said, "Joseph could also have had the seer stone at this time... "⁴⁰ Mormon historian B.H.Roberts says of Stowell:

Having heard of Joseph Smith's gift of seership, he came to the Smith residence to employ him.... Joseph [Smith] hired out to Mr. Stoal [sic]... and for something like a month they vainly sought to find the "hidden treasure."... Joseph continued for some time in his employment.⁴¹

A local citizen of the area at that time, W.D.Purple, relates:

In the year 1825, we often saw in that quiet hamlet Joseph Smith, Jr.... [living with] the family of Deacon Isaiah Stowell... [who had] a monomaniacal impression to seek for hidden treasures, which he believed were hidden in the earth....

Mr. Stowell... heard of the fame of... Joseph, who by the aid of a magic stone had become a famous seer of lost or hidden treasures.... He with the magic stone was at once transferred from his humble abode to the more pretentious mansion of Deacon Stowell.

Here, in the estimation of the Deacon, he confirmed his conceded powers as a seer, by means of the stone which he placed in his hat and by excluding the light from all other terrestrial things could see whatever he wished, even in the depths of the earth.

In February 1826, the sons of Mr. Stowell, who lived with their father, were greatly incensed against Smith, as they plainly saw their father squandering his property in the fruitless search for hidden treasures... and caused the arrest of Smith...⁴²

W.D.Purple was present at the trial, and his careful notes of the entire proceedings were later published in The Chenango Union of May 3, 1877. In his History of the Church, Joseph Smith admitted working for a Josiah Stowell in connection with a silver mine, but said nothing about his arrest. Mormon apologists rejected W.D.Purple's account as spurious and tried to deny that their founding Prophet, at the same time the angel Moroni was allegedly appearing to him annually in preparation for leading him to the buried golden plates, was hiring himself out to locate buried treasure by means of a "seer stone" that he used like a fortune-

teller's crystal ball. After spending 20 pages trying to discredit the idea that Joseph Smith had ever been arrested for "glass-looking," Dr. Hugh Nibley, dean of Mormon apologists, conceded:

... If this court record is authentic, it is the most damning evidence in existence against Joseph Smith... the most devastating blow to Smith ever delivered....⁴³

The devastating blow fell July 28, when Wesley P. Walters and Fred Poffarl together discovered in a mildewed box in the darkest part of a basement storage room beneath Chenango County jail the records of Judge Albert Neely and Constable Philip M. DeZeng.⁴⁴ These proved once and for all that Joseph Smith had indeed been arrested and found guilty on March 20, 1826, of pretending to find buried treasure by "glass-looking." Although the court in enforcing the laws took a dim view of this superstitious practice and found Joseph Smith guilty of fraud as an "imposter," this was a very common occupation at the time. Four years before Joseph's arrest, the local newspaper in his hometown of Palmyra, New York, in a article about money-digging, explained that it was widely practiced in that area, and stated:

We could name... at least five hundred respectable men, who do in the simplicity and sincerity of their hearts verily believe that immense treasures lie concealed upon our Green Mountains; many of whom have been for a number of years most industriously and perseveringly engaged in digging it up.⁴⁵

One year before Smith's arrest, the newspaper in a nearby town carried this lament:

We are sorry to observe even in this enlightened age, so prevalent a disposition to credit the accounts of the Marvellous.

Even the frightful stories of money being hid under the surface of the earth, and enchanted by the Devil or Robert Kidd, are received by many of our respectable fellow citizens as truths....⁴⁶

A few days since was discovered in this town, by the help of a mineral stone (which becomes transparent when placed in a hat and the light excluded by the face of him who looks into it, provided he is fortune's favorite), a monstrous potash kettle in the bowels of old mother Earth, filled with the purest bullion.

Some attempts have been made to dig it up, but without

success. His Satanic Majesty, or some other invisible agent, appears to keep it under marching orders; for no sooner is it dug on to in one place, than it moves off like "false delusive hope" to another still more remote. But its pursuers... [have] driven a steel ramrod into the ground directly over it, to break the enchantment....

By the rust of the kettle, and the color of the silver, it is supposed to have been deposited where it now lies prior to the flood.⁴⁷

The Making of a Prophet

It was in this setting that Joseph Smith and his father operated as money-diggers. Young Joseph Smith had found this "seer stone" while on a dig. It was brown and about the size of an egg, and is still held by the Mormon Church, safely locked away.⁴⁸ There is no record that Joseph Smith ever actually recovered any buried treasure, but many reports that he and the other "glass-lookers" located all manner of valuable finds that kept "sinking deeper" in the earth as the diggers pursued them. There was always an "explanation" about some enchantment or spirit that prevented the treasure from being taken, and there were always enough superstitious people who believed this sort of nonsense to keep Joseph Smith and numerous other "glass-lookers"-in business during those mad years.

Here was the making of the Prophet. Upstate New York was filled with people who were ready to believe almost any tale, the taller the better. Buried treasure, especially anything gold, had irresistible appeal. And if engraved on the gold were mysterious hieroglyphics giving the history of the ancient inhabitants of this land, the story was all the more enticing. How could the strange writing be deciphered? Why, of course, Joseph Smith had a magic stone that he looked at in his hat and on which he could see anything-even the translation of ancient languages.

So it came to pass that the mysterious gold plates were "found." This time the "spirit" guarding them was an angel who led Joseph Smith to the priceless treasure; and after preventing him supernaturally during several abortive attempts, at the end of four years the angel allowed him to take this ancient record because he had been chosen to restore true Christianity to earth. On a few occasions the plates were said to be under a blanket in the room nearby (no one could look upon them except Joseph) while the lengthy "translation" was in process. Joseph Smith didn't need to look at the plates, however; he looked into his hat, and there, shining on the "seer stone," were the hieroglyphics on one line and the translation just below. Usually the priceless plates were kept "hidden in the woods," for they were of little importance in the process. It was

the "seer stone" that did it all, just as it had been doing so many marvelous things for Joseph for so long.

From the many accounts of eyewitnesses, family, friends, neighbors, Mormons, and non-Mormons, it is clear that Joseph Smith used his "seer stone" (and other "magical objects") as a divination device-something that is absolutely forbidden in the Bible.⁴⁹ In the beginning it may all have been just an overactive youthful imagination caught up in the hysteria of moneydigging that was so prevalent in that part of America at the time. However, as he continued to play the game, either pretending that the stone and he had miraculous powers or attempting to develop such powers, young Smith opened himself increasingly to demonic influences until he was caught in the web of strong delusion. We will document this in detail later, but there is no question that Joseph Smith became very heavily involved in the occult, and that its grip upon him strengthened after he became the founding "Prophet" of a new Church.

The Mysterious Masonic Talisman

We can trace the steps downward as young Joseph became first a "Prophet" and then a "magician" with a Luciferic commitment for which he received in exchange the power over other people that he prized so highly. We have already seen in part that a Luciferian legacy forms the foundation of the Mormon Priesthoods. The secret ceremonies in the Temples, which we will reveal further in a later chapter, are related to ritual magic. In his presidential address before the Mormon History Association on April 20, 1974, Dr. Reed Durham (at that time director of the LDS Institute of Religion at the University of Utah) disclosed some startling information about Joseph Smith that confirms our appraisal and almost cost Dr. Durham his membership in the Church:

... I should like to initiate all of you into what is perhaps the strangest, the most mysterious, occult-like esoteric, and yet Masonically oriented practice ever adopted by Joseph Smith....

All available evidence suggests that Joseph Smith the Prophet possessed a magical Masonic medallion, or talisman, which he worked during his lifetime and which was evidently on his person when he was martyred....

... Purchased from the Emma Smith Bidamon family, fully notarized by that family to be authentic and to have belonged to Joseph Smith, [it] can now be identified as a Jupiter talisman. It carries the sign and image of Jupiter and... in some very... mysterious sense... [it] was the appropriate talisman for Joseph Smith to possess.

I wasn't able to find what this was... [until] finally in a magic book printed in England in 1801... how thrilled I was when I saw in his list of magic seals the very talisman which Joseph Smith had in his possession at the time of his martyrdom....

In astrology, Jupiter is always associated with high positions, getting one's own way.... So closely is magic bound up with the stars and astrology that the term astrologer and magician were in ancient times almost synonymous.

The purpose of the Table of Jupiter in talismanic magic was to be able to call upon the celestial intelligences, assigned to the particular talisman, to assist one in all endeavors. The names of the deities which... could be invoked... were always written on the talisman.... Three such names were written on Joseph Smith's talisman....

When properly invoked, with Jupiter being very powerful and ruling in the heavens, these intelligences-by the power of ancient magic-guaranteed to the possessor of this talisman the gain of riches and favor and power and love and peace... and anyone who worked skillfully with this Jupiter Table would obtain the power of stimulating anyone to offer his love to the possessor of the talisman, whether from a friend, brother, relative, or even any female.⁵⁰

Considering the power he obtained, his control over so many other people, and the dozens of wives he acquired in his short life, Joseph Smith probably had a lot of faith in that talisman. If Joseph Smith had sincerely desired to "restore" true Christianity, he would have followed the Bible. Instead of that, however, he sought to revive under Christian terminology something that he must have known had nothing whatever to do with Christianity, but was in fact its pagan rival. There is ample evidence that Joseph Smith knew exactly what he was doing. From early childhood he and his family had been dabbling in divination, necromancy, and various forms of ritual magic. Smith believed in and practiced occultism until his death. This is the secret foundation of the Mormon Church he established.⁵¹

D. Michael Quinn, a devout Mormon and a history professor at Brigham Young University, was voted Outstanding Teacher at BYU for 1986. He is also the author of an exceptional work *Early Mormonism and the Magic World View*. Quinn's book was the first major effort by a Mormon scholar to deal with the magical roots of his faith. It was not written as an anti-Mormon attack; instead, it was written by a scholar to

reveal the true roots of Joseph Smith's visions and the birth of Mormonism.

Quinn cites a comprehensive study of the magic arts from the 1700s and notes that all three distinctive forms of ritual magic are represented in the account of Smith and the gold plates: necromancy, transformation or shape-shifting, and theurgy or divine communication (page 133). In short, Smith's encounter upon Hill Cumorah was a classic textbook case of sorcery!

Quinn is no longer a Mormon and no longer a professor at BYU. His reputation among Mormons is in the cellar because of his search for factual truth, yet his the book stands as a beacon of truth and solid evidence that the Smith family was deeply involved in various forms of occultism.

THE WORLD'S MOST PERFECT BOOK?

In 1843, about 13 months before Joseph Smith's death at the hands of the mob that stormed the jail where he was being held for treason and riot, there was sudden excitement among the Mormons due to a great archaeological find. During the excavation of a mound near Kinderhook, Illinois, at the end of April, six bell-shaped, thin brass plates with strange hieroglyphics engraved on them were uncovered at a depth of about 11 feet. Appearing to be of ancient origin, the "Kinderhook Plates" (as they came to be known) were displayed briefly in public and then sent to Joseph Smith because of his alleged ability to translate unknown languages.

Upon receiving and inspecting the plates, Joseph Smith declared that the "writing on them was similar to that in which the Book of Mormon was written" on the gold plates, and "he thought that by the help of revelation he would be able to translate them."¹ About a year later, the St. Louis Gazette reported that the Prophet was

... busy in translating them [the Kinderhook Plates]. The new work which Jo. is about to issue as a translation of these plates will be nothing more nor less than a sequel to the Book of Mormon.²

There is no question that Joseph Smith regarded these plates as genuine. His "translation" thereof is probably locked in the Church archives in Salt Lake City along with a great many other embarrassing documents. Reflecting the growing excitement among Latter-day Saints at the time, the Mormon publication *Time and Seasons* boasted: "Why does the circumstance of the plates recently found in a mound in Pike County, Illinois by Mr. Wiley... go to prove the Book of Mormon true?-Ans. Because it is true!"³ In his diary for May 1, 1843, a month before he was murdered, Joseph Smith wrote:

I insert fac-similes of the six brass plates found near Kinderhook....

I have translated a portion of them, and find they contain the history of the person with whom they were found. He

was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth.⁴

Unfortunately for the credibility of Mormonism's founding Prophet, the plates were a deliberate hoax carefully manufactured and planted in a mound to be "discovered." This was confessed by the three men responsible about a month after Joseph Smith's death and subsequently confirmed after examination by a number of experts.

For example, University of Chicago Egyptology Professor James H. Breasted reported some years later in a letter:

The "Kinderhook Plates" are, of course, childish forgeries, as the scientific world has known for years.

What does this all add up to? Does it merely mean that one of the "finds" which the Latter-day Saints believed supported the Book of Mormon does not support it, and that there is no real blow to the prophetship of Joseph Smith? Not at all, for as Charles A. Shook well observed... "Only a bogus prophet translates bogus plates."

Where we can check up on Smith as a translator of plates, he is found guilty of deception. How can we trust him with reference to his claims about the Book of Mormon?...

Smith tried to deceive people into thinking that he had translated some of the plates. The plates had no such message as Smith claimed....

Smith is thus shown to be willing to deceive people....⁵

A Scam That Got Out of Hand

There is no question that Joseph Smith became an accomplished and extremely successful deceiver, and that he had some accomplices and was also greatly aided by the ignorance and gullibility of most of the early Mormons. To anyone except a Mormon who makes an impartial investigation, the evidence seems overwhelming that Mormonism, in spite of the undoubted sincerity of millions of people involved in it today, began as a deliberate scam that got out of hand and mushroomed into something beyond the imagination of its original designers. Although it is impossible today to know every detail of what happened then, many of the steps along the way can be traced accurately. Oliver Cowdery (who baptized Joseph and was the Prophet's scribe as he read off the "translation" he saw on the "seer stone" in his hat) and Sidney Rigdon

(who was undoubtedly the brains behind later theological innovations) were probably coconspirators. Yet they (and perhaps Joseph Smith himself at times) were also deceived to some extent.

At the front of the Book of Mormon is first the testimony of the "Three Witnesses" and then of the "Eight Witnesses." A logical question is, Why these two separate groups? The "Eight" seem to have been an afterthought. A "revelation" of March 1829 made it clear that there were to be only three witnesses: "... Three of my servants, whom I shall call and ordain... shall know of a surety that these things are true... and to none else will I grant this power, to receive this testimony among this generation..."⁶ Ether 5:2-4 also makes this clear. Changes and contradictions are common enough in Mormon "revelations" as necessity requires. In this case, the necessity may well have arisen from questioners asking why the "Three Witnesses" only saw the plates in the hands of an angel in a vision,⁷ and why they went into the woods to have an angel "reveal" to them "by the power of God" gold plates that Joseph Smith was still "translating" and had in his possession.⁸ In order to quiet such questions, it may have become necessary to have "witnesses" see something more tangible. That could have been easily arranged with a little careful preparation.

Like the other "Three," the "Eight Witnesses," who claimed they had seen and handled said plates "which have the appearance of gold... [with] engravings thereon all of which has the appearance of ancient work..."⁹ were gullible, untrained, and uncritical observers, eager to believe, who probably did see and handle something that convinced them. This would explain why the five of the "Eight" who eventually left the Church (only the three Smiths out of the 11 "witnesses" remained in Mormonism) apparently never denied seeing something that looked like ancient engraved gold plates. How was the deception pulled off? It would have been easy enough for Oliver Cowdery, a former blacksmith who allegedly turned counterfeiter, to contrive something like the Kinderhook Plates that would have deceived the "Eight." Or Joseph Smith might have done it on his own.

Ideally Suited Witnesses

All 11 of the "witnesses" were astonishingly unstable and unreliable. Oliver Cowdery, David Whitmer, and Martin Harris, the "Three Witnesses" who saw the plates "by faith" in an angelic vision, each subsequently had other "visions" that convinced them of contrary religious beliefs. In one of his visions, Whitmer claimed "God" spoke to him in an audible voice and told him to separate himself from the Mormons.¹⁰ Hiram Page, one of the "Eight," acquired his own "seer stone" and began "to receive revelations, often contrary to those received by Joseph Smith."¹¹ Both Cowdery and Whitmer were led astray by

Hiram Page's "peep-stone." Cowdery, who with Joseph Smith allegedly received the first "Priesthood" at the hands of John the Baptist, was excommunicated from the Church for accusing the Prophet of adultery.

Martin Harris, one of the "Three," not only "traveled to the moon," but "saw" Jesus standing beside Joseph Smith in a meeting, though no one else present except the "Prophet" saw him. On that occasion Prophet Smith laid his hand approvingly upon Martin's head and said, "Martin, God revealed that to you. Brothers and sisters, the Savior has been in your midst. I want you to remember it. He cast a veil over your eyes for you could not endure to look upon Him."¹² Yet Harris, who could "look upon Him," was later described in a Mormon publication as mad, demonic, and deranged, "... flying from one thing to another, as if reason and common sense were thrown off their balance."¹³ Indeed, Martin Harris did go from one thing to another, changing his religious beliefs no less than 13 times. Mormonism had been about number six on the list.

From all that we know about the "witnesses" to the Book of Mormon, they would seem to be strange choices for divine appointment to this great honor and responsibility. Today they are still described in Mormon publications as fine and honorable men, whose testimony "proves" the story of the gold plates. Yet Joseph Smith called all eight defectors liars and cheats "too mean to mention," and accused Cowdery and Whitmer of being part of a "gang of counterfeiters, thieves, liars and blacklegs."¹⁴

To get an idea of just how bad things were, we need to look at how Joseph Smith handled each of the three main witnesses to the authenticity of the Book of Mormon. Remember that The Brethren send out the Mormon missionaries to hand out copies of the Book of Mormon to their investigators, citing the testimonies of these men as actual evidence and asking the investi=gators to pray and ask God for a sign that this is true. All the while, The Brethren believe the following about these men who are raised up as the witnesses of the Book of Mormon.

Oliver Cowdery was the Church's second Elder, often called the "Second President." The early-day companion of Joseph Smith, he was the scribe for the Book of Mormon, present at the "Restoration of the Priesthood" and as close to the real truth as any man.¹⁵

However, in 1838 in Kirtland, Oliver Cowdery confronted Joseph Smith with the charge of adultery with Fanny Alger, and with lying and teaching false doctrines.¹⁶ Joseph Smith denied this charge and instead charged Cowdery with being a liar.¹⁷ Church records now show that Miss Alger was Smith's first "spiritual wife." Oliver was telling the truth!¹⁸

Cowdery was excommunicated for this and other "crimes."¹⁹ Later, as a Methodist, he denied the Book of Mormon²⁰ and publicly confessed

his sorrow and shame for his connection with Mormonism.²¹

While the Mormon Church claims that Cowdery rejoined them in the fall of 1848,²² they also accused him later that year with trying to "raise up the Kingdom again" with the apostate William E. McLellin.²³

Oliver Cowdery was publicly charged by Joseph Smith and Mormon leaders with stealing, lying, perjury, counterfeiting, adultery, and being the leader of a gang of "scoundrels of the deepest degree!"²⁴

David Whitmer saw the plates "by the eye of faith" handled by an angel.²⁵ He later told of finding them lying in a field, and later still he told Orson Pratt that they were on a table with all sorts of brass plates, gold plates, the Sword of Laban, the "Director," and the Urim and Thummim.²⁶

During the summer of 1837, while in Kirtland, Whitmer pledged his new loyalty to a prophetess (as did Martin and Oliver) who used a black seer stone and danced herself into "trances."²⁷

It was the start of the finish for Whitmer. It ended in 1847 in his declaration to Cowdery that he (Whitmer) was to be the Prophet of the New Church of Christ and Cowdery a counselor.²⁸

In the meantime, Whitmer was excommunicated and roughly put out. His and Cowdery's families were in fact driven into the streets and robbed by the Mormons while Whitmer and Cowdery were away trying to arrange a place to flee to.²⁹

Cursed by leaders such as Sidney Rigdon, Whitmer was denounced by the Prophet Joseph Smith as a "dumb beast to ride" and "an ass to bray out cursings instead of blessings."³⁰

Martin Harris was first a Quaker, then a Universalist, then a Restorationist, then a Baptist, then a Presbyterian, and finally a Mormon.³¹ After his excommunication in 1837, he changed his religion eight more times, going from the Shakers to one Mormon splinter group to the next, and then back to the main group in 1842.³² Yet in 1846 Harris was preaching among the Saints in England for the apostate James J. Strang.³³

Harris testified that his testimony for Shakerism was greater than it was for Mormonism. (The Shakers' "Sacred Roll and Book" was also delivered by an angel.)³⁴

His later testimony that he saw the plates by "the eyes of faith and not with the natural eyes" should eliminate him automatically as a

witness.³⁵

In the Elder's Journal for August 1838, Joseph Smith denounces Harris as "so far beneath contempt that to notice him would be too great a sacrifice for a gentleman to make. The Church exerted some restraint on him, but now he has given loose to all kinds of abominations, lying, cheating, swindling, and all kinds of debauchery."³⁶

The deplorable truth concerning these three key "witnesses" to the alleged golden plates and the Book of Mormon is suppressed for obvious reasons. Clearly they were scoundrels who were part of Joseph Smith's scam from the beginning. Yet they are presented as honorable men and their "testimonies" (though later renounced) are offered as proof of the alleged miraculous origin of the Book of Mormon.

Visions, Visions Everywhere

The time and place in which Joseph Smith grew up had a great deal to do with his success in putting over such a transparent fraud. Most Mormons today naively imagine that Joseph Smith's "visions" of angels and assorted heavenly beings prove him to be a great Prophet and marked him out as unique. On the contrary, Mormonism was only one of a number of such new religious groups that were formed and flourished at that same time in the same general area. Some of these groups were very similar to Mormonism. James Jesse Strang "claimed that he found some plates which he translated with the Urim and Thummim. He had witnesses who claimed they saw the plates, and their testimony is recorded in almost the same way that the testimony of the 11 witnesses is recorded in the Book of Mormon."³⁷

At least for a time, all of the witnesses to the Book of Mormon except Cowdery accepted Strang as Joseph Smith's successor after his death. John Whitmer wrote, "Strang reigns in the place of Smith the author and proprietor of the Book of Mormon."³⁸ Strang had allegedly received the following "revelation" about 14 months after Joseph Smith's death:

The Angel of the Lord came unto me... and the light shined about him above the brightness of the sun, and he shewed unto me the plates of the sealed record and he gave into my hands the Urim and Thummim.

And out of the light came the voice of the Lord saying: My Servant James... Behold the record which was sealed from my servant Joseph. Unto thee it is reserved....

Go to the place which the Angel of the presence shall show thee and... take with thee faithful witnesses.... And while I

was yet in the Spirit the Angel of the Lord took me away to the hill in the East of Walworth against White River in Voree, and there he shewed unto me the record buried under an oak tree....

... And I beheld it as a man can see a light stone in clear water, for I saw it by Urim and Thummim....³⁹

Even more spectacular, though still with many similarities to the Mormons, were the Shakers, who declared: "Christ has made his second appearance on earth, in a chosen female known by the name of Ann Lee, and acknowledged by us as our blessed Mother in the work of redemption."⁴⁰ This was one of the groups that Martin Harris joined. He seems to have remained faithful to them the rest of his days, claiming "repeatedly that he had as much evidence for [the] Shaker Book as he had for the Book of Mormon... [and that] his testimony is greater than it was of the Book of Mormon."⁴¹ And why not? For there were "Eight Witnesses" who certified that "We, the undersigned, hereby testify that we saw the Holy Angel standing upon the house-top, as mentioned in the fore-going declaration, holding the Roll and Book."⁴² Indeed, there were more than 60 "witnesses" who had a "testimony" concerning the "Sacred Roll and Book" of Shakerism, one of the 60 having had eight different visions.⁴³

The money-digging madness and enthusiasm for divination with "seer stones" were only a small part of a hysteria that pervaded much of the area in which Joseph Smith spent his first 30 years. Sensational visions of angels and other strange sights and sounds were part of everyday conversation and were accepted as normal. Religious "revivals" involving hysteria and fanaticism spread from town to town-so much so that the entire region was called the "burned-over district" of New York State.

Opening the Door to Demonic Power

Instead of joining any of these new religions, however, Joseph Smith started his own. It was only natural that its origin should be linked with the very "glass-looking" and "money-digging" that had obsessed him and his family for years. It seems probable that what began as a money-making scheme (hoping to publish and sell the "translation" of an ancient record "discovered like a treasure in the ground") gathered momentum in another direction and led to the formation of a new religion and finally to the grandiose dream of a theocracy that would one day rule the world. Merely pretending can open the door into Satan's kingdom more easily and efficiently than most people realize.

There are too many examples to be ignored of people who began

with make-believe, playing with a Ouija board, crystal ball, pendulum, dowsing rod, or other divination devices (several of which were commonly used by early Mormon Apostles) without even believing in such devices, but were drawn into the occult as a result. There are cases of groups that "pretended" to have a spirit seance when sudden demonic manifestations spontaneously occurred, taking control out of their hands. A classic example is the "Phillip Group" in Toronto, Canada, comprised of skeptical parapsychologists who "pretended" to make contact via table-tipping with a make-believe discarnate spirit they named "Phillip." Rapping sounds began to come from within the table, giving Phillip's "real history." The table danced and finally flew around the room so fast that the parapsychologists had to run to keep up with it.⁴⁴ Similar phenomena were common among early Mormons.

There is no evidence whatever that such power as this has its source within the subconscious or in that 90 percent of the brain that psychologists allege is unused. This theory is pure materialist superstition. There is now a considerable and increasing volume of accumulating testimony from credible modern scientists who have themselves witnessed repeated occurrences of "poltergeist" activity. Attempting to find a materialistic explanation, these careful researchers have meticulously measured angles, intensity of force, and trajectories of flying objects, and have tested every conceivable physical theory-all to no avail.

Anthropologists acknowledge that poltergeist and other occult phenomena are identical everywhere, even among cultures that differ widely and have had no contact with each other. This clearly indicates a common source independent of human knowledge and beliefs. Almost without exception, witch doctors, medicine men, spiritists, and other shamans who repeatedly produce occult phenomena have attributed this power to "spirits." Their identity is betrayed by the fact that a consistent Luciferian philosophy is always implied by occult phenomena wherever or whenever they occur.

Satan presented four basic lies to [Eve](#):* 1) His rejection of what Eve thought God had said denied a personal God who makes moral pronouncements and implied an impersonal Force; 2) since this Force must be in everything, one tree wouldn't kill her if all others were good for food, and therefore we don't die but are merely recycled (through reincarnation and spirit survival); 3) we can all become gods through mastery of this Force; and 4) this mastery or godhood comes about through being initiated into a secret gnosis (e.g., eating of the Tree of Knowledge). Not only are these four basic lies implied by occult phenomena, but they are often communicated audibly (though mediumship), telepathically, by some form of divination (Ouija boards, tarot cards, etc.), or by automatic writing.⁴⁵ This consistency in occult phenomena and philosophy cannot be explained away, no matter how

distasteful the conclusion it forces upon skeptical materialists.⁴⁶

The Mormon Connection

Both evidence and logic suggest that in a similar manner to the "Phillip Group," the strong desire on the part of Joseph Smith and his followers to believe his fantastic tales opened the early Mormons to demonic powers. We see a definite and revealing progression: First young Smith uses the "seer stone" to "divine" the location of buried treasure, and then to "translate" unknown languages; later he uses a "Jupiter talisman" for ritual magic; and finally he introduces "magic underwear" (this will be explained later) with occult, Luciferian, Masonic markings that Temple Mormons must wear 24 hours a day for protection from evil. These occult practices are specifically forbidden in the Bible. During this progression of deepening involvement in occultism, we see Smith's theological beliefs metamorphose from the fairly orthodox to the blatant paganism that embraced all of Satan's four lies to Eve, including that of multiplicity of gods and that of infinite human potential to become gods.

There were so many strange visions and so much weird behavior among the early Mormons that to explain it as merely hysteria or hallucinations is inadequate. John Whitmer, official Church Historian in Joseph Smith's time, wrote concerning occult phenomena among the Mormons: "Some had visions... would act like an Indian in the act of scalping... [or] slide or scoot on the floor with the rapidity of a serpent...."⁴⁷ Joseph Smith even wrote:

Soon after the gospel was established in Kirtland... many false spirits were introduced, many strange visions were seen... men ran out of doors under the influence... some got upon the stumps of trees and shouted... [some] had the gift of tongues falsely, they would speak in a muttering, unnatural voice and their bodies be distorted...⁴⁸

There were even phenomena similar to modern UFOs, but in a form that appealed to and could be recognized by viewers in that day. A large number of Mormons saw a huge "steamboat... painted in the finest style... filled with people... [sail] steady along over the city [of Kirtland]... right over the Temple...." One of the "witnesses" to this amazing event wrote in his journal:

Old Elder Beamon, who had died a few months before, was seen standing in the bow of the Boat swinging his hat and singing a well known hymn.⁴⁹

Referring to the dedication of this Temple in Kirtland, Apostle George A. Smith declared:

That evening... four hundred and sixteen people gathered in the house.... David Whitmer bore testimony he saw three angels passing up the south aisle, and there came a shock on the house like the sound of a mighty rushing wind... and hundreds of them were speaking in tongues... or declaring visions...." ⁵⁰

After he left the Church, Whitmer (one of the "Three Witnesses") stated in a newspaper interview:

The great heavenly "visitation" which was alleged to have taken place in the temple... was a grand fizzle. [It] was promised... a veritable day of Pentecost, but there was no visitation. No Peter, James and John; no Moses and Elias put in an appearance.... I know that the story sensationally circulated and which is now on the records of the Utah Mormons as an actual happening was nothing but a trumped up yarns. ⁵¹

Apparently some saw it and some didn't. What about the angel Whitmer claimed to have seen holding the gold plates? Apostle George A. Smith told how some of the Saints saw messages coming to them out of the sky and related a specific instance:

Black Pete got sight of one of those revelations carried by a black angel, he started after it and ran off a steep bank twenty-five feet high, passed through a tree top into the Chagrin river beneath. ⁵²

Playing into Satan's Hands

Another Mormon writer from that time relates:

During the latter part of February, 1831, the Prophet... was ordaining Harvey Whitlock a high priest.... [Whitlock] turned as black as Lyman was white. His fingers were set like claws. He went around the room and showed his hands and tried to speak, his eyes were as the shape of oval O's... ⁵³

Here again we have an obviously evil manifestation, while many others are in the same category but are not as openly demonic. The same writer tells of another occasion when such manifestations continued for hours while Joseph Smith ministered to his followers:

Leman Copley, a very large man of 214 pounds, from his sitting position in the window turned a complete

somersault in the house and settled back across a bench where he lay helplessly...

Then another, Harvey Green... began screaming like a panther...

These operations continued all day and into the night.... Levi Hancock [said], "I was so scared... I knew the things I had seen were not made [up]!"⁵⁴

There were so many visions of angels, yet at the same time frightening demonic experiences, that Joseph Smith received a special "revelation" instructing the Saints in how to tell a devil from an angel or a glorified man. In shaking hands with a devil, Smith explained, one would feel nothing, whereas an angel's hand would feel normally physical, while a "glorified man" would refuse to shake hands.⁵⁵ On another occasion the Prophet felt it necessary to warn that Satan had sometimes appeared inside the Temple as an angel of light. He explained that this bad angel could be recognized "by the color of his hair... and by his contradicting a former revelation."⁵⁶

The above represent only a fraction of the documented examples of demonic influence and manifestations. Most of them were accepted as genuine revelations or manifestations from God. The naively superstitious beliefs current among the Mormons about how to handle demons were amplified by such Mormon luminaries as Heber C. Kimball, a member of the First Presidency at the time:

Now I will tell you, I have about a hundred shots on hand all the time—three or four fifteen-shooters, and three or four revolvers, right in the room where I sleep; and the Devil does not like to sleep there, for he is afraid they will go off half-cocked.

If you will lay a bowie knife or a loaded revolver under your pillow every night, you will not have many unpleasant dreams, nor be troubled with the nightmare; for there is nothing that the Devil is so much afraid of as a weapon of death.⁵⁷

The Keystone of Mormonism

Although Brigham Young declared that "you may leave out the Book of Mormon and the Book of Doctrine and Covenants" and just stick with the New Testament and you "will arrive at salvation,"⁵⁸ this is completely contrary to Mormon belief and practice and a perfect example of how Mormon "Prophets" contradict each other. To the question "What will be

the consequences if they [the United States] do not embrace the Book of Mormon as a divine revelation?" early Mormon Apostle Orson Pratt replied, "They will be destroyed from the land and sent down to hell, like all other generations who have rejected a divine message."⁵⁹ Joseph Smith said, "Take away the Book of Mormon and the revelations, and where is our religion? We have none."⁶⁰ In one of his most definite statements on the subject, Joseph Smith said:

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book...⁶¹

Obviously, Prophet Smith held the Book of Mormon to be far above the Bible, and that is still the position of the Mormon Church today. This is more than astonishing in view of the fact that over 4000 changes had to be made in the Book of Mormon since it was first published in 1830 with 3000 dollars that Martin Harris raised by mortgaging his farm to get it printed. These corrections run all the way from those necessitated by changes in Joseph Smith's beliefs to elimination of hundreds of obvious contradictions, absurdities, and childish grammatical errors.

After his initiation into the Masonic mysteries, Joseph Smith repudiated and ridiculed the Trinity, teaching that there were an infinite number of gods, each of whom had once been a sinful, fallen man, and that Father, Son, and Holy Spirit are three separate and distinct gods.⁶² This required many "corrections" to the Book of Mormon. First Nephi 1 3:40, for example, which read in the 1830 edition, "and shall make known to all kindreds, tongues and people, that the Lamb of God is the Eternal Father and the Savior of the world" was changed to read "that the Lamb of God is the Son of the Eternal Father." Similar changes were made in a number of other places.⁶³ Strangely enough, however, the declaration in the introduction of the Book of Mormon that its purpose is to convince "Jew and Gentile that Jesus is the Christ, the Eternal God" and the statement of the "Three Witnesses" giving the honor to the Father, Son, and Holy Ghost, "which is one God," were apparently overlooked and left unchanged.

The Most Correct Book?

Joseph Smith allegedly saw shining on the "seer stone" in his hat each character from the gold plates and beneath it the English translation, which he would read out to Oliver Cowdery, his scribe. Only when Cowdery had read it back to him correctly after writing it down would the miraculous process go on to the next character. There was no room for error. However, the errors numbered in the hundreds, and were exactly what one would expect from the pen of an imaginative but

uneducated young man such as Joseph Smith. B.H.Roberts, eminent Mormon historian and General Authority of the Church, confessed in an unpublished manuscript that the evidence pointed compellingly to Joseph Smith as the book's author:

In the light of this evidence, there can be no doubt as to the possession of a vividly strong, creative imagination by Joseph Smith, the Prophet, an imagination, it could with reason be urged, which, given the suggestions that are to be found in the common knowledge of accepted American Antiquities of the times, supplemented by such a work as Ethan Smith's View of the Hebrews,⁶⁴ would make it possible for him to create a book such as the Book of Mormon....

... There is much internal evidence in the book itself to sustain such a view. In the first place there is a certain lack of perspective in the things the book relates as history that points quite clearly to an undeveloped mind as their origin. The narrative proceeds in characteristic disregard of conditions necessary to its reasonableness, as if it were a tale told by a child, with utter disregard for consistency...

For these absurdities in expression; these miraculous incidents in warfare; these almost mock-and certainly extravagantheroics... are certainly just such absurdities and lapses as would be looked for if a person of such limitations as bounded Joseph Smith undertook to put forth a book dealing with the history and civilization of ancient and unknown peoples....

Could an investigator of the Book of Mormon be much blamed if he were to decide that Ethan Smith's book with its suggestion as to the division of his Israelites into two peoples; with its suggestion of "tremendous wars" between them; and of the savages overcoming the civilized division-led to the fashioning of these same chief things in the Book of Mormon?⁶⁵

In the original printing of the Book of Mormon there were literally scores of places where were was used instead of was ("it were easy to guard them... I were about to write them"), was was used instead of were ("the priests was not to depend... they was angry with me"), and is was used instead of are ("there is save it be, two churches... things which is not seen"). Another common grammatical error that betrayed Joseph Smith's authorship was the insertion of an a in front of verbs: "Ammon and Lamoni was a journeying... he found Muloke a preaching." Other common grammatical mistakes that some of the more educated Mormons

found embarrassing and had to be corrected in the second printing were arrested being used when it should have been wrested; arriven instead of arrived; fraid instead of afraid; no instead of any; and numerous other mistakes familiar to any elementary schoolteacher.

King James English in America in 600 B.C.

In the process of "translating" the Book of Mormon by means of his "peep stone" from hieroglyphics on "gold plates," Joseph Smith not only plagiarized several books about early America that were popular in his day, but he also copied entire chapters of the Bible. For example, compare Isaiah 2-14 with 2 Nephi 12-24; Isaiah 48 and 49 with 1 Nephi 20 and 21; and Isaiah 50 and 51 with 2 Nephi 7 and 8. Not content with that, Joseph Smith included, in portions of the Book of Mormon allegedly written in 600-500 B.C., hundreds of quotations from the New Testament. Perhaps he was too rushed, or else it didn't occur to him to paraphrase when plagiarizing. Consequently, the hundreds of quotations from both the Old and New Testaments (without acknowledging they were copied from Joseph Smith's Bible, but as though they came from the "gold plates") are all in King James English, 1500 to 2000 years before that edition of the Bible was published.

Remarkably, these passages of Scripture which the Book of Mormon Prophets allegedly received either independently from God or from ancient sources include not only the verse and chapter divisions from the King James Bible, but even the italics as well. In just one chapter of the Book of Mormon, Mosiah 14, there are 15 italicized words or phrases written exactly as they appear in Isaiah chapter 53. Isn't it a bit beyond belief that the Book of Mormon "Prophet" Nephi, who allegedly wrote during 600 to 500 B.C. in Egyptian hieroglyphics-a picture form of writing-could not only quote Matthew, Luke, Peter, and Paul verbatim centuries before they wrote their Gospels and Epistles, but also do it in such an exact fashion that the translator could see it in King James English as well? This can allow only one explanation: The characters in the Book of Mormon were purely fictitious, and everything they said, including quotations from the Old and New Testaments, was written by Joseph Smith, who certainly had access to the King James Bible.

In Alma 46:15, believers are called Christians in 73 B.C., where Acts 11:26 says they were first called Christians at Antioch in about 42 A.D. The title "Christ" is used in the Book of Mormon, without explanation why Jews living in the Americas would use this Greek word instead of the Hebrew word Messiah. Honey bees are said to be in America about 2000 B.C. in Ether 2:3, yet they were first brought to the New World by the Spanish explorers. In Ether 2:16-3:6 the Jaredites are instructed by God to build barges for the trip across the ocean to America, with holes not only in the top but in the bottom also. They are

driven by a "furious wind" that "did never cease to blow" (Ether 6:5,8), yet it took them 344 days to cross the Atlantic. At only three knots per hour, they would have gone around the entire earth during this timespan. The absurdities, incongruities, anachronisms, and contradictions are too numerous to list here and have been covered by a number of authors.

Beyond the Book of Mormon

Prophet Smith repeatedly declared that this miraculously given and translated Book of Mormon contained "the fullness of the everlasting gospel" that he had been called to restore.⁶⁶ However, his "gospel" expanded to include a "god" who was once a sinful man and who is now resurrected in a physical body, who himself has a "Father God" and "Grandfather God" and on endlessly over him; that there are "three degrees of glory," a Mrs. "God" in heaven, no hell or eternal punishment, a premortal state, eternal matter, no creation, no Creator, marriage for eternity, only polygamists become gods, and a whole string of offices under allegedly "restored" Aaronic and Melchizedek Priesthoods, such as Elder, Seventy, High Priests, President of the Church, First Presidency (made up of two Presidents under the Living Prophet), Stake Presidencies, Apostles, Bishoprics, as well as baptism for the dead, etc. It simply wasn't possible to make all of the changes in the Book of Mormon that were required in order to bring it into agreement with the evolving "gospel" of Mormonism as it developed with Joseph Smith's growing involvement in occultism.

Consequently, none of the above found its way into the Book of Mormon in its many revisions. The Book of Mormon contains almost no Mormonism and therefore makes Joseph Smith's original statements that it contained the "fullness of the gospel" look even more foolish today. Yet, the Church of Jesus Christ of Latter-day Saints continues to publish and praise the Book of Mormon because it has gone so far out on a limb in saying that the message deciphered from the gold plates is the foundation of Mormonism that it is no longer possible to back down graciously.

The Mormon Church is therefore in the uncomfortable position of having to take seriously the childishly naive and contradictory content of the Book of Mormon and the poorly conceived mythology concerning its "discovery." The embarrassing truth about an amateur fortune-teller named Joseph Smith, who was addicted all his life to seeking buried treasure and had been convicted of working a cheap scam, has to be suppressed.

What happens if questions are raised about the absurdities, grammatical errors, the contradictions, or the complete lack of archaeological evidence? These are taken care of by a subjective feeling

that conveniently overrides common sense and all facts. The "burning in the bosom" is regarded as the manifestation of the Holy Ghost mentioned in Moroni 10:4. The Mormon missionaries' suggestions that prospective converts pray for this "burning" is extremely important in perpetuating the delusion of Mormonism because it sidesteps facts and substitutes feelings. The Book of Mormon promise is that those who "ask with a sincere heart" and have "faith in Christ" will receive this "sign." No one wants to be looked upon as insincere or lacking in faith, so there is a very strong desire to have this "feeling," which the very desire itself could psychologically create.

The most important part of Mormonism-its very heart-which we will reveal, has been so secret that the inner circle of Mormon elite who practice it must swear oaths to forfeit their lives rather than reveal it. Prophet Smith claimed to have received these key "revelations" from extraterrestrials visiting him from a distant planet. A hint at the identity of the "gods" from Kolob who inspired him is found in the fact that these "keys" to "godhood" are not unique to Mormonism as most Mormons imagine. They have been the stock-in-trade of numerous secret occult societies for centuries. One of these groups, to which Mormonism has a surprising and significant relationship, is both well-known and highly respected today. An extremely large percentage of today's world leaders have sworn its secret oaths.

THE MASONIC CONNECTION

The annual convention of the Mormon History Association held in the aging, historic Nauvoo Hotel on April 20, 1974, had been pretty much routine all day like those before it: old friends meeting once again, familiar ground gone over in an attempt to find some new light that would build faith in the Prophet and strengthen testimonies of the Church. The surprise came-and what a shock it was-when Dr. Reed C. Durham, Jr., the Association's outgoing president, gave the traditional Presidential Address. As he strode to the podium with his sheaf of papers, there was prolonged applause for a popular leader who had given himself enthusiastically to the cause of establishing a faith-promoting history of the Latter-day Saints. When the applause subsided and he began to read his carefully prepared paper on the touchy subject of the relationship between Masonry and Mormonism, a few eyebrows were raised and an uncomfortable hush settled over the uneasy listeners. No one, however, perhaps even including Dr. Durham himself, suspected the explosive power of the bomb he was about to drop.

There was no question as to the facts, nor that the information had been available to everyone present. Much of it they had heard before: the close similarities between Mormon and Masonic Temple ceremonies with their secret names, aprons, penalties, blood oaths, grips, and tokens, as well as the many Masonic markings inside and outside Mormon Temples: the square, the compass, the beehive, the astrological symbols, the all-seeing eye of occultism, and the upside-down five-pointed star, symbol of Satanism. Though it was unsettling to be reminded again that absolutely nothing had been said about secret Temple rituals by Joseph Smith in the new Church's 12-year history until immediately after he had been initiated into Masonry, those present had been able to shrug that off before, and did so on this occasion with only slight twinges of conscience. So what else was new?

What followed near the end of Durham's talk, however, wakened with a start those who had been dozing while the lights were out for viewing his slide presentation. The audience was stunned. Why hadn't they seen this before? The connection was obvious and had always been there, clear as crystal. They just hadn't wanted to see it, because the implication was too devastating. But now they had no choice-Dr. Durham had forced them to look at something so incriminating that Joseph

Smith's credentials as a Prophet were torn to tatters.

The Masonic Legend of Enoch

Thanks to the diligence and courage of a very few people who had brought their tape recorders, the staggering speech was soon in "underground" circulation. Typed copies surfaced almost immediately in such diverse places as Masonic Lodges and the briefcases of BYU professors. It was awesome to see how quickly the Mormon hierarchy knew what had been said and took action because of it. The very next day the angel with its Masonic markings that Dr. Durham had referred to in his talk was hastily removed from its Visitor's Center display in Nauvoo, Illinois, never to be seen in public again. Professor Durham himself barely escaped being removed from the Church by writing a hasty "To whom it may concern" letter reaffirming his faith in Prophet Smith and the Church he founded.

After explaining about the Jupiter talisman found on Joseph Smith at his death, the occult powers associated with it, and the fact that his mother's family identified this as "Joseph's Masonic jewel," Dr. Durham reminded his audience that he had set out to "provoke some thought and present something new" concerning the undeniable relationship between Mormonism and Masonry. "If I have not succeeded in doing that by now," he added, "please indulge me one last further attempt." They soon wished they hadn't.

He then launched into a brief summary of "a famous legend which the grand orator elaborates in lecture form in the ceremonies of the 13th, 14th and 21st degrees of Masonry... bearing remarkable similarity to Mormonism." Referring to the ancient roots of this tale in "cabalistic lore and mythology," Durham then pointed out that "the legend was in American Masonic print by 1802; and by Joseph Smith's time many publications had made the legend popularly well disseminated."¹ The summary he then gave of the legend must have stunned his Mormon audience, for it contains not only the key esoteric doctrines of Mormonism as they evolved beyond the original semiorthodoxy of the Book of Mormon, but also the major elements in Joseph Smith's story, including his role in finding and translating the alleged gold plates. In his introductory summary of the Masonic legend, Dr. Durham said:

... In the pre-existence, there was a special Secret Doctrine that was given by Deity... to the Earth first to Adam [who] was to carefully guard this Secret Doctrine because it contained all the Mysteries... [including] the secret name of God.

Adam then bestowed it upon his son, Seth, who guarded it

very carefully-only among the inner circle of believers-and then it was handed down until it came to Enoch... the central figure in the legend.

It is with Enoch that the remarkable resemblances with Joseph Smith and Mormon history become disconcertingly clear.²

A Devastating Comparison

The similarities between this ancient Masonic legend about Enoch, and the mythology that Joseph Smith et al. managed to establish concerning his alleged exploits in finding and translating the gold plates, are too numerous and exact to allow any other explanation than the most obvious one. As Dr. Durham said that night to his stunned audience of fellow Mormon historians, "The parallels [to the legend of Enoch] of Joseph Smith and the history of Mormonism are so unmistakable that to explain them only as coincidence would be ridiculous."³

In the legend, Enoch was 25 years old "when he received his call and vision," as was Joseph Smith "when he brought forth his sacred record." Enoch's vision was of a hill containing a vault prepared for "sacred treasures," on which he saw the identifying letter M; while Joseph Smith was led by an "angel" whose name began with M to a similar hill containing an underground vault (like Enoch's) filled with "sacred treasures." Part of the treasures revealed to Enoch were gold and brass plates engraved with Egyptian hieroglyphics giving the history of the world and ancient mysteries of God, which he preserved by putting them in the vault in the hill; similarly, Joseph Smith recovered from a vault in a hill gold and brass plates engraved with Egyptian hieroglyphics containing ancient history and mysteries of God. Enoch's treasure also included a metal ball, a priestly breastplate, and the fabled "Urim and Thummim"-precisely the same objects that were found by Joseph Smith along with the gold plates.

If the above sounds like an impossible coincidence, there is more. Joseph Smith often referred to himself in his "revelations" as "Enoch,"⁴ claiming that he had been given this name by God. The Enoch of the legend was chosen to recover and preserve for mankind the sacred name of God; and Joseph Smith was allegedly chosen to recover and "restore" the everlasting gospel of God to the earth. Enoch buried the sacred record to preserve it just before a great disaster (the Flood), foreseeing that after the deluge "an Israelitish descendant would discover anew the sacred buried treasure." Enoch "placed a stone lid, or slab, over the cavity into the hill," exactly as Moroni did in the Book of Mormon when he buried his record as the only survivor of the disaster (great battle) that destroyed his entire nation. Joseph Smith, who recovered this record, claimed to be an Israelite, fitting the vision of Enoch even in this regard.

Of course, in the Masonic legend it was "Solomon and his builders, the Masons, while building and excavating for the Temple at Mount Moriah, who discovered the cavern and the sacred treasure." The legend relates that, like Joseph Smith, they were able to obtain it only after three unsuccessful attempts. Three wicked men, however, tried to force "one of the faithful Masons who had discovered the treasure, Hiram Abif, or Hiram the Widow's son, to reveal the hiding place and the contents of the hidden treasure." He would not; and as they were killing him, "Hiram, with uplifted hands, cried out, 'Oh Lord, my God, is there no help for the widow's son?' This has since become a general Masonic distress call." There were three faithful Masons who pursued the villains, and cut off the head of one of them with his own sword. Dr. Durham ended his disquieting talk by summarizing some of the other "coincidences" involved:

Joseph Smith had three witnesses to the Book of Mormon and the record itself bears witness that an archvillain named Laban... [who] was thwarting the availability... of the sacred records had his head cut off by his own sword....

Now these parallels, dramatic as they seem, still do not represent the strangest part of the story. All of these aspects of the legend seem transformed into the history of Joseph Smith, so much so that it even appears to be a kind of symbolic acting out of Masonic lore.

But there is a point in this drama where the action goes beyond metaphor and the symbol merges into a tragic reality. This has to do, of course, with the death of Hiram Abif in the legend and the martyrdom of Joseph Smith....

Joseph Smith gave himself up to be imprisoned and on June 27, 1844 a mob stormed the little Carthage jail. Hyrum [Smith] was killed instantly and John Taylor seriously wounded.

Joseph Smith, Master Mason and widow's son, went to the window and with upraised hands, commenced giving the Masonic distress call to fraternal Masons who were present in the mob: "Oh Lord, my God..." He was unable to complete his plea and fell out of the window to his death.

How does a Mormon historian interpret Joseph Smith and the Masonic Enoch legend? The parallels demand an answer. Was Joseph Smith the fruition of Enoch's prophecy?... Did mysterious and divine, even magical, forces attach themselves to him?

Can anyone deny that Masonic influence on Joseph Smith and the Church, either before or after his personal Masonic membership? The evidence demands comments.... I do not believe that the Nauvoo story can adequately be told without an inquiry into Masonry.⁵

In fact, Masonry played a key role in the myths in which Joseph Smith wrapped Mormonism. As we shall see, Joseph's brother Hyrum was a member of the Mount Moriah Lodge No. 1 12 in Palmyra, New York. Its responsibility was the perpetuation of the Legend of Enoch, the cloth from which much of the fabric of Mormonism was formed.

The Pagan/Occult Connection Again

Although Joseph Smith claimed he was "restoring" true biblical Christianity, leading Mormons have admitted that Mormonism is actually a revival of the key doctrines of the mystery religions that Milton R. Hunter called "the pagan rivals of Christianity." Masonry likewise claims to be the restorer and perpetrator of the ancient mysteries, including the Secret Doctrine and identity of God.

There can be no doubt that Joseph Smith received a great deal of inspiration from Masonry. It is clear that this happened over a period of time. As we shall see, both the Melchizedek Priesthood and the alleged "First Vision" (which, in spite of its nine contradictory versions, is the foundation of Mormonism) show a progression in Prophet Smith's ideas that betrays a definite and growing influence from Masonry. The entire Mormon mythology about the gold plates is so similar in so many details to the Masonic Legend of Enoch that no rational person could deny the intimate connection. Clearly the Masonic Legend of Enoch inspired the story that made Joseph Smith both famous and infamous and won him the allegiance of millions of people who call him a Prophet of God.

The gradual theological metamorphosis in Joseph Smith from almost biblical beliefs (as expressed in the original printings of the Book of Mormon and Book of Commandments) to a polytheism that denied hell and promised godhood to the worthy on the basis of secret pagan Temple rituals is also consistent with the growing Masonic influence upon him. In that same talk, Dr. Durham documented the part that Masonry played and gave substantial evidence concerning its undeniable, dominating influence in the formation of Mormonism:

I am convinced that in the study of Masonry lies a pivotal key to further understanding Joseph Smith and the Church.... The many parallels found between early Mormonism and the Masonry of that day are substantial: conferences, councils, priesthood, temples, anointing with

oil, the issuance of licenses, certificates for identifying legitimate fellow workers [called Temple Recommends by Mormons], elders, high priests and even the Book of the Law... [plus] things Egyptian, the new revelations of suns and moons, governing planets and fixed stars [while] unique at that time to Mormonism were commonplace in Masonry.

... Most of the things which were developed in the Church at Nauvoo were inextricably interwoven with Masonry-in addition to the endowment, the temple and the Relief Society.... I suspect also that the development of prayer circles and even polygamy are no exceptions.

But more importantly, I suggest that enough evidence presently exists to declare that the entire institution of the political kingdom of God, including the Council of Fifty, the living constitution, the proposed flag of the kingdom, and the anointing and coronation of the king, had its genesis in connection with Masonic thought and ceremonies. It could not be coincidence that all of these concepts had their counterparts within Masonry in the day of the Prophet Joseph Smith.⁶

By the end of his speech that night, Dr. Durham had left very little of Mormonism-at least of those peculiar elements that distinguish it from Christianity-that he had not traced back directly to Masonry as the source of inspiration. That influence began with the Enoch legend that undoubtedly inspired Smith's entire scenario of obtaining the gold plates after three unsuccessful attempts and escaping from villains who tried to steal them. It continued through the many Masons who were drawn to Mormonism (along with many members from other secret societies) and became an increasing factor as their ranks swelled within the new Church. In spite of that, however, during the first 12 years of Mormonism's history nothing of the secret inner workings of Masonry came into the Church. It can hardly be a coincidence that it was only after Joseph Smith himself became a Mason and participated in secret Masonic rituals that Masonry literally transformed Mormonism. As Dr. Durham reminded his audience:

To begin with, Masonry in the Church had its origin prior to the time Joseph Smith became a Mason. Nauvoo was not its genesis. It commenced in Joseph's home when his older brother... Hyrum received the first three degrees of Masonry in Mount Moriah Lodge No. 112 of Palmyra, New York, at about the same time that Joseph was being initiated into the presence of God and angels and was being entrusted with the sacred gold plates.

By the end of 1832, Joseph Smith had welcomed new brethren, along with their influences, into the Church. Men such as W.W. Phelps, Brigham Young, Heber C. Kimball and Newel K. Whitney, each of whom had been deeply involved in Masonry...

At the instigation of John C. Bennett, George W. Harris, John Parker, Lucius Scovil, as well as other Mormon Masons residing at Nauvoo, and certainly with the approval of the hierarchy of the Church, the institution of Masonry commenced.

Joseph and Sidney were inducted into formal Masonry at Sight, on the same day upon which the Illinois Grand Master Mason... Abraham Jonas officially installed the Nauvoo Lodge. It was on March 15, 1842. On the next day, both Sidney and Joseph advanced to the Master Mason Degree.

In only a few years, five Mormon Lodges were established, several others in planning, a Masonic Temple constructed, and the total membership of Mormon fraternal brethren was over 1,366.

... Masonic influences upon Joseph in the early Church history... were significant. However, these same Masonic influences exerted a more dominant character as reflected in the further expansion of the Church subsequent to the Prophet's Masonic membership.

In fact, I believe that there are few significant developments in the Church, that occurred after March 15, 1842, which did not have some Masonic interdependence.... There is absolutely no question in my mind that the Mormon ceremony which came to be known as the Endowment, introduced by Joseph Smith to Mormon Masons initially, just a little over one month after he became a Mason, had an immediate inspiration from Masonry.

It is also obvious that the Nauvoo Temple architecture was in part, at least, Masonically influenced. Indeed, it appears that there was an intentional attempt to utilize Masonic symbols and motifs.⁷

The "True Masonry"

Captivated by the Masonic Legend of Enoch, Joseph Smith had taken this name for himself.⁸ His entire story about finding gold and brass plates with hieroglyphics, the Urim and Thummim, etc., clearly came from this Masonic legend. In further introducing Masonry into his growing Church, however, Mormonism's founding Prophet could not go much beyond what was common knowledge. Although growing numbers of practicing Masons were becoming Latter-day Saints, these men had been sworn to secrecy upon penalty of death, so were limited in what they could divulge even to their Prophet. In spite of having earlier denounced all secret societies,⁹ Joseph Smith seems to have become increasingly intrigued by Masonry's cloak of secrecy.

Whether drawn into Masonry on that account or not, soon thereafter he turned the Mormon Church into a secret society with the same tokens, signs, and horrible penalty (throat slit, heart and vitals torn out) for revealing Temple secrets (as in Masonry). Once initiated, Prophet Smith discovered in detail what he already knew only in part—that Masonry, like Mormonism, is a secret, anti-Christian mystery religion, as those who know it best have admitted:

[Masonry is]... the custodian and depository (since Enoch) of the great philosophical and religious truths, unknown to the world at large...¹⁰

Every Masonic Lodge is a temple of religion, and its teachings are instructions in... the universal, eternal, immutable religion....¹¹

Without this religious element it would scarcely be worthy of cultivation by the wise and good....

Freemasonry is not Christianity.... It admits men of every creed within its hospitable bosom....¹²

The first Masonic legislator whose memory is preserved to us by history was Buddha....

[Masonry]... sees in Moses... in Confucius and Zoroaster, in Jesus of Nazareth, and in [Mohammed] great teachers of morality and eminent reformers....¹³

All truly dogmatic religions have issued from the Kabalah [Judaic occultism] and return to it. Everything scientific and grand in the religious dreams of the Illuminati, Jacob Boehme, Swedenborg, Saint-Martin and others is borrowed from the Kabalah; all the Masonic associations owe to it their secrets and their symbols.¹⁴

It is clear why Joseph Smith had such a fascination with Masonry and found so much of it useful: Like Mormonism, it opposes historic Christianity. He claimed that heavenly visitors told him that all Christians were corrupt and all their creeds an abomination, and that he was to "restore" the "true" religion. Obviously Joseph Smith believed that it was closer to the truth than Christianity was, because visitors from Kolob had allegedly told him not to join any Christian church on earth-yet he joined the Masons, a secret religious society.

Masonry's claim-that the "true religion," once pure in the mystery religions but corrupted by the world at large, was recovered by King Solomon's Masons and has since been preserved within the secrets of Freemasonry-is too close to Joseph Smith's claims concerning Mormonism's "restoration" of the gospel to be coincidence. However, Joseph Smith could not give credit to anyone except himself, for the same reason that the Mormon Church today dare not admit that most of its inner secrets are Masonic in origin. Smith was the "Prophet," and he had to keep it that way. Having joined Freemasonry, the Prophet proceeded to change its dogmas just enough so that he could take credit for them as his "revelations." He had undertaken the task of personally revising the entire Christian Bible by "revelation," and he now did the same thing with Masonry.

Just as Joseph Smith had called Mormonism the "true Christianity," so Mormonism must also be the "true Masonry," and this is what he called it. He convinced his followers of this, including those who had been Masons for years. Heber C. Kimball wrote to Parley P. Pratt:

We have organized a Lodge here of Masons... near 200 have been made Masons. Brother Joseph and Sidney [Rigdon] were the first that were received into the Lodge. All of the twelve have become members except Orson P. [Pratt].... Brother Joseph says Masonry was taken from the Priesthood, but has become degenerated.... We have the true Masonry.¹⁵

In his speech, Dr. Durham referred to a letter written by Joseph Smith to a Mr. John Hull, a Congregational minister who had been active in Masonry "for over 40 years [and]... had held every office in Masonry up to and including Worshipful Master of the Lodge." Of this letter, Durham said:

The entire two-page letter clearly demonstrates that Mormonism and Masonry were related and that Joseph used Masonry and apparently had no qualms in doing so.

It is also clear in the letter that the Kingdom of God was thought to be the true Masonry, which, when ultimately

established with a king and a president, would abolish all earthly confusion and evil and usher in the Millennium.

The whole earth was compared symbolically to a Grand Masonic Lodge, the counterpart of which was the Grand Lodge in the eternal regions of Glory; an idea quite legitimate in Masonic thought....

It appears that the Prophet first embraced Masonry, and then in the process he modified, expanded, amplified or glorified it.¹⁶

The Pagan, Anti-Christian Mysteries "Restored"

Masonry became so popular among the Mormons after Joseph Smith and Sidney Rigdon were initiated that the Mormon Masonic Lodges were soon outgrowing non-Mormon Lodges by a very wide margin. It wasn't long before "the Nauvoo Lodge had more members than all the other Illinois lodges together."¹⁷ If they had been allowed to continue, it appears that the Mormons would have taken over Masonry. Moreover, in the process, they were initiating subtle changes in long-established Masonic rituals under the direction of their Prophet, who was now actively engaged in "restoring" Masonry as he had Christianity. Unwilling to have Joseph Smith eventually take over as Grand Commander, the Masonic hierarchy expelled the Mormons. In justification of this move, one Masonic historian wrote:

If the [Nauvoo] Lodge had been suffered to work two years longer, every Mormon in Hancock County would have been initiated.¹⁸

What was happening at the same time within Mormonism is quite clear. On May 4, 1842, less than two months after he had been initiated into Masonry, Joseph Smith introduced what is known today as the Mormon Temple Endowment Ceremony. It was the Masons among the Mormons who were the first to be initiated by the Prophet into these secret rites, which can only be called Mormon Masonry. This was done in the very same room that was used for Masonic rituals by the Nauvoo Lodge. Mormon historian B.H. Roberts explained that the room "in which were instituted these sacred ceremonies" was not only used as the first Mormon Temple (before construction of the Nauvoo Mormon Temple), but "it was also the place of meeting for the Nauvoo Lodge of Free Masons."¹⁹

Thus were originated the secret functions of the "power and priesthoods" of Lucifer, which form the very core of Mormonism. No honest investigator can deny that this all came out of Masonry's mystery

religion heritage. The Prophet accepted this pagan source and even claimed to "restore" its original purity by "revelation" from God. Jesse C. Little testified: "The Angel of the Lord brought to Mr. Joseph Smith the lost key words of several [Masonic] degrees, which caused him, when he appeared among the brotherhood of Illinois, to work right ahead of the highest and to show them their ignorance of the greatest truth and benefits of Masonry."²⁰ At about the same time, Joseph Fielding wrote in his diary:

Many have joined the Masonic Institution. This seems to have been a stepping stone for preparation for something else, the true origin of Masonry. This I have also seen and rejoice in it.

There has been great light poured out upon the Saints of late, and a great spirit of hearing. I have evidence enough that Joseph is not fallen.

I have seen him, after giving, as he said before, the origin of Masonry, the Kingdom of God on the earth, and am myself a member of it.²¹

These were exciting days among the Mormons, for they saw the introduction for the first time into Mormonism of those secrets that now form its very heart. In a letter to Orson Pratt, Heber C. Kimball wrote:

We have received some precious things through the Prophet on the Priesthood which would cause your soul to rejoice. I cannot give them to you on paper, for they are not to be written. So you must come and get them for yourself.²²

These secrets that Joseph Smith began to introduce out of Masonry's mysteries he declared "were to be discerned, unlocked, unraveled, and appropriately unfolded unto the Church, line upon line, by the one who holds the keys [Smith himself] of the Holy Priesthood." Commenting upon this, Durham said, "... If Masonry in reality contained any of the true ancient Mysteries, it would have been necessary for Joseph to accept it."²³ Thus Dr. Durham, along with other Mormon leaders, in attempting to justify Joseph Smith's borrowing from Masonry, acknowledges that the "truth" that Mormonism is founded upon is not the Bible, but "the true ancient Mysteries" of pagan occultism. Reinforcing this point, Dr. Durham told his audience:

The philosophic and more reflective Masonic scholars have always believed that the symbols embodied in Masonry were indeed the ancient Mysteries coming from remote antiquity.

The Mysteries were said to be traced back through the Hermetic Philosophers, through Plutarch, the Cabala, the Pythagoreans, the Magi of Media, to Babylon, to Chaldea, and Egypt.

And as these Mysteries came down into the modern institution of Masonry-the 12th and 13th centuries A.D.-they had experienced so many progressive alterations that there remained only an imperfect image of their original brilliancy.

My assumption is that Joseph Smith believed he was restoring Masonry's original pristine brilliancy, and that he was recreating the Mysteries of the ancient Priesthood.²⁴

The Mystery: Lucifer's Power and Priesthoods

Certainly "the ancient Priesthood" that Durham suggests Joseph Smith "restored" first to Mormon Masonry and then to Mormonism itself was not a biblical priesthood, but a pagan one preserved within the mystery religions. That this is the Luciferic priesthood is equally clear. Freemasonry teaches that the earliest traditions have passed on the knowledge that the demons forbade Adam to eat of the Tree of Knowledge, but that the Angel of Light (Lucifer, the Light-bearer) helped Adam to eat of the forbidden fruit for his own enlightenment. This is too similar to the teachings of Mormonism to be mere coincidence. Many Mormons are not aware of Mormonism's real teachings, because they are not considered "worthy" to be initiated into its secrets. It is interesting to see what Albert Pike, a leading Masonic authority, said about this technique of deliberately keeping the uninitiated in ignorance:

Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls light, from them.... Truth is not for those who are unworthy...²⁵

The Blue Degrees are but the outer court... of the Temple. Part of the symbols are displayed there to the [lower] Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine he understands them.²⁶

In its highest form, for those who have attained to the secret

knowledge of the mystery, Masonry is a Luciferic religion. Similarly, we have already seen Luciferic secrets in the Mormon Temple ceremonies. Like Masonry, after which its innermost secrets are patterned, Mormonism is designed to mislead those who are part of it but haven't yet been initiated into its dark secrets?²⁷

Why is there in Masonry this deliberate design in the symbols both to mislead the uninitiated and yet at the same time to provide sufficient hints of the "truth" for those who are "worthy" to understand it? As in Mormonism, the answer is that the "mystery" is too shocking to be revealed to those at the lower levels. What is this "mystery" that only the very few at the highest levels of Masonry (and Mormonism) are intended to understand? Manly P.Hall, one of the world's foremost experts in occultism, explains:

When the Mason... has learned the Mystery of his craft, the seething energies of Lucifer are in his hand and before he may step onward and upward, he must prove his ability to properly apply [this] energy.²⁸

In *Morals and Dogma*, Masonic Grand Commander Albert Pike wrote:

LUCIFER, the Light-bearer. Strange and mysterious name to give to the Spirit of Darkness. Lucifer, the Son of the Morning. Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual, or selfish Souls? Doubt it not!²⁹ (emphases in original).

Is Pike for or against Lucifer? We are not to doubt that Lucifer blinds; but he does it with the "Light," and only to the "feeble, sensual, or selfish." So Pike, far from slandering Lucifer, is complaining against those who have given the name "Spirit of Darkness" to the one who is the true "Lightbearer... the Son of the Morning." Pike writes in a way that only initiates will understand. However, when he addressed the leaders of World Freemasonry, then he reportedly spoke plainly:

To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine.

If Lucifer were not God, would Adonay whose deeds prove his cruelty, perfidy and hatred of man, barbarism and revulsion for science, would Adonay and his priests calumniate him?

Yes, Lucifer is God, and unfortunately Adonay is also god...
for the absolute can only exist as two gods....

Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil.³⁰

Adonay is a Hebrew title translated "Lord" in the Old Testament and used only when referring to Jehovah, the one true God of Israel, who is also the God of Christians. Masonry has taken the anti-God philosophy of the mystery religions that reverse what the Bible teaches, turning Lucifer (Satan) into God and God into Satan. This is the religion that Joseph Smith and about 1500 early Mormons embraced enthusiastically before they were expelled from Masonry. According to no less an authority than Dr. Reed Durham, this is also the religion that determined almost every major doctrine and practice in Mormonism.

SACRED OR SECRET?

Housing various depictions of Mormon history presented in a way that is calculated to win converts and avoid any embarrassing details, Visitor's Centers are to be found adjacent to most Mormon Temples around the world. Salt Lake City's Temple Square boasts two such propaganda centers. The North Visitor's Center houses the giant statue of Christ, "large murals of Bible scenes, and displays about Mormon history and beliefs."¹ The South Center contains information "about the Book of Mormon, Christ's visit to ancient America, and why Mormons build temples."² In addition to artistic representations of Mormon beliefs, each such center around the world offers a series of pamphlets distributed to visitors without charge to persuade recipients that the Church of Jesus Christ of Latter-day Saints is the only true Christian church on earth.

In his 1974 Mormon History Association speech, Dr. Reed C. Durham's reference to the angel with Masonic markings caused its hasty removal from its South Visitor's Center display in historic Temple Square. However, something else that belonged in the secret archives with the Masonic angel and other embarrassing memorabilia was housed in the very beautiful North Visitor's Center adjacent to the Salt Lake City Temple, at the time of this book's release. The piece of art in question was an impressive bronze statue depicting Adam and Eve kneeling in an act of worship as they face an altar between them.

The very primitive altar depicted was built of stones piled carefully on top of each other, and probably represented that fabled sacrificial site just outside the Garden of Eden that Joseph Smith claimed to have discovered in Missouri. Ignoring that peculiar idea, the statuary portrayed a message that was extremely revealing to anyone who has studied the mystery religions and occultism.

Quenching the Flaming Sword

We are told that when Adam and Eve were expelled from the garden paradise because of their sin, it was to keep them and their descendants from eating of the Tree of Life and living forever. Clearly, God didn't want to allow man to perpetuate himself in a fallen state of rebellion that has brought increasing evil and suffering upon the human race as humans

have multiplied across the earth. Not only would it not have been kind or wise to do so, but God had in mind something better. He promised that the Messiah, "the Seed of the woman"³ (i.e., virgin-born), would one day come and deal the Serpent a deathblow.

That God cannot reverse the consequences of sin by simply waving a magic wand of forgiveness is taught again and again in the Bible, as well as by history and human experience. Something so deep within man has gone so horribly wrong as a result of his self-willed rebellion that education, semantics, personal determination, or psychological techniques can never solve the basic problem. Nothing less than the death of the rebels-and out of death the creation of new beings-can return man to fellowship with God. This is the clear message of the cherubim that God stationed with a flaming sword to guard the Tree of Life when he expelled Adam and Eve.⁴

God was not saying that man would never taste the fruit of that tree, which symbolizes eternal life. In the last chapter of the Bible, man is back in Paradise and freely eating of the Tree of Life.⁵ The message in Genesis 3 is consistently echoed throughout the Bible: that in order to get to the Tree of Life, men must pass the flaming sword of judgment which brings the death that God pronounced as the penalty for sin. Rejecting the Serpent's lie that death is unreal, humans must admit that, having sinned, they deserve to die. We must confess that sin is so horrible that God's judgment of the death penalty is just.

Unfortunately, humanity continued to rebel by complaining against the death penalty that God imposed. Our primary instinct is self-preservation. We flee from that sword and try every device to escape the just penalty we deserve for our sin. We have good reason, for we recognize that the death required by justice would be eternal.

In His mercy and grace, God had a plan to save us from the eternal separation that justice demanded. Since He is infinite, God could pay that infinite debt to justice. In order to do so righteously, however, He had to become as one of us, a member of the human race. This He did through the virgin birth. As the "Seed of the woman," Jesus Christ the Son of God never ceased to be God, and He will never cease to be man. As the sinless Lamb of God, He could die for our sins; having paid that infinite debt, death could not hold Him. He resurrected and is now alive, having conquered death for us. He offers to give eternal life to all who will receive Him as Savior and Lord, and He does this by coming to live in each heart and life that opens to Him.

Here the symbolism of the flaming sword and the Tree of Life is fulfilled. In contrast to all other humans-who fled that sword of judgment and death-Jesus walked up to it and took it in His heart for us. Thus he became the Savior, the way to life for all who will accept Him as "the

way, the truth, and the life" that He claimed to be. Some unknown poet put it beautifully:

His blood that flaming sword must
quench, His heart its sheath must be.

Followers of Cain

In expelling Adam and Eve from Paradise, God stripped them of the figleaf aprons that they had made in an attempt to cover their sin by their own efforts. He replaced this inadequate covering, this attempt at self-righteousness, with the skins of animals that had to be killed in order to clothe them. The message was clear: Sin really does bring death in spite of the Serpent's claim that death is unreal and his seductive promise that Adam and Eve could become like God.

In keeping with the rest of the Bible, Adam and Eve must have been instructed to sacrifice animals as sin offerings to God symbolizing the sacrifice upon the cross that Christ would make as the "Lamb of God who takes away the sin of the world."⁶ We are told that Abel offered a lamb to God "by faith"⁷; and since "faith comes by... hearing the word of God,"⁸ he must have offered this kind of a sacrifice in response to a command from God. Surely his parents, Adam and Eve, also followed the same instructions in the sacrifice they offered to God.

We are told that Cain refused to offer a lamb. Perhaps he believed in the sacredness of all life, like Hindus and today's animal rights extremists, and on the grounds of "nonviolence" refused to kill an animal. Instead, he offered the works of his hands in the form of the fruits and vegetables from the garden that he so industriously labored over. As Abel's sacrifice of the lamb symbolized the sacrifice of Christ, so Cain's offering symbolized the selfrighteous insistence that good works can pay for sin. God rejected Cain's offering and told him that a "sin offering" crouched at his door.⁹ Though he proudly refused to kill an animal as a sacrifice for his sins, Cain murdered his own brother Abel, because Abel did offer the lamb that God had commanded.

In view of the above, it is most interesting that the bronze statue in the North Visitor's Center portrayed Adam and Eve kneeling before an altar that contains fruits, vegetables, and a sheaf of wheat-the very offering of Cain that God rejected! The lamb that Abel offered and which was accepted of God is also shown in the statue. Significantly, however, it is not dead upon the altar as the symbol of Christ's sacrifice for sin, but is shown very much alive, posing contentedly and untethered in front of the altar, like the sin offering that God said was lying at Cain's door, but which he refused to sacrifice as commanded.

Not long after this book was first published exposing Mormonism's complete misunderstanding of God's reasons for His actions with Cain, Ed was in Salt Lake City and visited the statue. Ed describes the event: "I happened to be in the Visitor Center and fell into a group of tourists being guided through the center by a Mormon hostess. When we came up to the statue of Adam and Eve kneeling at the altar, I let out an audible gasp. Pointing my finger at the statue, I kept repeating in a shaky voice, 'Look! Look!' over and over again until the lady cried out, 'What? in a loud wail. 'It's the offering of Cain!' I wailed back."

Two weeks later, without a word of explanation, the statuary was removed from the building and went into exile and obscurity somewhere out of sight and mind. Today, it has been replaced with a statue of Adam and Eve standing apart from each other, looking for all the world to be in a total state of confusion.

The Missing Cross

It is not only in that revealing piece of statuary in the North Visitor's Center that the Mormon Church has openly aligned itself with Cain's religion of self-effort. Mormonism teaches and practices the same thing: that Latter-day Saints must prove their worthiness and earn eternal life by obedience to thousands of laws and ordinances, and repetitive performances of secret Temple rituals. This is because Mormonism denies that Jesus Christ, the Lamb of God, died for our sins and thereby purchased eternal life to be given as a free gift of God's grace to all who receive Him by faith. Because they reject the full value of Christ's blood poured out in death for sin on the cross, Mormons take bread and water at their communion services instead of bread and wine (or grape juice) as Christ commanded; and they display no cross inside or outside their chapels and Temples, but do display many Masonic and other occult symbols. Mormons have an almost fanatical aversion to the cross and the shed blood of Jesus Christ.

In the official LDS booklet *Plan of Salvation*, there are detailed explanations of Mormonism's peculiar theories under such headings as "Premortal Life of Christ," "Why We are Here," "Faith and Signs," "Baptism," "The Laying On of Hands," "Christ Visits the Spirit World," and "Salvation for the Dead." Nowhere in the entire booklet, however, does it state that Christ died for our sins or that eternal life is offered as a free gift of God's grace to all who receive it by faith; none of the many Bible verses that state this is quoted;¹⁰ and, in fact, exactly the opposite is taught in that booklet. Under the heading of "Faith," it is explained that "the commandments of God are obeyed only by those who have faith that blessings will follow their obedience."¹¹ In contrast, the Bible teaches that no one ever kept all the commandments,¹² but "that a man is justified by faith without the deeds of the law"¹³ The Bible declares that "by him

[Christ] all that believe are justified from all things, from which you could not be justified by the law of Moses."¹⁴

Also under the heading of "Faith," the LDS booklet emphasizes that those who don't have faith "in the divine calling of Joseph Smith, the Prophet and Seer... are depriving themselves of glorious blessings,"¹⁵ but there isn't even a hint that "he that believeth on the Son [Christ] hath everlasting life."¹⁶ Under the heading "Forgiveness of Sins," the booklet declares that "Paul knew... that obedience to Christ's law was necessary for salvation."¹⁷ However, the Bible says that "the law was given by Moses, but grace and truth came by Jesus Christ,"¹⁸ that "by the deeds of the law there shall no flesh be justified in his sight,"¹⁹ and that we are "justified freely by his grace through the redemption that is in Christ Jesus."²⁰

How then is Mormonism the "true Christianity" that Joseph Smith and the modern Prophets of Mormonism claim? This is explained by the astonishing proposal that true Christianity is actually the successor to its pagan rivals, the mystery religions. Therefore, to restore Christianity, Joseph Smith went back to the mystery religions as they had been imperfectly preserved in Masonry. Having allegedly by revelation from God recovered the original purity of the Luciferian religion in the form of the true Masonry, Joseph Smith introduced it into Mormonism as his final act in the mission that the gods from Kolob had chosen him to fulfill: the restoration of Christianity to earth. This is consistent with the mainstream of occult tradition, as expressed by one of the world's leading occultists, Manly P. Hall:

The ideals of early Christianity were based upon the high moral standards of the pagan Mysteries, and the first Christians who met under the city of Rome used as their places of worship the subterranean temples of Mithras, from whose cult has been borrowed much of the sacerdotalism of the modern church.²¹

It was not to the words of Jesus or His apostles in the New Testament or the Hebrew prophets in the Old that Joseph Smith looked to find the truth, but to the mystery religions that have always been Christianity's pagan rivals. In the process of restoring the true Masonry and "true Christianity," Smith "restored" the Bible also, rewriting it in an attempt to bring it into agreement with Mormonism. Published today by the Reorganized Church of Latter-day Saints, even Smith's "inspired version" contradicts his "restoration" theories and doctrines. Debate continues among Mormons concerning the question of whether Smith actually finished this "God-given" monumental task. Many wonder why any one of the "living Prophets" have neither given a definite answer to that question nor finished the work himself.

We are not suggesting that the average Mormon knowingly follows Lucifer or would willingly worship him. Only Masons of the very highest degrees are aware of the true nature of their religion, and even they are convinced that Lucifer is God and not Satan, or they wouldn't follow him. Although it comes from Masonry, Mormonism is even less open about its Luciferian nature. Even the highest levels of Mormon initiates would sincerely deny that theirs is a Luciferian religion. However, they have no adequate explanation for the fact that Lucifer defies their "god" and dominates the Temple rituals, all the while giving true LDS doctrinal instructions.

The Great Difference

In the name of true Christianity, Joseph Smith restored the pagan mysteries in Masonic form. It was necessary for Satan to establish his rival religion under the guise of Christianity, thereby convincing millions that his lie is really the truth. Mormonism teaches that "the Devil told the truth,"²² and denies that Adam and Eve sinned when they disobeyed God, proposing instead that "Adam fell in the right direction... toward Godhood."²³

Lucifer's promise of godhood to Eve through the Serpent was to be realized by her initiation into secret knowledge of good and evil and by her demonstration of personal worthiness through the practice of good and rejection of evil. Masons embrace Lucifer's religion of doing good in order to reach the Celestial Lodge above. In like manner, Mormons accept Lucifer's religion of self-effort and personal worthiness. They are taught that the simple gospel in the New Testament (that "Christ died for our sins" and "whosoever believeth in him... hath everlasting life" as a free gift from God),²⁴ is a twisted perversion of what the Bible originally said.²⁵

Mormons protest that they believe in salvation by grace, but in Mormonism "grace" is only for those who keep all the commandments and prove themselves worthy. In the Bible, however, grace is for the unworthy, for if we deserved salvation it wouldn't be grace. This concept of forgiveness of sin by grace is found only in biblical Christianity, and is opposed by all its pagan rivals.

The great difference between biblical Christianity and all rival religions is, of course, Jesus Christ. All of the world's great religious leaders, whether Buddha, Mohammed, Confucius, Zoroaster, or whoever, left codes of conduct that they themselves could not live up to, which only condemn both them and their followers, and for the violation of which there is no forgiveness. In contrast, the Bible asserts that Jesus Christ died for our sins and rose to life again, and on that basis God offers to pardon all who will receive Christ as their Lord and Savior. Because it

provides forgiveness of sins, Christianity embraces the lowliest and even the most wicked, if they truly repent and receive Jesus Christ. We are forgiven and receive eternal life not by becoming "worthy," but by admitting that we are unworthy sinners and receiving everything solely by God's grace.

This free gift of eternal life by grace to those absolutely unworthy of it is precisely what distinguishes Christianity from all rival religions; and it is this that the mystery religions and their modern successors complain about. It is from them that Masonry and Mormonism inherited their emphasis upon personal worthiness. One had to be "worthy" to be initiated into the mysteries, just as one must be "worthy" to enter either the Mormon Temple or a Masonic Lodge. Occultists therefore complain bitterly that Christianity embraces the unworthy.

Initiates of the Mysteries

The close relationship that Masonry and Mormonism bear to the pagan mystery religions is more than clear. It would be absurd to write this off as coincidence. The following specific elements are held in common: 1) There are "mysteries" involved; 2) these are passed on to only a select few; 3) to receive these mysteries one must be personally worthy, as defined, determined, and solely judged by the leaders; 4) a process of initiation is required; 5) the initiation involves secret rituals; 6) this takes place only in certain sanctuaries closed to outsiders, which are usually called Temples; 7) in the process, the initiates are sworn to secrecy; and 8) the penalty for revealing this secret gnosis (knowledge) to the uninitiated is death. Manly P.Hall explains the ancient traditions:

In all cities of the ancient world were temples... [and] seclusive philosophic and religious schools. The more important of these groups were known as the Mysteries.

Many of the great minds of antiquity were initiated into these secret fraternities by strange and mysterious rites, some of which were extremely cruel....

After being admitted, the initiates were instructed in the secret wisdom which had been preserved for ages....

Much of the ritualism of Freemasonry is based on the trials to which candidates were subjected by the ancient hierophants before the keys of wisdom were entrusted to them....

The Mysteries were organized for the purpose of assisting the struggling human creature to reawaken the spiritual

powers which... lay asleep within his soul. In other words, man was offered a way by which he could regain his lost estate.²⁶

Anyone who has been initiated into the higher levels of Joseph Smith's "restored" gospel will immediately recognize that all eight elements outlined above are involved in the most sacred (secret) parts of Mormonism. That these were all introduced into the Mormon Church after Joseph Smith was initiated into the secrets of Masonry cannot be denied, and is prima facie evidence against Smith's claim of inspiration from God. True to the occult tradition behind these alleged revelations, Joseph Smith carried into Mormonism the unspeakably horrible death penalties that he had sworn in Masonry and which it had inherited from the pagan mysteries.

The cloak of secrecy and the pledge to forfeit one's life for revealing these mysteries can hardly be called Christian. This is paganism in its rawest and most gruesome form. Yet this is at the heart of the most sacred (secret) part of Mormonism which also shares the pagan goal of "recovering one's rightful place among the gods." Rather than admitting the truth, however, Mormons persist in denying that there is anything secret in their religion.

Sacred or Secret?

When asked what could be so secret that visitors are not even allowed to look inside a Mormon Temple once it has been dedicated, the tour guides at Temple Square will reply sincerely that there is nothing secret about what goes on in the Temple, only sacred. Since the most essential elements of their religion are performed in a secrecy so dark that it is maintained by death oaths, Mormons are continually trying to excuse the secrecy as a necessity created by the sacredness of these rituals. The official LDS pamphlet *The Purpose of The Temple*, which is a reprint of remarks by President David O. McKay at the September 11, 1955, dedication of the Mormon Temple in Berne, Switzerland, explains defensively: "Temples are built for the performance of sacred ordinances—not secret, but sacred."

The implication that Mormons are always laboring to convey is that anything sacred must be kept secret. This would presumably excuse the death oath of secrecy imposed upon Temple Mormons as a legitimate necessity for preserving the sacredness of the ceremonies performed inside Mormon Temples. However, there is neither biblical nor logical support for this. There is not one example in the Bible (or the Book of Mormon, for that matter) of any ritual, ceremony, or act of worship that was practiced in secret—much less an example of an oath forfeiting one's life for revealing something sacred.

It is true that only certain members of the Aaronic priesthood were allowed inside the Temple sanctuary, and that no one but the high priest himself could go into the Holy of Holies. However, the Bible explains that it was only because Christ had not yet died for our sins upon the cross that the High Priest had to enter alone behind the veil, symbolizing the entrance that Christ would make as our Forerunner into heaven itself.²⁷ None of the priests involved in the main sanctuary, nor the High Priest who went alone into the Holy of Holies, ever swore oaths promising not to reveal what went on inside the Temple. In all that was most sacred to Israel-and surely it was at least as sacred as what takes place in Mormon Temples today-there was nothing that was not to be known and discussed openly and freely for all. Yet those who participate in Mormonism's "sacred" Temple rituals must swear to have their throats slit from ear to ear, tongues torn out, and hearts and vitals ripped from their bodies should they tell anyone what goes on in these alleged houses of the Lord! At least they did that until recently when the Mormon "God" changed his mind again.

Did Jesus Found a Secret Society?

Secrecy is contrary to Christianity. Jesus did not found a secret society. When falsely accused of many things before the Sanhedrin, and when the high priest demanded to know His doctrine, Christ specifically stated: "I spoke openly to the world; I always taught in the synagogue and in the temple where the Jews always resort, and in secret have I said nothing."²⁸ Moreover, He warned His disciples against secret doctrines and practices with these words: "For nothing is secret that shall not be made manifest.... Therefore whatever you have spoken in darkness shall be heard in the light, and that which you have spoken in the ear in closets shall be proclaimed upon the housetops."²⁹ The Bible declares that the "hidden things" are to be reproved and brought to light,³⁰ and that anything done in secret will receive special attention in the judgment.³¹ As for secret revelations beyond those given in Scripture, the Bible clearly rejects this idea by repeated affirmations of its sufficiency and completeness. For example:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect [mature, complete, lacking nothing], thoroughly furnished unto all good works.³²

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue...³³

If any man shall add unto these things, God shall add unto

him the plagues that are written in this book.³⁴

Secret Doctrines and Secret Societies

The idea of a secret doctrine known only to an enlightened elite and protected by death oaths of secrecy was always a key element in the pagan mysteries, and remains so among those secret societies descended from them. This is also an integral part of the occult, which means literally "hidden."

Mormonism is but another descendant or offshoot of the pagan mysteries in modern form that seeks to hide its true anti-Christian nature beneath the camouflage of professed Christianity and biblical terminology. We will see later that Mormonism has a secret ambition of taking over the world, which is also consistent with the role that secret societies have traditionally played. James H. Billington, who taught history for 17 years at Harvard and Princeton and has for the past ten years been director of the Woodrow Wilson International Center for Scholars in Washington, D.C., has pointed this out in his definitive study of the modern revolutionary movement from the late eighteenth to early twentieth centuries.

The plain fact is that by the mid-1810s there were not just one or two but scores of secret revolutionary organizations throughout Europe—extending even into Latin America and the Middle East. These groups, although largely unconnected, internationalized the modern revolutionary tradition....

In what follows I shall attempt to show that the modern revolutionary tradition as it came to be internationalized under Napoleon and the Restoration grew out of occult Freemasonry...

The [Masonic] rituals leading to each new level of membership were not, as is sometimes suggested, childish initiations. They were awesome rites of passage into new types of association, promising access to higher truths of Nature once the blindfold was removed in the inner room of the lodge.

In the Masonic milieu, normally conservative people could seriously entertain the possibility of Utopia....

In the early days of the revolution, Masonry provided much of the key symbolism and ritual... [and] Masonry was deliberately used by revolutionaries in the early nineteenth

century as a model and a recruiting ground for their first conspiratorial experiments in political organization.³⁵

The Necessity and Tragedy of Secrecy

It will become increasingly clear how the revolutionary Mormon Church and its founder, Joseph Smith (who grew up in this "Masonic milieu" and period of awakening revolutionary consciousness), fit into this entire pattern which Billington rightly calls "romantic occultism,"³⁶ the common force shaping occult groups into secret societies determined to bring about a Utopian order upon earth. It is no coincidence that the most sacred and important doctrines and practices in Mormonism are cloaked in secrecy. They cannot be found in Mormon scriptures, much less in the Bible. There is nothing about the Mormon Priesthoods in the Book of Mormon, nor is there anything about the secret Mormon Temple ceremonies and death oaths in any of the standard works of the Church. Those who regularly participate in these secret ceremonies are forbidden to discuss them outside the Temple. Even husbands and wives, under penalty of death, cannot speak of these most "sacred" things together.

This extreme secrecy is required because pagan rituals are performed inside Mormon Temples that The Brethren desperately want to keep from the outside world, and even from those Mormons who haven't yet qualified to enter the Temple. The necessity for this becomes clear in talking with those who have undergone these shamanic initiations. Many express the shock and revulsion they experienced when suddenly faced with what actually transpires inside a Mormon Temple. Had they known what was involved ahead of time, most would never have entered the Temple to participate. The fact that they were not given the information in advance (which would have made it possible for them to exercise a free choice in the matter) creates resentment among many Mormons, who never return to the Temple for this reason.

The secrecy surrounding the very heart of Mormonism prevents the truth from being told by the missionaries to prospective converts. One is called upon to embrace Mormonism as the "true Christianity restored" without being told the most sacred (secret) parts of what he is being asked to commit himself to. Thus the very presentation of Mormonism by the missionaries is dishonest in the extreme. Converts are persuaded to join the Church of Jesus Christ of Latter-day Saints as the "only true Church" and to embrace Mormonism without knowing its darkest secrets. It is our conviction that these secrets ought to be exposed, so that those who truly want to be initiated into Mormonism will at least know what they are being led into, and that others who might unwittingly fall victim will be warned in advance.

Changes to the Pure and Unchangeable Rituals

To a true Mormon believer, there is no more sacred place on earth than an LDS Temple, and there is nothing in the world more sacred than the rituals performed within those Temples. A Mormon's eternal journey is tied to the Temple, for celestial exaltation and godhood can only be attained by the mysterious procedures, signs, tokens, and secret handshakes learned therein.

Since Mormonism is based on the premise that evil days and evil leaders fell upon the true church of Christ's time, its restoration of the alleged original truths and the purity of the restored gospel is the cornerstone of faith. Essential to this restoration were the precise Temple rituals Smith initiated. Imagine then that much of the ritual which had been restored as essential to Mormonism's eternal goals was abandoned or altered. Imagine further that the changes made-the parts of the ritual now expunged or modified-are the very same parts of the ritual that books like *The God Makers* and films like *The God Makers* and *The Temple of The God Makers* exposed as pagan and satanic. Impossible? That is exactly what has happened!

In the 1993 Harvest House book *The God Makers* 11, by Caryl Matrisciana and Ed Decker (pages 80-83), the authors reported on these changes, using detailed information which Chuck Sackett revealed in his April 1990 report. The news received wide circulation when it was duplicated in full in the September 1990 edition of *The Evangel*, a monthly newspaper produced by the ministry of John L. Smith, Utah Missions, Inc., in Marlow, Oklahoma. (The report was later carried in the *Saints Alive* newsletter.)

The Sackett report detailed a number of significant changes, and with his permission we will quote his description of them at length:

1. The execution of the penalties have been removed from the Priesthood Signs. No longer will every initiate be required to perform the three morbid gestures associated with having their lives taken if they reveal any of the temple secrets. These gestures were:
 - A. Running the right thumb across the throat from left ear to right ear, signifying having one's throat slit from ear to ear.
 - B. Drawing the right hand across the chest from left breast to right breast, signifying having one's chest ripped open and one's heart torn out.
 - C. Running the right thumb across the abdomen, signifying having one's body cut asunder and one's vitals and bowels gush out.

Whata relief this will be to thousands of civilized and sensitive Mormons who have been offended by this barbaric atrocity with each

temple visit, and also to those who decline to attend the temple because of this highly offensive [symbolology]!

2. The most awesome spectacle of the entire series of temple rituals is gone! The Sign of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail has been eliminated. No longer will temple initiates be required to chant in unison the infamous "Pay Lay Ale, Pay Lay Ale, Pay Lay Ale" as they raise and lower their arms three times in the universal gesture of obeisance. No longer will thinking Mormons travel home wondering, as we did so often, what does "Pay Lay Ale" really mean? A number of years ago the Sacketts showed that the words were a quick step-to-the-side from words in Hebrew that mimic, in its harshest translation, "O Marvelous Lucifer."
3. The Masonically inspired Five Points of Fellowship through the temple veil has been eliminated. No longer will temple initiates be required to embrace "the Lord" through the veil in this mystical, highly occult configuration while they whisper in his ear the Name of the Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail. The embrace is out, but it is likely that the incantation associated with it is still in. Apparently initiates will still be required to repeat back to "the Lord" through the veil: "Health in the navel, marrow in the bones, strength in the loins and in the sinews. Power in the Priesthood be upon me and upon all my posterity, through all generations of time and throughout all eternity."
4. Lucifer's hireling lackey, the Christian minister, is out. No longer will initiates watch the devil hire a Christian pastor (representing all Christian clergymen) to teach his satanic doctrines to Adam. No longer will they watch him mock and ridicule the most basic doctrines of Christianity. No longer will they watch as this Christian hireling abandons his faith and teachings and changes altars to join Adam and Eve in the Mormon Priesthood program of works and rituals.

The liturgical significance of this change is profound. It is through the initiates' personal identification with Adam or Eve, as they renounce and deny the basic tenets of Christianity, that the purging of all remnants of Christian commitment in the initiates is accomplished. This crucial act in the Mormon conversion process would seem to have been eliminated! What will be substituted to accomplish this vital function spiritually bonding the initiates to LDS Priesthood power?

5. Women will no longer be required to veil their faces during the prayer in the Endowment prayer circle. However, they will still wear the veil as their regular head covering. This was a vital symbol of the subservience of women in the Priesthood and the dominance of the

man in all aspects of Mormonism. The veil is to be lifted only by her worthy resurrected husband in his process of resurrecting her.

6. Women (single and married) will no longer be required to swear an oath and covenant of obedience to their husband. This change may have the most radical effect on Mormonism of all! The oppressive stigma of female singleness will no longer be officially imposed by the Mormon god in the temple. Single women will be somewhat relieved of the extreme pressure to marry. The wife will no longer be reminded with each temple visit that her only channel to her god is through her husband and that his faithfulness determines her eternity. Each Mormon husband can no longer rely on his wife (or wives) to constantly prod and motivate him to do his duty to the church based upon her total dependence upon him for her eternal exaltation. What will become of the church as a result of the change? How many worthy Priesthood leaders will become indifferent or lazy due to this major doctrinal change? We will have to watch and discern the inevitable decline in vigor taking place.

LYING PROPHETS AND APOSTLES

The history of Mormonism is filled with plottings, intrigues, murders, robberies, and sex scandals involving its Prophets and Apostles. The early Mormons were urged by their founding Prophet to put everything down in daily journals or diaries; enough evidence was recorded to put Joseph Smith, Brigham Young, and many of the other Mormon Apostles and Prophets in prison. The Mormon Church has carefully locked the incriminating documents away in those secret files in Salt Lake City-but much of the scandal has leaked out.

Mormons are obsessed with secrecy, which plays a major part in their religion. They even wear secret underwear with occult Masonic markings that allegedly give it magic protective powers. The pathway to godhood involves secret occult practices that are performed in Mormon Temples. One Temple secret more than any other obsessed Mormon leaders for the first 70 years of the Church's history. The Brethren lied to deny it was practiced, then lied to establish it as the most sacred doctrine of the Church, then lied again to abandon it. The astonishing doctrine is part of a cover-up that has devastating consequences for every Mormon today.

Eternal Marriage in the Temple

To commemorate the twenty-fifth anniversary of the Los Angeles Temple (built in 1956) on March 21, 1981, "In 72 continuous sessions, stretching over 36 hours, more than 12,000 temple patrons completed 15,439 endowments [for the dead]. Approximately 1,000 patrons were in the temple each hour."¹ Temple president Elder Robert L. Simpson remarked, "It [the Los Angeles Temple] is a holy temple wherein Church members are able to open the gates of life eternal for millions of their beloved forebears."²

Thus far in Mormon Temples around the world more than 100 million marriages and baptisms by proxy have been performed for dead ancestors. However, Thomas E. Daniels, public affairs director at the huge Mormon Genealogical Library in Salt Lake City, estimates that, with 52 million people dying annually, the Temple "ordinance work" is "falling behind by 95% each year."³ That must be discouraging to sincere

Mormons who really believe they are the saviors of the world. More discouraging is the belief that one's genealogy must be traced all the way back to Adam, and Temple ceremonies performed for all of these ancestors-an obviously hopeless task.

It all begins with the first step: husband and wife being married for eternity and their children "sealed" to them for eternity in the Temple. There is no doctrine more central to Mormonism today nor more firmly held than that of eternal or celestial marriage, which must be performed for the living and the dead. This doctrine is causing thousands of divorces among Mormons, as we have already explained. Milton R. Hunter has written: "Marriage [in the Temple] is not only a righteous institution, but obedience to this law is absolutely necessary in order to obtain the highest exaltation in the Kingdom of God."⁴ Joseph Fielding Smith explained that "eternal life" means to produce life eternally by bearing children in the hereafter,⁵ and that Celestial Marriage is a necessity if one is to become a "god":

If you want salvation in the fullest, that is exaltation... you have got to go into the Temple of the Lord and receive these holy ordinances, which belong to that house, which cannot be had elsewhere... and thereafter keep all the commandments.⁶

Civil marriage makes servants in eternity... Celestial Marriage makes Gods in eternity.⁷

There is not one verse in either the Bible or the Book of Mormon that teaches celestial marriage for eternity involving secret or even sacred rituals in a Temple, much less that says it is essential for eternal life. Nor was this teaching part of early Mormonism. In the first edition (1835) of Doctrine and Covenants (considered by Mormons to be inspired Scripture on an even higher level than the Bible), Section 101 honored "all legal contracts of marriage" and even stated that "all marriages in this Church... should be solemnized in a public meeting...." Marriages involving secret rituals in a Temple were not even dreamed of until Joseph Smith produced a startling "revelation" at Nauvoo, Illinois, on July 12, 1843, concerning a "new and everlasting covenant" that shook the Mormons and severely tested their loyalty to their leader. It became Section 132 in Doctrine and Covenants. Verifying the great importance of this particular "revelation," Joseph Fielding Smith declared:

So if you want to enter into exaltation... then you have got to abide in his law... all that pertains to the new and everlasting covenant⁸

The New and Everlasting Covenant

The "new and everlasting covenant" made polygamy an essential part of celestial marriage and a requirement for godhood. Canonized in 1876 and still applicable Mormon scripture today, Section 132 warns that all who refuse to practice polygamy are "damned" and will be physically "destroyed."

Most people have the vague notion that the early Mormons got involved in polygamy because there were not enough men to go around. In fact, there were more men than women. Joseph F. Smith, sixth Mormon President, stated: "Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation of mankind."⁹ He went on to explain that the Mormon goal of godhood cannot be reached without the practice of polygamy. The Latter-day Saints' Millennial Star declared:

And we... are believers in... plural marriage or polygamy... as a principle revealed by God, underlying our every hope of eternal salvation... a vital principle of our religion.¹⁰

Strangely enough, on October 1, 1842, the Mormon publication Times and Seasons (vol. 3, pp. 939-40) had stated just the opposite:

We are charged with advocating a plurality of wives.... Now this is as false as the many other ridiculous charges which are brought against us. No sect has a greater reverence for the laws of matrimony... and we do what others do not, practice what we preach.

It was a blatant lie, but protested very self-righteously and repeatedly by Mormon leaders. The Latter-day Saints' Millennial Star was also promoting the same deliberate deception, including the assurance that polygamy would never be allowed among the Latter-day Saints. The contradictions would be amusing were they not so damning. What a contrast between the above statement from the Millennial Star calling polygamy "a vital principle of our religion" and the following cover-up from the Star that came earlier (vol. 3, p. 74):

But, for the information of those who may be assailed by those foolish tales about two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will.

This is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict on that subject, indeed far more so than the Bible.

It was true indeed that the early Mormon scriptures condemned

polygamy in very clear terms, but equally true that it was being practiced secretly in violation of the scriptures. The consistent record of lies and deception leaves us with no choice but to conclude that leaders in the Mormon Church, then and now, have a contempt for truth and honesty when it comes to defending their "Prophet" and their religion.

Something Rotten in Mormondom

One of the best examples of typical Mormon deceit and intrigue is found in the background of Section 132 of Doctrine and Covenants. Reading this section, one would never suspect that this 1843 "revelation" wasn't included in Doctrine and Covenants for 33 years until 1876. Moreover, whereas editions through 1890 introduced this "revelation" as "given through Joseph the Seer July 12, 1843," subsequent editions were changed to read "recorded July 12, 1843." The intention is to imply that the actual receiving of the "revelation" by the "Prophet" came earlier. Mormon historian B.H.Roberts wrote that the "date in the heading of the Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives, notes the time at which the Revelation was committed to writing, not the time at which the principles set forth in the revelation were first made known to the Prophet."¹¹

We now know that this was an attempt to cover for Joseph Smith in case the suppressed truth was discovered that he had been practicing polygamy for years before 1843. Joseph Fielding Smith, who later became the tenth Mormon President, made the following statement to J.W.A.Bailey while he was Church historian in a letter dated September 5, 1935:

The exact date I cannot give you when this principle of plural marriage was first revealed to Joseph Smith, but I do know that there was a revelation given in July 1831, in the presence of Oliver Cowdery, W.W.Phelps and others in Missouri, in which the Lord made this principle known through the Prophet Joseph Smith.

Whether the revelation as it appears in the Doctrine and Covenants was first given July 12, 1843, or earlier, I care not.

It is a fact nevertheless, that this principle was revealed at an earlier date.¹²

The dishonest attempt to establish an earlier date for the polygamy "revelation" creates more problems than it solves, because of repeated denials by Joseph Smith and other Mormon leaders that the polygamy commanded by the 1843 "revelation" was practiced among the Mormons

prior to or even after that time. Consider the following out of the many examples that could be given, published in the Latter-day Saints' Millennial Star of August 1, 1842. It was in response to the public accusations of one Martha Brotherton that Brigham Young had tried to seduce her to "marry" him secretly, with the assurance that Joseph Smith had a "revelation" from God authorizing polygamy:

I do hereby testify that the affidavit of Miss Martha Brotherton that is going the rounds in the political and religious papers, is a base falsehood, with regard to any private intercourse or unlawful conduct or conversation with me.

(signed) Brigham Young

Sworn to and subscribed before me

this 27th day of August, A.D. 1843.

(signed) E. Robinson, J.P.

(Justice of the Peace)

Either Brigham was solemnly swearing to a deliberate lie, or a host of Mormon leaders have lied in saying that their Prophet had received the polygamy "revelation" as early as 1831, 11 years before Miss Brotherton testified that Brigham Young had told her there was such a "revelation." In one of his sermons later from Salt Lake City, Brigham Young denounced monogamy as "a source of prostitution and whoredom"¹³ "commenced by the founders of the Roman empire,"¹⁴ praised polygamy as "the only popular religion in heaven,"¹⁵ and declared that "the Lord's servants have always practiced" polygamy.¹⁶ Yet he denounced Martha Brotherton for saying basically the same thing. In another sermon, this second President of the Mormon Church, its "Prophet, Seer and Revelator," declared bravely from the safe haven of the Mormon-controlled Utah Territory:

If I had forty wives in the United States, they did not know it, and could not substantiate it....

I live above the law, and so do this people.¹⁷

Brigham Young not only lived above the civil laws that declared polygamy to be a crime, but he lived above the laws of God that warn us, "Thou shalt not bear false witness."¹⁸ His comment that "they did not know it" only verifies that he and the other Mormon leaders were practicing polygamy in secret; and his boast that they "could not

substantiate it" confirms the fact that he and other Mormon leaders were lying in order to cover their crimes. To cover his own deception, Brigham Young called Martha Brotherton a liar and a mean harlot. If she was, one can only wonder why the Mormon Endowment House Records show that Brigham Young, after Martha Brotherton's death, "sealed" her to himself "for eternity" in a "proxy marriage" on August 1, 1870.

There is more than ample evidence to prove that Joseph Smith, Brigham Young, and many other early Mormon leaders were liars, cheats, adulterers, and seducers-men without regard for the rights and interests of others, claiming "divine revelation" to justify their crimes against humanity. The secrecy itself speaks loudly. If Joseph Smith had a genuine revelation from God, then why not stand up for it openly? Even a superficial inquiry into the alleged 1843 "revelation" indicates that there was something very rotten in Mormondom. Probing deeper, one finds a tangled web of intrigue and deception. In the process of unraveling that, the very fabric of Mormondom's boasted foundation of "Prophets" and "Apostles" is pulled to pieces.

Lying Prophets and Apostles

The sad truth is that Mormon Church officials past and present have known that Joseph Smith, Brigham Young, and other Mormon leaders of that time were already deeply involved in polygamy long before 1843, and therefore by Mormon scriptures should have been excommunicated. The Church tried to establish an earlier date for the "revelation" to protect its founding "Prophets" and "Apostles." The Brethren today continue the cover-up.

What about the 1831 "revelation" that Joseph Fielding Smith referred to? Wouldn't that solve the problem? If so, the Mormon Church would produce it, not just hint at it. Dr. Hyrum Andrus of Brigham Young University let slip the fact that the 1831 "revelation" is safe and secure in the vault of the LDS Church Historical Department, and that in substance it said "that in due time the brethren would be required to take plural wives."¹⁹ So the lies and coverup persist.

Incredibly, right up to the time of his death in 1844, Joseph Smith made repeated public and private denials that he was a polygamist or had ever practiced the very polygamy which the 1843 "revelation" required and in fact declared that Smith had already been practicing for some time. The official Mormon History of the Church records that on May 26, 1844 (nearly one year after the polygamy "revelation"), Joseph Smith (who had scores of wives by that time) solemnly declared in response to a charge that he had "six or seven":

What a thing it is for a man to be accused of committing

adultery, and having seven wives, when I can only find one.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers.²⁰

In fact, Joseph Smith was the perjurer. Only false prophets lie. In his 1843 (or earlier?) "revelation," "the Lord" had said that Joseph had already received plural wives and commanded his first wife, Emma, to accept them or be "damned." There is no escaping the conclusion that Joseph Smith was a fraud.

A Pattern of Cold, Calculated Deceit

The indisputable fact is that, long before and long after the 1843 "revelation," polygamy was being practiced in secret by Mormon leaders, who compounded their sin by public denials that were just plain lies. At the time of his self-righteous denial and empty threat that he could "prove" his accusers "all perjurers," Joseph Smith had at least four and probably seven times the seven wives he was accused of having! If he lied about this issue, what else would he lie about? How could anyone accept anything he said?

Joseph F. Smith, sixth Mormon President, tried to call these lies "seeming denials." His statement betrays the mentality that persists among Mormons even today which allows them to deny the obvious with an apparently good conscience: "Joseph Smith... and his brother Hyrum did practice the doctrine [of polygamy] in their lifetime, and until their death, notwithstanding their seeming denials in the Times and Seasons."²¹ The brazen hypocrisy and deceit of Mormon Presidents and Apostles can be seen in the following "seeming denial," published in Times and Seasons. We now know beyond the shadow of a doubt that they were lying, and in the process making a scapegoat out of an expendable Mormon Elder:

THURSDAY, FEBRUARY 1 1844

NOTICE

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference on the

6th of April next, to make answer to these charges.

(signed) Joseph Smith

(signed) Hyrum Smith

Presidents of said Church

Joseph Smith's unconscionable contempt for truth is staggering. The polygamy that was commanded by "the Lord" in the 1843 "revelation" and which Joseph Smith and other Mormon leaders had been secretly practicing for years is denounced by the "Prophet" as a "false and corrupt" doctrine when spoken of in public! In a hypocritical refrain that is as common among Mormons today as it was then, Mormon Apostle John A. Widtsoe (apparently believing his own lie) has protested, "The Church ever operates in full light. There is no secrecy about its doctrine, aim or work."²² In contrast, with refreshing honesty, Mormon writer William E. Berrett admits.

In 1840 the doctrine [of polygamy] was taught to a few leading brethren who, with the Prophet, secretly married additional wives in the following year...

Only the secrecy surrounding its practice prevented a wholesale apostasy from the Church in 1844.²³

The Plot Thickens

The 1843 "revelation" was intended to rescue Joseph Smith from a mounting wave of discontent caused by renewed charges of adultery. Too many people had heard about his secret and growing harem. Disillusionment and doubts that he was a Prophet were spreading. There was danger that the Church would rebel against its founder. Consequently, Joseph Smith came forth with a "revelation" that turned his vice into virtue. Predictably, "the Lord" from Kolob vindicated his "Prophet" by commanding everyone to practice polygamy, by damning those who refused, and by declaring that polygamy was absolutely essential for the coveted "godhood."

The situation had grown so serious that even some of the top leaders in the Church were becoming disillusioned and were defecting—among them men he couldn't afford to lose, such as Apostle Orson Pratt, a mathematics professor and one of the few educated men among the early Mormons. Joseph Smith had attempted to seduce Pratt's wife, Sarah, and when she had accused him in Pratt's presence Smith had lied, and Pratt was sure of it. This had shattered Pratt's world. Joseph Smith's diary of July 15, 1842, included: "It was reported early in the morning that Elder

Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him."²⁴ So devastated that "his mind collapsed," and on the verge of suicide,²⁵ Pratt had been found "five miles below Nauvoo, in a state of frenzy, sitting on the bank of the Mississippi River."²⁶ Brigham Young's Journal for August 8, 1842, included this:

Assisted by Elders H.C.Kimball and Geo. A.Smith, I spent several days laboring with Elder Orson Pratt, whose mind became so darkened by the influence and statements of his wife, that he came out in rebellion against Joseph, refusing to believe his testimony or obey his counsel.

He said he would believe his wife in preference to the Prophet. Joseph told him if he did believe his wife and followed her suggestions, he would go to hell."²⁷

The threats of damnation didn't convince Pratt, and he was "cut off from the Church" on August 20, 1842. The "revelation" of 1843 apparently restored his confidence in the "Prophet," and Pratt returned with his wife to the Mormon Church. Although Sarah stuck to her story to her dying day, Pratt became the "chief spokesman for the Church in defense of the principle of plural marriage."²⁸

Some of the statements that Apostle Orson Pratt made on the subject of polygamy are very interesting indeed. If they were true when he made them, then they must still be true, which should give every Mormon today serious cause for concern:

... I have heard now and then... a brother or sister say, "I am a Latter-day Saint, but I do not believe in polygamy." Oh, what an absurd expression! What an absurd idea!

A person might as well say, "I am a follower of the Lord Jesus Christ, but I do not believe in him." One is as consistent as the other...

I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that anyone can be a member of the Church in good standing and yet reject polygamy.

The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord....

I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will

withdraw from them the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent.... Oppose it... and teach your children to do the same, and if you do not become as dark as **midnight*** there is no truth in Mormonism ²⁹

By Apostle Pratt's own words there must be "no truth in Mormonism," because no one yet who has opposed it has "become dark as midnight." This is typical of the most solemn pronouncements of Mormon Apostles and Prophets-time has proven them to be brash boasts and empty threats.

Secret Sin, Public Denial

When Pratt preached that sermon, polygamy was out in the open, which it never was during Joseph Smith's lifetime. There was in fact no public declaration of this "revelation" in 1843, and for Doctrine and Covenants to present it as such is quite typical for the Mormon Church, which suppresses and hides documents, lies, and distorts with no apparent conscience. The July 12, 1843, "revelation" was privately concocted by Joseph Smith at the suggestion of his brother Hyrum to be presented to Joseph's first wife, Emma, in order to justify to her the many additional wives he had taken. Emma wouldn't stand for it, and within two or three days she had persuaded Joseph to give her the "revelation" he had written, and she burned it.³⁰ That the alleged "revelation" was not pronounced publicly by Joseph Smith to the Mormon Church and accepted as scripture is confirmed by Joseph F. Smith:

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the Church or to the world.³¹

So polygamy was being practiced secretly and being lied about publicly. Unable to impress Emma with his alleged revelation from the Lord, Joseph tried to hint at it in a sermon to test the reaction of the Church. The members couldn't believe their ears. Was their Prophet admitting that the accusations of polygamy that had been made against him and which had been so often publicly denied were true after all? The official account states:

... The Prophet goes up on the stand, and, after preaching about everything else he could think of in the world... makes a bare hint at the law of sealing [plural wives], and it produced such a tremendous excitement that, as soon as he had got his dinner half eaten, he had to go back to the

stand and unpreach all that he had preached, and left the people to guess at the matter.³²

Here then are the unpleasant facts. The divine and holy "revelation" set forth in Section 132 was suggested by Hyrum Smith as a way to persuade the Prophet's wife, Emma, to go along with polygamy-not some grand announcement from heaven to the Church and the world. When it was presented to Emma, she rejected and burned it. Instead of being "destroyed," as the "revelation" warned would be her fate if she opposed it, she lived another 36 yearstime enough to abandon her husband's Church and join the rival Reorganized Church of Jesus Christ of Latter-day Saints that repudiated polygamy and many other early Mormon doctrines. The "Prophet" who gave the "revelation" that promised great blessing to those who obeyed it was dead in less than a year, still never having openly presented this "most important and holy revelation" to his Church. Surely a genuine Prophet would have the courage to publicly proclaim a revelation from God.

Thirty-two years after Joseph Smith's death, Mormon leaders took Section 101 condemning polygamy out of Doctrine and Covenants and inserted Section 132 in its place, all without explanation and in a manner that would lead today's reader to assume this was the way it had been since the July 12, 1843, date of this "revelation." When questioned in court concerning the substitution of Section 132 for 101, Wilford Woodruff and Lorenzo Snow, fourth and fifth Presidents of the Mormon Church, testified on the witness stand that they did not know how or why or by whom it had been done.³³ Lorenzo Snow admitted that Joseph Smith had taken his sister as a "plural wife" before the July 12, 1843, revelation and that this had meant that he was guilty of adultery by the Mormon scriptures. Having admitted that, however, in response to the question, "What kind of a position did it put your sister and Joseph Smith in?" he defiantly said, "It put them in a first-rate, splendid condition for time and eternity!"

Mormon leaders considered the polygamy "revelation" to be "the most holy and important doctrine ever revealed to man upon earth."³⁴ It hardly builds confidence either in their morals or their judgment. The persistent duplicity of early Mormon Prophets and Apostles involved in the polygamy caper is almost beyond belief. Their conduct in this entire affair should give any reasonable person serious cause to question their sincerity and the truth of everything else they swear to, no matter how many "revelations" they claim in support of it.

ANOTHER ANGEL STORY

If Joseph Smith were just an ordinary prophet, the question of whether he was an adulterer or a divinely inspired polygamist would not be so important. However, as the founding Prophet of Mormonism, everything rests upon him. He was the discoverer and "translator" of the Book of Mormon, which he declared to be "the keystone of our religion."¹ He also said, "Take away the Book of Mormon and the revelations, and where is our religion? We have none."² The credibility both of Joseph Smith as a Prophet and of the Book of Mormon itself depends upon the existence and identity of the "angel" (called both Moroni and Nephi) that led him to the gold plates, and of the "angel" (presumably the same one) that showed these plates to the Three Witnesses. If this was an "angel of God," then Mormonism ought to be believed. If it was an "angel of Satan" or Joseph's imagination or a deliberate lie, then it ought to be exposed as such and repudiated. For as Apostle Orson Pratt said:

The Book of Mormon claims to be a divinely inspired record.... It professes to be revealed to the present generation for the salvation of all who will receive it, and for the overthrow and damnation of all nations who reject it.

This book must be either true or false. If true, it is one of the most important messages ever sent from God.... If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions....³

It is also claimed that the Mormon doctrine of plural wives is a divinely inspired revelation. Apostle Heber C. Kimball called it "one of the most holy principles that God ever revealed to man"⁴; the Mormon publication *Millennial Star* called it "a vital principle of our religion... revealed by God underlying our every hope of eternal salvation.. ."⁵; and Joseph F. Smith declared that "every man in this Church who has the ability to obey and practice it in righteousness and will not, shall be damned...."⁶ The importance of polygamy can hardly be overstated. Apostle George Teasdale said, "I believe in plural marriage as a part of the gospel just as much as I believe in baptism by immersion for the

remission of sins."⁷ One would hardly think, then, that a revelation of such importance would have been given without the ministration of an "angel," as in the case of the Book of Mormon. This, in fact, is the claim. The polygamy "revelation" involves another angel story told by Joseph Smith, and one that for sheer drama exceeds the alleged angelic encounter that led him to the Book of Mormon. This was reported by Joseph F. Smith, sixth President of the Mormon Church, in a sermon:

When this principle was revealed to the Prophet Joseph Smith, he very naturally shrank, in his feelings, from the responsibilities thereby imposed upon him....

... It was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed [that he obeyed]....

It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself.... None excelled or even matched the courage of the Prophet himself.⁸

A Two-Edged Sword

It was Joseph Smith's testimony that polygamy had been forced upon him by an angel at the point of a sword that convinced his followers to accept this "revelation" when nothing else would. The angel's sword, however, is a two-edged one. If the story is true, then no one dare reject polygamy any more than they dare reject the Book of Mormon. On the other hand, if polygamy is not a revelation from God, then the "angel" that forced it upon the "Prophet" was either from Satan, a hallucination, or the invention of a deliberate liar. Moreover, the true identity of the polygamy "angel" would say a great deal about the identity of the Book of Mormon "angel." It would not be likely that one could be from God and the other from Satan, for surely a man of God would know the difference.

This is clearly the logic behind the statement of Apostle George Teasdale: "I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens [through Joseph Smith]...."⁹ For if Joseph Smith lied or was deceived about this "revelation," then one could hardly have any confidence in his other "revelations." If polygamy is not from God, then neither is anything else in Mormonism, because it all rests upon the foundation of Joseph Smith. Recognizing this, Apostle Orson Pratt declared:

If the doctrine of polygamy, as revealed to the Latter-day Saints, is not true, I would not give a fig for all your other

revelations that came through Joseph Smith the Prophet; I would renounce the whole of them... ¹⁰

The polygamy issue is extremely important in evaluating Mormonism, because we have so much information about it. No one else saw the angel Moroni when he allegedly met Joseph Smith annually for four years at the Hill Cumorah and finally gave him the gold plates. Three witnesses claimed that the "angel" showed the plates to them "in a vision," but we have already seen that this story and the witnesses themselves have some serious built-in problems. With polygamy, however, we have the record of many witnesses as well as far more written about it not only by Joseph Smith but by many others as well. Consequently this particular "revelation" is ideal for testing the credibility of the "Prophet" and the "restored gospel" of Mormonism that rests in its entirety upon him.

Modus Operandi of the Polygamist Prophet

We have seen that the evidence indicates that the polygamy "revelation" was not intended, at least when Joseph Smith first wrote it down on July 12, 1843, for either the Church or the world. Instead, it was designed for an individual: Joseph Smith's wife, Emma. That is not only the way it was reported in Joseph Smith's own official History of the Church and Journal of Discourses, but this is consistent with an established behavior pattern. Joseph Smith produced numerous "revelations" on this subject, but always in private and generally to convince some woman he coveted, whether single or married, that the Lord had given her to him. If she was convinced, then they were married in a secret ceremony, and thereafter clandestine trysts were arranged. Sarah Ann Whitney is one example of many. According to Orson F. Whitney, her nephew, she was married to Joseph Smith almost one year prior to the 1843 "revelation":

This girl was but seventeen years of age, but she had implicit faith in the [secret] doctrine of plural marriage.... The revelation commanding and consecrating this union is in existence, though it has never been published.

It bears the date of July 27, 1842, and was given through the Prophet to the writer's grandfather, Newel K. Whitney, whose daughter Sarah, on that day, became the wedded wife of Joseph Smith for time and eternity. ¹¹

Although several did resist Joseph Smith's amorous advances, it was not easy for any Mormon woman to turn down an affair with a handsome "Prophet" when it was not only sanctified by "revelation" and commanded by the Lord, but great glory in the hereafter was the

promised bait on the hook, and destruction here and damnation hereafter the solemnly pronounced penalty for refusal. How could Joseph carry on so many affairs? We get some insight from the following excerpts of a letter* to Sarah's father, Bishop Newel K. Whitney, signed by Joseph Smith:

... All three of you [mother, father, and Sarah] can come and see me in the fore part of the night.... The only thing to be careful of, is to find out when Emma comes then you cannot be safe, but when she is not here, there is the most perfect safety...

I think Emma wont come tonight if she dont dont fail to come tonight, I subscribe myself your obedient and affectionate, companion, and friend.

(signed) Joseph

Smith

It was not easy for a busy "Prophet" leading a public life to do the duties of a husband to his growing number of wives, but Joseph was very resourceful. To better conceal the truth about his relationship with Sarah, the "Prophet" arranged for and performed a sham "marriage" between her and a very pliable and obedient Mormon named Joseph C. Kingsbury. That the "Prophet" would sign this certificate-"I hereby certify that I have upon this the 29th day of April 1843, joined together in Marriage Joseph C. Kingsbury and Sarah Ann Whitney, in the city of Nauvoo, Illinois"-is further astonishing evidence of his utter disregard for truth and propriety. That he molded his pliable victims to his lustful will by "revelations" promising great reward in heaven is also evident from the following statement by the innocent dupe Kingsbury:

... On 29th of April 1843 I according to President Joseph Smith Conseil & others agreed to Stand by Sarah Ann Whitney as supposed to be her husband & had a prete[n]ded marriage for the purpose of Bringing about the purposes of God in these last days as spoken by the mouth of the Prophets Isiah Jeremiah Ezekiel and also Joseph Smith, & Sarah Ann Should Recd a Great Glory Honor, & eternal lives and I also S[h]ould Recd a Great Glory, Honor & eternal lives to the full desire of my heart in having my Companion Caroline in the first Resurrection to claim her & no one have power to take her from me & we both shall be Crowned & enthroned together in the Celestial Kingdom of God... .¹²

One has to give Joseph Smith the credit he deserves: He had come a long way from the young glass-looker who duped greedy men into paying

him for telling them where "treasure" was buried on their land. Now he was a "Prophet" to thousands, who put him in the same class as Isaiah, Jeremiah, and Ezekiel and blindly believed almost anything he said. They would even commit adultery or make a mockery of marriage (Sarah and Kingsbury lived together for years as supposed husband and wife) so long as the "Prophet" assured them that it was "bringing about the purposes of God in these last days."

Reading the often-pitiful entries in the diaries of this period, one is stunned not only by Joseph Smith's apparently incurable passion for new sexual partners, but also by the astonishing charismatic power he wielded that allowed him to practice not only widespread and blatant adultery, but even to demand and receive the consent of the husbands whose wives he stole. Something of this incredible hypnotic influence is revealed in the following excerpt from a sermon delivered at the famous Mormon Tabernacle in Salt Lake City on February 19, 1854, by Jedediah M. Grant, second counselor to Brigham Young:

When the family organization was revealed from heaven—the patriarchal order of God—and Joseph began on the right and on the left to add to his family, what a quaking there was in Israel.

Says one brother to another, "Joseph says all covenants are done away, and none are binding but the new covenants; now suppose Joseph should come and say he wanted your wife, what would you say to that?..."

If such a man of God should come to me and say, "I want your gold and silver, or your wives," I should say, "Here they are, I wish I had more to give you, take all I have got!"¹³

Justifying the Prophet

Serious public accusations of adultery had first been leveled against Joseph Smith as far back as 1837 by Oliver Cowdery, one of the Three Witnesses to whom an angel had allegedly shown the "gold plates." Cowdery had accused Joseph of adultery with one Fannie Alger.¹⁴ This charge had proved to be true. An unusually attractive young woman, Fannie had lived in Joseph Smith's home since 1835, and she and the Prophet had carried on a secret affair that Cowdery and Warren Parrish, Joseph Smith's private secretary, had tried in vain to persuade him to stop for the good of the Church. Fannie is included today in the official list of 27 of Joseph Smith's scores of wives in Church documents, and is described by Andrew Jensen, Assistant LDS Church Historian, as "one of the first plural wives sealed to the Prophet."¹⁵ Justifying his beloved

"Prophet's" adultery, John J. Stewart explains, apparently in all seriousness:

Joseph as a servant of God was authorized to enter plural marriage, and it is not at all unlikely that he did so in the early or mid-1830s.

Perhaps Nancy Johnson or Fanny Alger was his first "plural" wife, at Hiram or Kirtland, Ohio.¹⁶

Responding in character to Cowdery's charge, Joseph Smith brazenly lied. (Parrish lost his job for his trouble, and Cowdery was excommunicated.) Such would be the fate, or worse, of all who dared to accuse "the Lord's anointed." In utter disregard for the laws of God and man (for he was, as Brigham Young said, "above the law"), Joseph continued his secret adulterous affairs with increasing numbers of Mormon women, justifying his apparently uncontrollable lust to the few insiders who discovered the truth (some of whom began to join him in practicing polygamy secretly) by stating that God had given him a "revelation" about polygamy, but it couldn't yet be revealed to the "Saints" for fear they would rebel. Nor did the "Prophet" ever openly reveal this most important of all doctrines during his entire lifetime.

The sordid truth has been fully documented and published by many researchers, including some Mormons. There is no doubt that for a number of years prior to presenting to Emma the alleged "revelation" of a "new and everlasting covenant" making polygamy mandatory for "exaltation," Joseph Smith had been engaging habitually in sexual intercourse with increasing numbers of women among his devoted followers. That number apparently grew to at least 84 or more "plural wives." During this time, both the Book of Mormon and Doctrine and Covenants (to say nothing of the Bible and civil laws of the land) clearly condemned what Joseph was doing as adultery. There were those close to him who pleaded with the "Prophet" to curb his insatiable appetite for women, but to no avail. As the "Prophet," he could do whatever he pleased, and call down the judgment of his "gods" from Kolob upon whoever stood in his way-and he often did.

The full story of Joseph Smith's scandalous depravity cannot be told here. It includes intrigue, deceit, hiding the shameful truth from his wife, Emma, for years, as well as seductions and attempted seductions. This involved not only single young women, but the wives of Church leaders, especially when the husbands were away on extended missions assigned to them by the "Prophet." Unbelievable but true, Joseph Smith finally demanded "by revelation" the wives of every one of the 12 Mormon Apostles.¹⁷ That it was lust for one more body to add to his harem is clear from some of the accounts. For example, Vilate Kimball, first wife of Apostle Heber C. Kimball, pleaded to remain with her

husband in spite of Joseph's demand that she be "consecrated" over to him according to a "revelation" he had received. Very apologetically, not wishing to go against the "counsel of the Lord," Apostle Kimball asked whether "his daughter wouldn't do as well as his wife." The "Prophet" replied that "she would do just as well, and the Lord would accept her instead."¹⁸

Loyal Mormons have tried to justify their "Prophet" by suggesting that the accusations of taking other men's wives were lies told by his enemies to discredit him. However, the stories were told by too many people, many of them loyal to Joseph Smith, and agree in too many details, to be explained away as lies. John D. Lee tells of being on a trip with one H.B. Jacobs, who was "bragging about his wife and two children, what a true, virtuous, lovely woman she was... but little did he think that in his absence she was sealed to the Prophet Joseph and was his wife."¹⁹

Stealing Wives for Eternity

William Hall reported that he had heard Brigham Young say to Jacobs after Joseph Smith's death, "The woman you claim for a wife does not belong to you. She is the spiritual wife of brother Joseph, sealed to him (October 27, 1841).²⁰ I am his proxy, and she, in this behalf, with her children, are my property. You can go where you please, and get another...." Apparently accepting whatever Brigham Young said as Joseph Smith's successor, Jacobs "stood as witness in the Nauvoo temple in January 1846 when Zina was sealed to Brigham Young `for time and to Joseph Smith `for eternity..)"²¹ The comments of Ann Eliza Young, one of Brigham's many wives, give further insight:

He taught them [married women] that all former marriages were null and void, and that they were at perfect liberty to make another choice of a husband. The marriage covenants were not binding, because they were ratified only by Gentile laws... [which] the Lord did not recognize, consequently all the women were free.

One woman said to me...: "the greatest trial I ever endured in my life was living with my husband and deceiving him, by receiving Joseph's attentions whenever he chose to come to me." This woman, and others... were seduced under the guise of religion....

Some of these women have since said they did not know who was the father of their children; this is not to be wondered at, for after Joseph's declaration annulling all Gentile marriages, the greatest promiscuity was practiced...

Leading Mormons have tried to justify their "Prophet" by suggesting that he practiced a special kind of celestial marriage, whereby married women were "sealed" to him for eternity, but that he had no sexual relations with them on earth-that would only begin in heaven. This may have been true for some of his 84 or more wives, but certainly not for all of them. Typical of this attempt to justify the "Prophet" is the following from Apostle John A. Widtsoe:

Zealous women, married or unmarried, loving the cause of the restored gospel... asked that they might be sealed to the Prophet for eternity. They were not to be his wives on earth, in mortality, but only after death in the eternities.... Such marriages led to misunderstandings by those not of the church... yet there may be women who prefer to spend eternity with another than their husband on earth."²³

According to Jesus, there is no marriage relationship in heaven.²⁴ Even if there were, however, Widtsoe's argument is a strange one that assumes it is less of a crime to steal another man's wife for eternity than to steal her for a few years on earth. Wife-stealing among the Mormons was so common that many other examples could be given if we had space. The case of Mary Elizabeth Rollins Lightner, however, is of particular interest because she told her story in a public speech at Brigham Young University in 1905:

... He not only preached [polygamy], but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church.

An angel came to him... with a drawn sword in his hand and told Joseph if he did not go into that principle he would slay him.

I asked him if Emma knew about me and he said, "Emma thinks the world of you."

I had been dreaming for a number of years I was his wife. I thought I was a great sinner... but when Joseph sent for me he told me all of these things.

"Well," said I, "don't you think it was an angel of the Devil that told you these things?"

Said he, "No, it was an angel of God. God almighty showed me the difference between an angel of Light and Satan's angels."²⁵

Joseph said I was his before I came here and he said all the

Devils in Hell should never get me from him. I was sealed to him in the Masonic Hall... by Brigham Young in February 1842....

Heber C.Kimball [gave] the blessing.... My husband was [traveling] far away from me at the time...²⁶

What Mentality Is This?

No Mormon today has any excuse for being ignorant of the fact that in order to become a "god" he must practice polygamy, for it is the declared essence of God-making. Brigham Young put it bluntly: "The only men who become Gods, even the Sons of God, are those who enter into polygamy."²⁷ This "restored gospel" is absurd just on the basis of statistics: There aren't enough women for very many men to have even one extra wife, much less the scores and even hundreds promised by Joseph Smith! Apostle Heber C.Kimball boasted that in heaven Mormon men who wanted more wives could go to the Prophet Joseph Smith with their request and he would say, "Here are thousands, have all you want."²⁸

Apparently there will be more wife-stealing in heaven, because according to the teaching on "exaltation," no woman can get there without a husband. Though not now practiced openly (there are thousands of Mormon fundamentalist polygamists in Utah) because of the insistence of the federal government, polygamy will be the rule in the kingdom, when the Mormon Church is expected to be in control of the world. Even now it remains a central doctrine of Mormonism. Those who deny it must deny their entire Mormon religion. John J.Stewart reminds fellow Mormons: "... Seven of our nine Church presidents have lived plural marriage, and... this principle still is and always will be a doctrine of the Church."²⁹ Wilford Woodruff, fourth President of the Church of Jesus Christ of Latter-day Saints, who signed the 1890 Manifesto agreeing to cease the practice of polygamy but who perjured himself in court and continued to lead his Church in violation of his sworn promise, left this reminder for all Mormons today:

If we were to do away with polygamy... then we must do away with prophets and Apostles, with revelation and the gifts and graces of the Gospel, and finally give up our religion altogether...³⁰

President Woodruff left no middle ground. Either go along with Joseph Smith's polygamy or renounce Mormonism entirely. Any Latter-day Saint honestly facing the plain language of Section 132 in Doctrine and Covenants would have to do just that, denouncing Joseph Smith as a false prophet and worse. Verse 1 begins with the Lord saying that He is

responding to Joseph's inquiry concerning polygamy. Forgetting the many contradictions (such as God approving polygamy in the Bible, which is false), in verses 51 and 52 Joseph's wife, Emma, is commanded of the Lord to "receive all those [plural wives] that have been given unto my servant Joseph." So the "revelation" itself confirms the fact that, in brazen disobedience to the Book of Mormon, Section 101 of Doctrine and Covenants, the Bible, and the laws of the land, Joseph had already taken plural wives before he checked it out with "the Lord." Even Mormon leaders have admitted that by all laws he was a wanton adulterer.

What kind of mentality would cause anyone, much less a "Prophet," to ask God, in view of all of the Scriptures against it, whether He approved adultery? This mentality was inherited by Joseph Smith's successors and is thoroughly embedded in Mormon thinking today: the belief that God contradicts Himself, so that "revelation is what President Joseph Smith said, unless the current President Gordon B. Hinckley says differently." The consequences of such amoral thinking are both ludicrous and destructive. This mentality causes Mormon missionaries to ask prospective converts to pray about whether Joseph Smith is a true Prophet and the Book of Mormon is true. Both Smith and the Book of Mormon contradict in many ways what God already has said through biblical prophets. It is just as perverse to ask for divine endorsement of obvious contradiction and falsehood as it is to ask God whether adultery is all right. When Joseph Smith did that, he received the "revelation" he desired. In similar manner, those who pray for a "burning in the bosom" to verify the divine call of Joseph Smith and his Book of Mormon will, if that is what they want, just as surely get it-and from the same source.

What mentality did the "Prophet" have? Contemptuous of truth, he changed or created Scripture to serve his own ends. "Sealing" in the Temple for eternity and celestial marriage were just devices to get what he wanted, including wealth, power, and sex. He deceived thousands in his day, and continues to deceive millions today. The following statement was sworn by Apostle Orson Pratt's first (and at that time only) wife, Sarah:

You should bear in mind that Joseph did not think of marriage or sealing ceremony for many years. He used to state to his intended victims, as he did to me, "God does not care if we have a good time, if only other people do not know it."

He only introduced a marriage ceremony when he found out that he could not get certain women without it....

If any woman, like me, opposed his wishes, he used to say: "Be silent, or I shall ruin your character. My character must be sustained in the interest of the Church."³¹

Facing the Consequences

Although the majority of the Mormon women were not happy with the new "revelation" (some complained bitterly against it and some committed suicide in despair), many of the men, especially the leaders, embraced it enthusiastically. Polygamy became one of the most dogmatically held doctrines in the Church. It was declared that Adam, God the Father, and Jesus Christ were all polygamists,³² that being a polygamist was synonymous with being a Latter-day Saint,³³ that it was the cure of all social evils,³⁴ and that it was as much a part of the gospel as baptism for remission of sins.³⁵ In effect it became the cornerstone of the faith. Orson Pratt, who had been in despair upon learning that Joseph Smith had attempted to seduce his wife, returned to the Church after the "revelation" and became an Apostle and the outstanding apologist of Mormonism. Pratt said:

... If plurality of marriage [polygamy] is not true... then marriage for eternity is not true, and your faith is all vain, and all the sealing ordinances and powers pertaining to marriages for eternity are vain, worthless, good for nothing; for as sure as one is true the other also must be true.³⁶

The sad facts are clear. Unfortunately for the credibility of Mormonism, the entire structure is built upon Joseph Smith alone and either stands or falls with him. Moreover, the very Apostles and Presidents who rightly declared that anyone who renounced polygamy ought logically to renounce all of Joseph Smith's other "revelations" and Mormonism itself did themselves consent to the Manifesto of 1890 doing away with polygamy. Many of them admitted later in court that they had lied when making this pledge and had secretly continued to live in polygamy and even to "seal" plural marriages in the Temple.³⁷ In 1904, however, plural marriages were finally dissolved by the Church, and polygamy was equated with fornication and adultery. It was too late, however, to change the many inspired pronouncements by Mormon Prophets and Apostles to the effect that giving up polygamy was the same as abandoning Mormonism altogether.

This leaves the sincere Mormon in a perplexing dilemma. The key to his "exaltation" (godhood), the "new and everlasting covenant," the most important "revelation" ever given to man, the very essence of Mormonism, and the religion of heaven that Mormon Prophets and Apostles swore would never be given up has now been declared by these same men to be a crime! The zealous Mormons who practice polygamy today in obedience to Joseph Smith's most important "revelation" are excommunicated from the Mormon Church. When will The Brethren change their minds again? The obvious answer to that question is whenever they please; for they, like Brigham Young, are above the law,

and their god from Kolob frequently contradicts himself through his chosen "Prophets."

Where Is the Courage of Conviction?

Today's Mormons affirm that polygamy is still all that Joseph Smith claimed, but that the Church is temporarily excommunicating and branding as criminals any Mormons who practice it to prevent wholesale persecution and imprisonment of its members by the government and destruction of Mormondom.

Since when did real servants of God bow to godless government edicts and compromise their faith for expediency's sake or to save their own skins? Why was Joseph Smith's "unexcelled courage" so great in practicing polygamy in secret, but so pitifully weak when it came to proclaiming it to the world-so much so that he made repeated public denials that he even believed in this most holy doctrine? And why did his successors do the same, bowing to the United States government and making the cornerstone of their faith a crime punishable with imprisonment and excommunication? If polygamy is indeed the very heart of the "restored gospel of Jesus Christ," the key to salvation, then this good news of exaltation through polygamy ought to be preached to the whole world at all cost; and woe to those who shrink from doing so in order to stay out of prison.

Christ commanded His disciples and all who would be His true followers to go into all the world and preach the gospel to every person. He never said that we were free not to do so if it meant that we might suffer for it. Millions of Christians have died for their faith down through the centuries-from the Roman coliseums to the gas chambers of Hitler's Germany and the gulags of Russia and China-and are still suffering imprisonment and death for their Lord and His gospel. There were and are almost no Mormons among these millions of faithful martyrs.

Mormons today complain that they are being persecuted whenever someone disagrees with them and tries to reasonably point out the fallacies in what they believe. But they know little of the torture and death that millions of Christians have endured. That is why Christians today find it more than a bit ironic that Mormons claim there was a total apostasy for 1800 years, and that they have "restored" true Christianity-yet Christians died for their faith all these centuries, but present-day Mormons won't stand up openly for what they believe because it would mean they might have to go to prison as polygamists.

Beginning of the End

Mormons claim that Joseph Smith did indeed go to prison for his

beliefs, and that he died as a martyr. It would be stretching the facts beyond credibility to maintain that claim. The fact is that Smith went to prison for denying his beliefs, not for standing up for them. He was arrested and imprisoned for persecuting other people, and he died in a blazing gun battle in which he killed at least two men and wounded another. The mob that murdered him committed a heinous crime, but the fact is that he did not die quietly, like a lamb led to the slaughter, as did Jesus Christ. Joseph Smith answered back viciously against those who accused him, and they didn't accuse him wrongfully, as the Pharisees did Jesus. Joseph Smith was no martyr, but a fighter who in utter disregard for the freedom of the press and rights of others physically destroyed a newspaper that criticized him. This was the crime for which he was arrested and imprisoned.

Not all of the Mormon leaders went along with polygamy. Some tried to reason with Smith, but found it impossible. They were also concerned about his political ambitions. Joseph Smith had been crowned "king" over the Mormon kingdom, and was running for president of the United States in 1844. Distressed by the immorality among the leadership of the Church, these men decided to publish a newspaper that would tell the truth to Mormons and non-Mormons alike. Called the Nauvoo Expositor, it had only one edition. The following is a sample from that first and only edition:

It is notorious fact, that many females... are requested to meet Brother Joseph, or some of the Twelve [Apostles] at some insulated point, or at some particularly described place on the bank of the Mississippi, or at some room, which wears upon its front-POSITIVELY NO ADMITTANCE.

... After having been sworn in one of the most solemn manners, to never divulge what is revealed to them, with a penalty of death attached, that God Almighty has revealed it to him, that she should be his [Joseph's] spiritual wife, "for it was right anciently and God will tolerate it again: but we must keep those pleasures and blessings from the world, for until there is a change in government, we will endanger ourselves by practicing it... »³⁸

The Expositor was exposing the truth, and Joseph Smith knew it would bring down his empire. True to form, he moved quickly to silence his accusers. As mayor of Nauvoo, which was now the largest city in Illinois, Joseph Smith called the city council together, where he and his brother Hyrum perjured themselves once again by denying any involvement in polygamy or adultery. Having on the basis of his own false testimony gotten a vote declaring the Expositor a public nuisance, Joseph Smith "immediately ordered the marshal to destroy it without

delay."³⁹ An armed mob of several hundred men converged on the newspaper. They dragged the press, equipment, and supplies (including almost all of the first edition) out into the streets, smashed the press, and burned everything. It was for that crime, and the crime of treason in calling out the Nauvoo Legion to prevent officials of the law from arresting him, that the governor of the State of Illinois arrested and imprisoned Joseph and Hyrum Smith.

From Criminal to Martyr Hero

Bigamy was a crime in the State of Illinois, and government officials had been investigating the Mormons not only for this but also for many other alleged crimes. At the time of his murder in the Carthage jail, Joseph Smith was under indictment by the Carthage grand jury for polygamy, and likely would have been sentenced to prison for that crime had he not been killed. If his murder saved him from imprisonment for polygamy, it probably also saved the Mormon Church from destruction by causing the "Saints" to rally around Joseph Smith as their martyr hero. As a result, the polygamy that he had loved so well became one of the most staunchly held doctrines by the leadership that succeeded him. Besides the sexual attraction of polygamy, it was in Joseph Smith's successors' own interest to build up the "Prophet" as perfect in everything he had done, in order to establish their power as the ones upon whom his mantle had fallen. Therefore, when they finally had the courage to bring polygamy out into the open, the "Prophets" and "Apostles" competed with each other to see who could most loudly and eloquently sound the praises of polygamy. If what Joseph Smith and dozens of other Mormon "Prophets" and "Apostles" said about polygamy was true, then no prohibition by the United States government can change its virtues. The consequences for every Mormon today could not be spelled out more clearly than by Apostle Orson Pratt:

The Lord has said that those who reject this principle [polygamy] reject their salvation, they shall be damned.⁴⁰

These men were either telling the truth or they were liars. If they told the truth, then the whole Mormon Church, from its President on down, is in a state of apostasy for rejecting polygamy even temporarily. If they along with Joseph Smith lied or even exaggerated about polygamy, then nothing else they said can be trusted. The foundation of Mormonism collapses either way.

Whether polygamy is accepted or rejected does not change the sordid facts surrounding this "revelation" that exposes Joseph Smith as an incurable womanizer, seducer, and liar who brought forth a "revelation" from "the Lord" to sanctify his lust. If such a man were really visited by angels, they wouldn't be angels of God. Nor would an angel of God force

anyone into the secret practice of polygamy at the point of a sword. There is only one other possibility. This tells us all we need to know about the "angel" Moroni, who gave Joseph Smith the Book of Mormon and stands sentinel atop Mormon Temples.

13

SECRETS, SURPRISES, AND PERILS OF GOD-MAKING

It is an inescapable fact that Joseph Smith kept polygamy a secret teaching and practice, denying it publicly right to the time of his death on the night of June 27, 1844. Although he claimed to have had a "revelation" that polygamy was an essential step on the path to "godhood," Smith shared this secret only with an inner corps of the elite, which meant that most Mormons were deprived of this great "truth," and many died without ever having been told. It was eight years after Smith's death before this essential requirement was at long last published, and 32 years before it became scripture. Now it has been taken away by the Church authorities, depriving the average Mormon once again of an understanding of this essential "key" to "exaltation." In view of the many conclusive statements by Mormon "Prophets" and "Apostles," such as the following by President Joseph Fielding Smith, it is clear that the present Mormon Church leaders are holding back from their followers that "key" without which all their other attempts to reach "godhood" are doomed to fail.

... The doctrine of the eternal union of husband and wife and of plural marriage is one of the most important doctrines ever revealed to man in any age of the world.

Without it we could never be exalted to associate with and become Gods....¹

It is therefore only prudent to ask whether there are other essentials for godhood that are not being honestly explained to Mormon members by the leaders of the Church of Jesus Christ of Latter-day Saints. Are there perils and problems that are not being fully disclosed that could catch the average Mormon by surprise? From a careful study of the sermons and writings of Mormon General Authorities, it becomes clear that there is indeed much crucial information being held back, which, if it were generally understood, would cause many Church members to give up any hope of ever reaching Mormonism's ultimate goal. In a sermon

that many Mormons consider to be Joseph Smith's most important (delivered just seven weeks before his death, at the conference held in Nauvoo, near the Temple), Joseph Smith declared:

When you climb a ladder, you must begin at the bottom and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel; you must begin with the first, and go on until you learn all the principles of exaltation.

But it will be a great while after you have passed through the vail [of death] before you will have learned them all.

It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave.²

The Unknown Path

So there is much more to the "restored gospel" than Joseph Smith knew himself. There could be, then, some shocking surprises along this path which continues into the hereafter. Neither the Bible nor the Book of Mormon speak of this path; indeed, they both condemn the very idea. We have only Joseph Smith's word for this, and even he wasn't fully informed. That puts the Mormon in an extremely uncomfortable and precarious position. Not even the "Prophets, Seers, and Revelators" of the Church know all that is involved or how long it will take to reach the coveted status of a "god" or "goddess."

The late Prophet Spencer W. Kimball wrote: "The Lord Jesus Christ... has given us our map-a code of laws and commandments whereby we might attain perfection and, eventually, Godhood."³ What does he mean by "eventually"? No details are given. It could be a very long and grueling climb up Joseph Smith's ladder to heaven.

The Bible offers eternal life as a free gift that can be received by simple faith here and now. The Christian "is [already] passed from death unto life."⁴ The moment we open our hearts to Christ, He comes in according to His promise,⁵ and by the witness of the Holy Spirit within we "know [present knowledge] that we have [present possession] eternal life."⁶ In contrast, the Mormon "Christ" points the LDS toward a path that is so endless and so difficult that no one can be sure he will ever reach the hoped-for "eternal life" lying at the end of it. President Kimball said, "All transgressions must be cleansed [by Temple rituals and good deeds], all weaknesses must be overcome before a person can attain perfection and godhood."⁷ He still hasn't told us how to do it or how long it will take. Kimball went on to say:

After a period there would be a resurrection... which would render us immortal and make possible our further climb toward perfection and godhood.⁸

So even after the resurrection one must keep on striving toward the goal of eternal life. When will a Mormon reach this fabled state? That is a question to which Mormonism offers no answer. Those who accept the "new and everlasting covenant" of Temple marriage for eternity and polygamy have committed themselves to a perilous and uncertain path which Joseph Smith himself neither fully understood nor credibly explained. That it could be a very long and disappointing journey seems evident from this special message of the First Presidency under Joseph F. Smith (Joseph F. Smith, John R. Winder, and Anthon H. Lund):

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.⁹

The Masonic Parallels of the "Restored Gospel"

The relationship to Freemasonry's upward path is very clear. In the Entered Apprentice's Handbook, Masonic authority J.S.M. Ward explains that the secret Masonic Temple rites represent an upward path being climbed to perfection by the individual Mason, symbolized in the building of Solomon's Temple. High Masonic authority W.L. Wilmshurst writes: "A Master Mason... is no longer an ordinary man, but a divinized man."¹⁰ It was only after he became a Master Mason that Joseph Smith began to teach that "god" is a divinized man and that men can become "gods." The emphasis upon personal worthiness as the basis for exaltation is common to both Mormonism and Masonry. The Mason repeats at Lodge meetings, "The All-Seeing Eye will reward us according to our merits." The following Masonic Crafting Hymn could also be sung of the Mormon climb to "godhood" through Temple rituals and good deeds:

Brothers faithful and deserving,
Now the second rank you fill,

Purchased by your faultless serving,
Leading to a higher still.

Thus from rank to rank ascending,
Mounts the Mason's path of love;

The pagan origins of Mormonism are very clearly seen in the explanations of how men become "gods." The Mormon "God" owes his status to two things: 1) the willing obedience of the trillions of "gods" under him, who could vote him out at any time;¹² and 2) his own obedience to mysterious universal "laws and forces" that have existed forever in "untold numbers"¹³ in and of themselves (i.e., laws without a Lawgiver). These are thus greater than the "gods," for it is these "principles of exaltation" that have literally made the "gods," all of whom were once mortal men. These are ancient occult ideas that are being revived and gaining new respectability in today's New Age movement.

Initiates of the Secret (Occult) Path

The whole purpose of Mormonism as revealed through Joseph Smith is to initiate its members into this secret path to "godhood" and to provide them with occult "keys, secret signs, names, handshakes" and various passwords to gain access to unspecified "laws and forces." By obedience to these universal laws, mastery is to be gained over mysterious cosmic forces, thus enabling the worthy Mormon eventually to become a "god" or "goddess" like all the "gods" and "goddesses" who have climbed up before along this same path to "exaltation."

Prior to entering the LDS Temple, most initiates attend a "Temple preparation" class. The manual *Achieving a Celestial Marriage* (1976, Corp. of the President of the Church of Jesus Christ of Latter-day Saints) is singularly interesting in that there are no instructions about what to do once you are inside the temple—just how to be worthy for the endowment and celestial marriage.

Milton R. Hunter explained it in these words:

Then how did he become glorified and exalted and attain his present status of Godhood?... [He] undoubtedly took advantage of every opportunity to learn the laws of truth and as he became acquainted with each new verity he righteously obeyed it.

From day to day he exerted his will vigorously, and as a result became thoroughly acquainted with the forces lying about him. As he gained more knowledge through persistent effort and continuous industry, as well as through absolute obedience, his understanding of the universal laws continued to become more complete.

Thus he grew in experience and continued to grow until he attained the status of Godhood.¹⁴

In essence, the "restored gospel of Jesus Christ" that was revealed through Joseph Smith offers the Mormon a chance to step onto this same endless and laborious path (that all the "Gods" have ascended in ages past) in quest of his own "Godhood." The "good news" proclaimed by Mormonism is that sinful, mortal humans have the wonderful opportunity to pull themselves up by their bootstraps and (by discovering all of these untold laws and forces and by perfectly living up to all they require of us) become "gods" and create their own universes. This same fantasy has been expressed in thousands of myths since the dawn of history.

All of the above is simply an introduction to an understanding of the secret rituals that take place in Mormon Temples. These eternal "laws and forces" are the mysterious power that the Mormon Melchizedek Priesthood is designed to tap into. That Priesthood enters the path to "exaltation" through secret pagan rituals performed in Mormon Temples. To the average Mormon, there is an overpowering mystique associated with these sanctuaries. And well there might be, for the secret Mormon path to "godhood" winds back and forth through the Temple in repetition of occult ceremonies, 98 percent of which are for the dead. The most important of these is celestial marriage (which includes polygamy) and "sealings" for eternity of family members to one another. According to Dr. Goodman:

The goal of every Latter-day Saint is to be married as a family unit in the "House of the Lord," and there receive these sacred blessings that will allow us eventually, if we're worthy, to dwell and be in the presence of our heavenly Father.

We need to receive certain instructions, certain information and certain ordinances.... That is the only way that we can be with Him to rule and reign with Him. Otherwise, we could not be in His presence.¹⁵

Becoming Worthy

There is that same word eventually again. How long will it take before Mormons can eventually gain access to the "presence of our heavenly Father"? Dr. Goodman doesn't explain, because not even Joseph Smith knew. That phrase "if we're worthy" represents a mammoth and undefined "if." Everything depends upon it; whereas, the Christian's salvation depends upon Christ's worthiness, and the admission on the individual's part that he is an unworthy sinner. According to the Bible,

because Christ's sacrifice upon the cross has paid the full price for our sins that was demanded by infinite justice, every true Christian has instant access into the Father's presence through prayer; and upon death his soul and spirit go immediately to heaven.

Paul described this transition through death as "absent from the body and... present with the Lord."¹⁶ When Christ returns, all those who have received Him as Savior and Lord will be "in a moment, in the twinkling of an eye... caught up together with them [the resurrected dead] in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."¹⁷ Not so for the Mormon, who according to the "restored gospel" must struggle for "ages and aeons" to get eventually to heaven, if somehow he is able to become worthy enough to merit it.

To learn how to become "worthy" to do their Temple work, Latter-day Saints attend special "Temple Preparation Seminars." Eagerly beginning these classes and expecting to learn at last what really goes on inside Mormondom's tightly guarded sanctuaries, the candidate is in for a perplexing disappointment. Instead of receiving specific instruction about Temple ceremonies, he finds that he is being prepared to face an unknown but crucial initiation ritual that he cannot be informed about in advance. Nor will he be informed, until he has been admitted inside the Temple. The Temple preparation manual, *Achieving Celestial Marriage* (ACMM), is just as evasive as everything else surrounding the mysteries of the Temple, but it does point each member to that path to exaltation.

If God became God by obedience to all of the gospel law with the crowning point being the celestial law of marriage, then that's the only way I can become a god.
[Answer:] Right! (ACMM, page 3).

The endowment is the celestial course of instruction... being enabled to give them the key words, the signs and tokens, pertaining to the priesthood and gain your eternal exaltation in spite of earth and hell (ACMM, page 203).

Emphasizing loyalty to Joseph Smith and the Church he founded, 11 of the 12 seminar lessons focus upon the personal worthiness required to become part of a secret circle of Mormon elite called "Temple Mormons." In the twelfth session the instructor finally discusses the actual Temple visit, but without revealing a single sacred secret. To the candidate's disappointment, his anxious questions continue to receive the by-now-monotonous response required in the instructor's manual: "You will learn the answer to that as you serve in the Temple." The closest the candidates come to learning that Temple work is really only the first step in a long and arduous journey is when they are given Brigham Young's instruction:

Your endowment is to receive all those ordinances in the

House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.¹⁸

Tony and Debbie didn't get that far. While they were taking the Temple Preparation Seminars, so many serious questions were sidestepped by the instructor that this constant "You'll learn that in the Temple" began to sound evasive. Instead of answering questions, the seminars were raising more questions and creating doubts. Why all the secrecy? And why wasn't there something in the Bible or at least in the Book of Mormon about Temple work? There were a few references in Journal of Discourses and Doctrine and Covenants, but nothing very revealing about the ceremonies. How could the Church expect Tony and Debbie to commit themselves to Temple work, yet refuse answers to honest questions? Tony told us:

My wife and I knew that we couldn't obtain our exaltation to "Godhood" without going through the Temple, so we enrolled in a Temple Preparation class.

Although the instructor wouldn't answer our questions about the Temple, we were learning that everything depended upon our becoming "worthy."

One evening after coming home, we decided to see what the Bible said about the Temple and its ceremonies. There was nothing in the Bible about "Christian" temples.

However, in Romans 4 we read that a man is justified by faith and not by works, and even that good works were a stumbling stone to those who try to pursue their salvation that way.

We really began to doubt that the Temple ceremony was biblical, even though the Church had told us it was. Studying more, we found that the Bible was in serious conflict with Mormon theology and doctrine.

We went through a period where we were in a very depressed state. In order for us to accept what we were reading about the true and living Jesus Christ... we would be alienated from all of our friends and relatives.

We went ahead and decided that Jesus was to be the way, the truth, and life for our family.

The Staggering Burden of Perfection

Having completed the seminar series, the candidate now vaguely realizes that inside the Temple he will be learning secrets and gaining mysterious Priesthood powers. If he learns and applies them perfectly, these will enable him to pass safely whatever fearsome tests await him in the spirit world and eventually to gain access to the heavenly Father's presence, perhaps in a few trillion years, when he has attained perfection. In spite of the joyful anticipation of entering the Temple, a disquieting feeling that will grow into a heavy burden is settling upon him. He now realizes that regardless of whatever lip service Mormonism may give to Jesus Christ as Savior, the awesome responsibility for his own salvation, in the final analysis, rests upon him.

The most sobering realization is that nothing less than 100 percent perfection will do.

In fact, during the actual Temple ritual (in a confrontation between the yet-to-be-born apostles Peter, James, and John), Lucifer, still teaching pure Mormon doctrines, has this to say to the Temple patrons:

LUCIFER: Aah! You have looked over my kingdom, and my greatness and glory. Now you want to take possession of the whole of it. (Lucifer turns, and stares into the camera.) I have a word to say concerning these people. If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power! [emphasis added-temple script on file].

What a curse to lay upon the heads of the Mormon people!

The candidate now hopes fervently that the secrets he will learn in the Temple will give him the power to attain this perfection. The late Mormon "Prophet" and President, Spencer W.Kimball, wrote these words:

This progress toward eternal life is a matter of achieving perfection.

Living all the commandments [there are over 4300 in Mormonism] guarantees total forgiveness of sins and assures one of exaltation through that perfection which comes by complying with the formula the Lord gave us.¹⁹

In Mormonism, the blood of Christ atones for Adam's sin only, which brings resurrection to all, including animals and birds.²⁰ Christ's blood

doesn't atone for a single individual sin,²¹ which can be paid for only by 100 percent obedience to every command, or in some cases with one's own blood being shed, according to the "restored gospel."²² Moreover, no one can be saved in ignorance.²³ Therefore, not only must the Mormon know every one of the more than 4300 Mormon laws, but after the resurrection he must somehow discover the other untold numbers of laws and perfectly obey every one of them. Joseph Smith's logic can't be faulted at this point, for if one is to become God, then surely nothing less than 100 percent perfection will do.

When they understand what is really involved in achieving "exaltation," many Mormons begin to have serious doubts about whether they want to become "gods" and "goddesses" after all. It seems a very long path and too great a responsibility for humans. They wonder at this point whether the "restored gospel" of Joseph Smith is in fact the "good news" it seemed to be when they first heard it but didn't fully understand it. Unfortunately, for most Mormons it is too late to turn back at this point. They have committed themselves too deeply. The price would be too great in loss of friends, family, prestige, and self-esteem to back away from the Church. And what else is there, since all other churches are an "abomination"? They remain Mormons in name only, for social reasons. As for the coveted "godhood," they've got enough problems just being humans without aiming for that. Their conscience tells them that it just isn't possible.

Credit Card to Eternity

To be admitted to the Temple, every Mormon must obtain a "Temple Recommend" by satisfactorily passing an interview first with his local Ward Bishop (comparable to a pastor) and then with his Stake President (who presides over up to ten Wards). Among the 17 specific areas covered, the candidate must satisfy these Church officials that he abstains from the use of coffee, tea, alcohol, tobacco, and cola drinks; that he "sustains" the General Authorities and local authorities of the Church; and that he attends all meetings possible, deals honestly with everyone, is morally clean, and tithes ten percent of his income to the Church; that he doesn't associate with apostate groups (non-Mormons) and has no "anti-Mormon literature" (anything that questions Mormonism) in his home; and that he is fully obeying all of the "commandments of the Gospel." To think critically for oneself is not only discouraged by the Mormon hierarchy, but is also considered to be inspired by the Devil.²⁴

Needless to say, no Latter-day Saint, no matter how "worthy" in his own or his Church's eyes, is perfectly obeying all of the laws included in Mormonism's "restored gospel." The Bible declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us.... If we say that we have not sinned, we make him a liar, and his word is not in us."²⁵

However, the desire for the annual "Temple Recommend" is so great that it bends the truth and dulls consciences. What indescribable joy for the Mormon who walks out of those interviews approved for another year! Possession of that small piece of paper certifying one's "worthiness" is like having a credit card to eternity and breeds a self-righteous pride that is almost immune to the normal pangs of conscience.

Point of No Return

Once inside the Temple, the candidate has just seconds to make decisions of eternal consequence. Like a blind person being led by the hand, he must now commit himself unreservedly to Joseph Smith and the Mormon hierarchy, or else abandon the Temple and all hope of "exaltation" in shame. This is when many Mormons want to cut and run, but few do. The candidate must commit himself to participate in still-unknown ceremonies, from which there will be no retreat. It is like being asked to jump over a cliff with the promise that there is a net to catch you at the bottom. For many a Mormon, fear and uncertainty replace eager anticipation at this point. Yet the programmed belief that the long-sought secrets of the Temple hold his only hope for gaining eternal life pushes him on despite unanswered questions and haunting doubts.

An inner conditioning process that has been going on for months or years is now reaching a climax beyond which there will be very little likelihood of ever consciously questioning The Brethren again, no matter how many red flags are waved by reason and conscience. There has been a blind commitment to Joseph Smith and the Church he founded ever since that "burning in the bosom," a willing surrender of one's mind to let the hierarchy do the thinking and dictate the demands. There have been moments of doubt, nagging questions that were put on the shelf. But once that step forward to participate in the Temple rituals has been taken, something clicks inside the soul, like a door being slammed shut, putting those questions forever out of reach. This is the final step, the full surrender to an endless path of self-righteous striving to be perfect that conscience has warned against again and again; but from now on conscience must remain silent.

"Temple Recommend" clutched in hand, and having swallowed hard with determination to go through with it, the nervous initiate is in for several quick shocks. Husbands and wives joyfully anticipating having their marriage "sealed" in the Temple for eternity are immediately parted and will only come together briefly after having endured two hours of rituals separate from each other. Led first to men's and women's dressing rooms, they are instructed to strip stark naked. Oddly enough, each person locks his clothes in an individual locker, though no one but worthy Temple Mormons has access to the carefully guarded premises.

"Garment (Underwear) of the Holy Priesthood"

After partially covering their nudity with a poncho-like piece of thin cotton completely open on both sides, to which the key to their locker is pinned, the "Temple patrons," as they are called, are led to the "washing and anointing" room. There Temple workers first ceremoniously "wash" the various parts of their nude bodies with water, reaching under the open "shield," as it is called, and then "anoint" the initiates with oil in a similar manner. During this startling process, a singsong formula is recited by the Temple worker bestowing a special blessing upon each body part being "washed" or "anointed." This is the preparation for being dressed in the "Garment of the Holy Priesthood" (a sort of "magic underwear," much like an old-fashioned set of long johns with those Masonic markings sewn into it). The Temple worker recites:

... Having authority, I place this garment upon you [for and in behalf of (patron, then worker, both speak the name of the deceased), who is dead], which you must wear throughout your life.

It represents the garment given to Adam when he was found naked in the Garden of Eden, and is called the Garment of the Holy Priesthood.

Inasmuch as you do not defile it, but are true and faithful to your covenants, it will be a shield and a protection to you against the power of the destroyer until you have finished your work here on earth.

With this garment I give you a new name, which you should always remember, and which you must keep sacred, and never reveal except at a certain place that will be shown you hereafter.

The name is ²⁶

To remain in good standing as a Temple Mormon who continues to perform the rituals essential in getting off to a good start on the infinite journey to "godhood," both men and women must wear the magic underwear 24 hours each day for the rest of their mortal lives. Jim and Judy expressed their feelings after having worn these sacred long johns for years. "This garment is supposed to be all-magical and all-protective," said Jim, "keeping you from harm if you're living the gospel of the Latter-day Saints." This is one more example of what otherwise-intelligent people will do when they have surrendered the right to think for themselves.

His wife, Judy, added, "The garment is supposed to be worn next to

your skin, and with your other underclothes on top of that to protect your body. It's really just like wearing a rabbit's foot. It's a superstition." Granny Geer explained how seriously this is taken by devout Mormons:

After I had helped my grandmother to bathe and helped her out of the tub, we would dry the left leg and put the clean garment on it... and only then would she take the old garment off the right leg.

As late as 1916, Mormons were reminded by a message from the First Presidency that the magic underwear of the elite corps of Temple Mormons had to be "of the approved pattern" and must be "worn as intended down to the wrists and ankles, and around the neck."²⁷ But fashions change, and Mormon women especially found it embarrassing to be wearing underwear that was so incompatible with modern dress. There were exhortations from Church leaders not to succumb to worldly fashion, and solemn warnings that it would jeopardize one's "godhood" to deviate from the pattern that Prophet Joseph Smith had received from heaven.²⁸ Nevertheless, in 1923 the Mormon hierarchy finally capitulated to changing styles (the Mormon "God" apparently deciding that he could be somewhat flexible in his requirements about magic underwear). Now a two-piece garment cut off above elbow and knee is allowed to be worn. And when it is difficult to keep this sacred garment a secret, such as in the military or while participating in athletics, it may even be temporarily discarded. Fundamentalist Mormons are troubled by such deviations from "revelation" that seem to make a mockery of solemn pronouncements by past "Prophets," such as this from President Joseph F. Smith:

The Lord has given unto us garments of the Holy Priesthood... which should be held by [Mormons] the most sacred of all things in the world next to their own virtue... [and kept] unchanged and unaltered from the very pattern in which God gave them.²⁹

That Occult Connection Again

Dressed now in the secret and magic underwear, the Temple patrons go back to their lockers, where they put on white clothing, over which they will later wear the Robe of the Holy Priesthood. On a speaking tour in Brazil, Ed Decker dressed himself in the Mormon Temple costume to show his audience what it looked like, unaware of the effect it would have. When he came out on the stage of the large auditorium, the audience took one frightened look at him and panicked. There was a great commotion, as though someone had yelled "Fire!" That was how he learned that the high priests of the satanic Macumba cult wear white costumes almost identical to Mormon Temple clothing, including the

peculiar white hat and unique robes of Joseph Smith's Melchizedek or High Priesthood.

The Temple rituals, with their secret signs and magic incantations, are pure occultism-pagan and not Christian. They violate the Bible, the Book of Mormon, and common sense. What kind of "God" honors secret handshakes and passwords, or needs them? This is the playacting of children's fantasies, the stuff of myths. Yet it is also how countless secret societies operate, for it encourages their delusion that they are superior to the uninitiated, that they have a special mission to "take over" the world, and that they are in touch with higher beings and mysterious powers known only to an inner circle of elite.

It is a double abomination for these occult rituals to go on in the name of Christ, for they deny His sacrifice upon the cross for our sins. The God of the Bible looks right into our hearts and is neither deceived nor impressed by secret signs and formulas. Indeed, He forbids this attempt to replace His grace and forgiveness with magic. Yet Adam and Eve, before being cast out of the Garden, are depicted in the Mormon Temple ceremony making "a secret covenant with Elohim ("The Father" in Mormonism) and receiving a secret token (handgrip), with its name, sign and penalty (blood/death oath)."³⁰ This is both nonsense and an abomination. The Bible says that we are known by our fruits (love, joy, peace, patience, etc.), not by magic signs. The blood of Christ shed for our sins-not secret handshakes-provides access to the presence of God.

In the dramatization they are watching, Temple patrons see Peter, James, and John sent by Elohim to rescue Adam and Eve, with no explanation how this could happen thousands of years before these apostles were born. These strange invaders from the future "prove" their identity by giving Adam and Eve the secret Masonic signs of the Mormon Priesthood. With Adam and Eve, the patrons advance to the Telestial Kingdom and the Terrestrial World, where they are put under covenant to obey more laws, and are taught their accompanying Priesthood tokens, names, signs, and penalties.³¹ Here they are also clothed in the Robes of the Holy Priesthood and taught the "True Order of Prayer."

Now the patrons are given a "test" such as they will allegedly face in the hereafter. At an elaborate "Veil," they are challenged to give the secret signs and passwords which they have just learned, and only by doing so will they be allowed to pass through to the other side. The Jewish Temple at Jerusalem (after which Mormon Temples are supposedly fashioned) had a veil so heavy that it took many priests to raise it enough for the high priest to enter once each year. When Christ cried upon the cross, "It is finished!" this veil was torn by the hand of God from the top to the bottom showing that the way into the presence of God had been opened up through His sacrifice for our sins.³² In Mormon Temples, however, this veil has been replaced by a flimsy, very thin, though

beautiful curtain. Divided into sections with a men's and women's side, the "Veil" has numerous holes and Masonic markings corresponding to those on the magic underwear.

Behind each segment of this elaborate curtain, a Veil Worker representing "the Lord" challenges each patron being led up and assisted through the ritual by a Temple Worker. Patrons are told that they will someday have to meet the Mormon "God" in this exact manner; and if they cannot then remember all the tokens, signs, names, penalties, they will not be allowed to enter into His presence. Reaching their hands through holes in the flimsy Veil, each patron assumes with "the Lord" on the other side of the Veil the position of the "five points of fellowship" as in Masonry: inside of right foot to inside of right foot, knee to knee, breast to breast, hand to back and mouth to ear. In this "holy" position, the patron must perfectly repeat the following Mason's incantation: "Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me and upon my posterity through all generations of time throughout all eternity."³³ While the recent changes in the rituals now leave out the breast-to-breast routine, the deeply occult incantation remains.

Since each patron is wearing the Luciferian fig-leaf apron which God rejected but Mormons have adopted, one need hardly wonder what power in what Priesthood the patrons are solemnly putting themselves under for eternity. In fact these oaths have put them in Lucifer's kingdom. Remember, just before they received the Robes of the Holy Priesthood, the patrons listened solemnly as Lucifer gave forth with Mormon doctrine, warning them that, "If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power!"³⁴ No one except Jesus has ever perfectly kept the Ten Commandments. Certainly no Mormon can do that, much less maintain 100 percent obedience to every one of the thousands of laws in the "restored gospel." Therefore, every Mormon going through the Temple and making these covenants has placed himself by solemn blood oaths completely under Satan's power and in full submission to The Brethren.

What Good Is a "Secret" That's No Longer Secret?

Mormons boast their Temples are guarded by God and angels, and that no one who is not "worthy" can enter without detection and expulsion. This has been proven to be a vain delusion on more than one occasion, when a "Gentile" or an "apostate" has gone through the entire Mormon Temple ceremony with a hidden tape recorder undetected by the Mormon "gods" and angels. The complete transcript with explanation has been published by former Veil Worker Chuck Sackett under the title *What's Going On in There?*

This was done to show the folly of "secrets" that can't be kept secret.

In the original edition of *The God Makers*, Dave and Ed asked these two questions:

1) Now that the Mormon Temple secrets are no longer secret, will The Brethren change the Temple rituals to establish new secrets?

2) By what authority and for what purpose?

The answer is that The Brethren have made significant changes, taking out things that books like *The God Makers* and Chuck Sackett's *Whats Going On in There?* have exposed as right out of the occult. To The Brethren, it was easier to change it than explain it, since no active Mormon would ever dare question their authority.

In exposing these former secrets, we only wish to help Mormons by demonstrating the folly of imagining that "secret" grips and signs are of any value. The God of the Bible looks into each heart, into each thought, and neither needs nor honors the childish secret passwords that seem impressive to men. Jesus said:

I am the good shepherd, and know my sheep, and am known of mine... and I lay down my life for the sheep.... My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.³⁵

The secret formulas and incantations learned in Mormon Temples are supposed to enable those initiated into them to pass through ever-higher levels of initiation and eventually to take their rightful place among the "gods." This is what Satan told Eve she could do if she only gained the knowledge to do so. Declaring that evil spirits (devils) regularly inspired him during his sermons, and the Mormons "could not get along without them," Brigham Young also said, "You cannot get your endowment without the devil's being present."³⁶ Lucifer plays a far more active role in the Temple than Christ. Could this be the Temple of the true God? Or is it the Temple of the original God-Maker from the Garden of Eden?

And now we have further and surprising uncertainty expressed at the highest levels of Mormonism on the key concept of men becoming gods. Was the Mormon "god of this world" whom the Mormons worship and serve really once a man whose ascent to godhood proves that male Mormons can follow the same path to "exaltation"? That question, which goes to the very heart of Mormonism, was recently presented to the current Mormon president, Gordon B. Hinckley, by two Time correspondents, who reported the following:

On whether his church still holds that God the Father was

once a man, he [Hinckley] sounded uncertain.

"I don't know that we teach it. I don't know that we emphasize it... I understand the philosophical background behind it, but I don't know a lot about it, and I don't think others know a lot about it." ¹³⁷

"Philosophical background"? This doctrine was taught by Joseph Smith as a revelation from God, not a philosophical idea. Is the Mormon Church now preparing to abandon the major purpose for which it has built temples all over the world?

THE GREAT TEMPLE / PRIESTHOOD SCAM

When plans were being laid for construction of the magnificent Salt Lake City Temple, Brigham Young had a brilliant idea for reducing labor and expense. Instead of cutting granite for the stone structure, he suggested that they use the much softer sandstone, which was cheaper and easier to work. Having taught for years that gold, silver, and stones "mature [grow] like hair,"¹ he was sure that sandstone, once in place, would grow into granite. Mormons were expected to take this seriously. Though it makes no sense, the "Prophet" must not be questioned, for "when our leaders speak, the thinking has been done."² Ezra Taft Benson, who was the next Mormon Prophet/President after Spencer W. Kimball, has said that the "Prophet" does not need to say "thus saith the Lord" to speak with authority, and that he can do so on any subject; and if science seems to be in conflict with what the "Prophet" has said, the voice of the "Prophet" must prevail.³

Latter-day Saints are taught that the multiplying Mormon Temples (soon to exceed 65) are being built around the world to implement the "restoration" begun by Joseph Smith of the "true Christianity" that was practiced in similar Temples since the days of Adam, and even in early America. There is no record, however, either in history or tradition to indicate that a "Christian temple" ever existed anywhere, much less that Christians ever practiced the pagan rituals now performed in Mormon Temples.

It is clear from the New Testament that the early Christians never participated in Temple ceremonies of any kind, much less secret ones. Mormon Apostle LeGrand Richards admitted that Mormon Temple doctrines "did not come to the Prophet Joseph Smith by reading the Bible...."⁴ The very concept of Temples designed for sacred rituals contradicts biblical Christianity. The individual Christian's body is described as "the temple of the Holy Spirit,"⁵ and the collective body of Christians throughout all ages is described by Paul as growing together into "a holy temple"⁶ comprised of "living stones"⁷ (i.e., the individual Christians). Joseph Fielding Smith admitted that "the saints of the primitive Christian Church did not have access to a temple. The [Jewish] temple in Jerusalem was the only temple...."⁸ Of course, they could have had access to that temple, but that would have meant going back to the

animal sacrifices offered by the Aaronic priests-a system which had been fulfilled and done away with by the once-for-all sacrifice of Christ upon the cross.⁹

Paganism Restored

Since they themselves were nearly all Jewish by birth, many of the early Christians living in Jerusalem continued for tradition's sake to frequent the Jewish temple until its destruction in 70 A.D. that Christ had predicted.¹⁰ This had nothing to do, however, with Christianity, but with their Jewish heritage. The tabernacle that Moses built in the wilderness, followed by Solomon's temple and then the rebuilt temple which stood in Jerusalem in the days of Jesus, were the only structures of their kind ever ordained by God in the history of the world. The ceremonies and animal sacrifices offered by Aaronic priests in the tabernacle and temple were "a figure [symbol] for the time then present,"¹¹ which was fulfilled and done away with when Jesus Christ upon the cross "offered himself without spot to God"¹² as the perfect and complete sacrifice once and for all for our sins.¹³ This ended any further divinely sanctioned use of the temple in Jerusalem, which was destroyed by the Roman armies under Titus 40 years later and has not been rebuilt to this day.

Nevertheless, sincere Mormons are taught to believe Joseph Smith's fantasy that "true Christianity" (Mormonism) was being practiced in temples throughout the New World 2000 years ago by Jews called "Nephites." So says the Book of Mormon. Today's Mormon Temples have supposedly "restored" this "true Christianity" once again to America and the world. Unfortunately, not a trace has been found of the 38 major cities with their huge "Christian temples" mentioned in the Book of Mormon. (Christianity was first introduced by European settlers long after the Book-of-Mormon period had ended.) The many temples that archaeologists have uncovered in Central and South America involved the worship of pagan deities on altars that ran red with the blood of hundreds of thousands of human sacrifices. This is the real temple religion practiced in the Americas. If the Mormons want to claim a relationship to this religion, they are welcome to it.

The Serpent and the Mormon Christ

Incredibly, one of the most popular Visitor's Information Center pictures represents Christ's alleged visit to America as recorded in the Book of Mormon. It shows Jesus standing in the Yucatan in front of two well-known ancient temples, El Castillo and El Caracol. These were pagan, not Christian temples. Moreover, they were not built until about 1000 A.D., six centuries after the alleged Book-of-Mormon period ended and

more than 900 years too late for Christ to have stood in front of either of them during his alleged visit to the Nephites. This type of deliberate misrepresentation is commonly used in the Church's attempts to give the Book of Mormon credibility, apparently without a twinge of conscience on the part of the Mormon hierarchy.

In trying to find historical support for the Book-of-Mormon visit of Christ to America just after His resurrection, Mormons have grasped at the legends of Quetzalcoatl. Milton R.Hunter states: "Quetzalcoatl could have been none other than Jesus the Christ, the Lord and God of this earth, and the Savior of the human family. Thus Jesus Christ and Quetzalcoatl are identical."¹⁴ The tradition of Quetzalcoatl dates from about 2000 B.C., when this mythical pagan deity, to whom human sacrifices were offered, began to be represented as a feathered serpent. The Feathered Serpent Cult was rampant throughout the Americas during the alleged Book-of-Mormon period. The only benign figure associated with the myth was a Toltec king who took the name of Quetzalcoatl between 950 and 1000 A.U. and was banished by the bloodthirsty priests-a bit late to be confused with an alleged visit of Christ to America. The Mormon leaders' persistence in this fantasy says as much about their "Jesus Christ" as it does about their honesty. Milton R.Hunter's attitude is typical Mormonism. In his book about Christ's alleged visit to America, after expounding upon the relationship of the "feathered serpent" of the Americas to the "plumed serpent" of Egypt and the Serpent in the Garden of Eden, Hunter goes on to say:

In this chapter and throughout the book, the serpent will be presented as a symbol of Quetzalcoatl or Jesus, and no further reference will be made to its identification with the Prince of Darkness or Lucifer.¹⁵

Having called the Serpent's lie to Eve "the truth," and having made his seductive promise of "godhood" their ultimate goal, and having accepted his offer of the fig-leaf apron patterned after his own Masonic apron, and having adopted this emblem of Satan's "power and priesthoods" as the most prominent part of their Priesthood Temple clothing to be worn in life and in death-it is not surprising that Mormons also identify their "Christ" with the plumed serpent deity Quetzalcoatl. The comments in the Masonic Entered Apprentice's Handbook concerning the serpent depicted on the Masonic apron provide further evidence of the occult roots and meaning behind the all-seeing eye, apron, beehive, square and compass, grips (special handshakes), moon, star, sun, and other secret signs and symbols pertaining to Mormonism's Aaronic and Melchizedek Priesthoods (all of which Joseph Smith borrowed from Masonry):

... The Serpent is regarded as "the Shining One"-the Holy Wisdom itself. Thus we see that the Serpent on our apron

denotes that we are encircled by the Holy Wisdom....

The snake is peculiarly associated with [the Hindu god] Shiva, the Destroyer, whose close symbolic association with the third [Masonic] degree is obvious.... He is depicted making the... [sign] of a Master Mason.¹⁶

The Strange Paradox of Unworthy Saints

Prior to its dedication and sealing off to the "unworthy" in November 1980, the newly constructed Mormon Temple in Seattle was opened to visitors for guided tours of its 1 10,000-square-foot interior of opulent symbolism set on a beautiful 23.5-acre site. Thousands of Mormons and non-Mormons came from near and far to stand even in the rain in long, snail-paced lines for up to two hours to take the tour. Strangely enough, even for most of the Mormons this would probably be their only opportunity ever to enter one of the Temples built by their beloved Church—a Church that boasts of its perfection and the family togetherness and high morals of its members, yet excludes the vast majority of them from its most important functions on the ground that they are not worthy.

Almost 75 percent of Mormons have never even taken the steps required to become worthy enough to be initiated into Mormonism's inner secrets, so they don't know what takes place inside their own Temples. However, the very aura of mystery surrounding these forbidden-to-be-talked-about rituals gives the Temples a mystique that convinces the average Latter-day Saint that his Church must be the only true Church on earth. Having been told so often in such a tantalizing way about the "too-sacred-to-be-revealed" nature of Temple work, Mormons look forward to someday becoming worthy enough to enter these sacred sanctuaries and faithfully participate in the secret ceremonies—yet somehow most of them never make it.

President Joseph Fielding Smith declared: "... No person can receive an exaltation in the Celestial Kingdom without the ordinances of the Temple."¹⁷ Consequently, the small percentage (probably about ten percent) of Mormons regularly involved in Temple work is just one more of the many strange contradictions in Mormonism. It doesn't seem to occur to most Mormons that this represents a 90 percent failure rate for their Church, nor to question how they can be "Saints" and yet not be "worthy"; or to ask themselves what kind of Church would deny the vast majority of its "Saints" participation in the most important part of the religion it represents. Whether "worthy" or not, however, Mormons stand in awe of their Temples.

Three Confusing Gods of This World

During the Seattle Temple open house, Saints Alive had volunteers distributing about 50,000 informative booklets, and a camera crew filming interviews with "Saints" who were eagerly lined up to get their first (and probably last) glimpse inside a Mormon Temple. One of the standard questions the volunteers asked many of the Mormons was, "Do you consider Mormonism to be Christianity?"

"Yes, I do," was the typical confident Mormon response. "We believe in God the Eternal Father and in His Son, Jesus Christ, and in the Holy Ghost." Dr. Goodman had told us in England, "Anyone who believes in Jesus Christ is a Christian." The June 5, 1983, Salt Lake City Church News declared that the Church of Jesus Christ of Latter-day Saints is Christian because Jesus Christ is in its name.

As recently as April 1997, the present Prophet of the Church, Gordon B. Hinckley, reiterated this inclusion of Christ's name as justification and evidence that Mormonism is truly Christian. When asked by Don Lattin, the reporter for the San Francisco Examiner and Chronicle, on April 13, 1997, about misconceptions regarding the Church, Hinckley laughed and said, "Well, the greatest misconception is that we are not Christians. That's the dominant misconception. And, of course, there isn't a bit of truth to it. If there's anybody who believes in Jesus Christ, we do. His name is a part of the name of the church."

In the January 1984 LDS Church magazine The Ensign (pages 17-19), Elder Robert E. Wells of the First Quorum of the Seventy wrote a 20-point article titled "We Are Christians Because..." and described the 20 key reasons Mormons consider themselves truly Christians. While he came close to the real reason most people are Christians in reason No. 12 (with the mention of Christ's Atonement), he negated the truth by adding that one must obey the law to receive the benefits of Calvary:

We are Christians because "we believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel" (Articles of Faith 1:3). There is no other way to salvation.

Like every other cult, Mormonism is a works religion which denies both the full payment of sin's penalty by Christ on the cross and that salvation must be received as a gift of God's grace (Ephesians 2:8- 10). The Mormon is saved only by total obedience to all those laws and ordinances of the Mormon gospel. Yet the Bible clearly tells us that Jesus Himself blotted out the writing of the ordinances that were against us, moving them out of our way by nailing them to His cross (Colossians 2: 14,15). The Mormon Church has brought the curse of the impossible law back upon the shoulders of its own people.

For 140 years Mormons tried to emphasize that as the "only true

Church" they were different from Christians. That approach changed a few years ago, and now there is a big push by the Mormon hierarchy to become accepted as "Christians." This deceptive campaign has been very successful. Today the Church's television and radio ads talk about calling a toll-free number to get a free copy of the Holy Bible, and the response is greater than ever before.

However, the Mormon Jesus is not the Jesus of the Bible and of Christians, but the literal brother of Lucifer in the "pre-mortal existence," who was conceived in mortality not by "a virgin... with child of the Holy Ghost,"¹⁸ but through Elohim coming from Kolob to have sex with Mary (she is one of Elohim's many wives for eternity). The Mormon Jesus was not God who became a man, but he was a man who had to prove himself in a mortal body in order to become a "god." Mormons have a different heavenly Father, a different Jesus, and a different Holy Spirit from Christians.

Yet there seemed to be not the slightest suspicion by the average Mormon we interviewed in Seattle that his "man-become-God" the Father, his "spirit-brother-of-Lucifer" Jesus Christ, and his "couldn't-possibly-be-God" Holy Ghost were any different from the Father, Son, and Holy Spirit in the Bible, who are three Persons comprising one triune God. By Mormon theology, which ridicules the Trinity, their Father, Son, and Holy Ghost are declared to be "three separate Gods."¹⁹ Yet over and over, God in the Bible is declared to be unchangeable, God from all eternity to all eternity, the one and only God.²⁰

The Mormon Holy Ghost couldn't possibly be God, because he lacks both the physical body and eternal marriage that Mormonism claims are absolutely essential for godhood. To be bodiless and marriageless is the judgment meted out to the Devil, according to Mormonism.²¹ There is much confusion about the Mormon Holy Ghost, who, for unknown reasons, has never come to earth to get a physical body and "prove" himself in a mortal state, which is the only way to become a Mormon "god." Yet in apparent contradiction to Joseph Smith's "revelation," by the latest calculation the Holy Ghost is still recognized as a "god" in Mormonism. In "Lectures on Faith," which was part of Mormon scripture in the Doctrine and Covenants from its first edition in 1835 until suddenly being deleted without notice in 1921, the Holy Ghost was not even acknowledged to exist. The Godhead was described as consisting of the Father, "a personage of Spirit," and the Son. Joseph Smith originally taught that the Holy Ghost was the common mind possessed by Father and Son;²² Orson Pratt was not sure whether the Holy Ghost existed,²³ but if so, then "it" was probably "a living, all-pervading and most wonderful fluid."²⁴ President Joseph Fielding Smith wrote:

I have never troubled myself about the Holy Ghost whether he will sometime have a body or not....

In this dispensation, at least, nothing has been revealed as to his origin or destiny; expressions on these matters are both speculative and fruitless.²⁵

When asked, "Who is God to you?" those Mormons standing in that long line outside the Seattle Temple were quite confident in their response, which usually approximated: "He is like you and me and every other human being on the face of the earth."

"You mean that he's a man?" we asked.

"Yes, he is."

"How did he become God?"

This question was usually answered with less dogmatism and a good deal of uncertainty. The general idea proposed was that God had moved from manhood to "godhood" by somehow becoming perfect, and that Mormons could become "gods" in the same way, following the same path. This uncertainty only reflects the fact that no Mormon really knows how or when "godhood" can be reached for sure. All of the Mormons, however, seemed to have a vague idea that becoming a "god" very much involved and hinged upon certain secret ceremonies that take place in the Temple-and, of course, upon the Priesthood, which functions there and is of paramount importance in Mormonism.

A Tale of Two Priesthoods

In Masonry there are two priesthoods: the Aaronic and the Melchizedek. It is therefore not surprising that Mormonism has the same two priesthoods. Some Mormons would insist this is just one more in an astonishing number of "coincidences," as is the fact that in the LDS Temple ceremony Lucifer states that the markings on his apron (which are the same as those on the undergarment and the Veil) are the emblems of his power and priesthoods [plural].

The Melchizedek, or "High" Priesthood, derives its name from the most mysterious figure in the Bible, who appears suddenly and briefly in Abraham's day. With no information about his ancestors or descendants, birth or death, he is simply identified as "Melchizedek king of Salem... the priest of the most high God."²⁶ So intriguing has the Melchizedek Priesthood always been that numerous occult groups and secret societies, including modern UFO cults, have laid claim to it. During the ritual for the Masonic 19th degree of Grand Pontiff, the initiate swears oaths of secrecy and total obedience, and is anointed with oil. Then these words are spoken to him: "Be thou a Priest forever after the order of Melchizedek." Likewise, Mormon members of their "Melchizedek

Priesthood" are anointed with oil in Mormon Temples, where they swear similar oaths of secrecy and unquestioning obedience. One of the foundational doctrines of the Mormon Church that is earnestly believed by millions of sincere Mormons is that-

... no one may officiate in any ordinance of the Church of Jesus Christ of Latter-day Saints unless he has been ordained to the particular order or office of Priesthood by those possessing the requisite authority.

Thus no man receives the Priesthood except under the hands of one who holds that Priesthood himself; that one must have obtained it from others previously commissioned; and so every bearer of the priesthood today can trace his authority to the hands of Joseph Smith the Prophet, who received his ordination under the hands of the Apostles Peter, James and John; and they had been ordained by the Lord Jesus Christ.²⁷

Unfortunately, there is no historical evidence whatsoever that Joseph Smith was ever so ordained. In a letter dated September 26, 1960, Apostle LeGrand Richards admitted: "While we are a record-keeping people, as the Lord commanded, nevertheless our records are not complete.... We do not have the date that Peter, James and John conferred the Melchizedek Priesthood upon them [Joseph Smith and Oliver Cowdery]."²⁸ Mormon historian B.H.Roberts likewise admitted that "there is no definite account of the event [the conferring of the Melchizedek Priesthood] in the history of the prophet Joseph, or, for that matter, in any of our annals... "²⁹ That may come as a shock to most Mormons, but the convincing fact is that there were many journals kept and even histories published during the early years of the Church, but none of them contains so much as a passing mention of this most important event until many years after the alleged occurrence.

Beginning with its October 1834 issue, the official Church publication Messenger and Advocate carried a series of eight articles written by Oliver Cowdery with the close collaboration of Joseph Smith that should have mentioned this tremendously significant event, yet it was conspicuously absent. Entitled "Early Scenes and Incidents in the Church," the series was represented to be "founded upon facts... a full history of the rise of the church... [containing] the most interesting parts of its progress... a correct statement of events as they have transpired...." This history related that an angel appeared to Joseph and Oliver and declared, "Upon you my fellow servants, in the name of Messiah, I confer this priesthood and this authority...." There was only this one visit, by an unnamed angel, conferring one unspecified Priesthood. However, eight years later, when Times and Seasons published the serialized "History of Joseph Smith" in a number of installments in 1842, the story had

changed remarkably: There were two visits, two Priesthoods, and four heavenly messengers. The Aaronic Priesthood had allegedly been conferred upon Joseph and Oliver by John the Baptist, followed some months later by Peter, James, and John conferring the Melchizedek Priesthood.

The facts are clear that: 1) there is absolutely no record in Mormon history of the alleged Melchizedek Priesthood ordination as an actual event; 2) Mormon authorities themselves admit that there is no evidence to substantiate this claim about the "restoration" of the Melchizedek Priesthood by Peter, James, and John, which forms the very foundation of Mormonism; and 3) there is much evidence that documents were later altered and scriptures falsified with the deliberate intent of making it appear that this ordination had occurred as claimed. We can only conclude that all of the evidence gives the ring of truth to David Whitmer's sad accusation:

You have changed the revelations from the way they were first given... to support the error of Brother Joseph in taking upon himself the office of Seer to the Church. You have changed the revelations to support the error of high [Melchizedek] priests....

The office of high priests was never spoken of and never thought of being established in the Church until Rigdon came in. Remember that we had been preaching from August, 1829 until June 1831 almost two years-and had baptized about 2,000 members into the Church of Christ, and had not one high priest.

During 1829 several times we were told by Brother Joseph that an elder was the highest office in the Church... ³⁰

A Cut-and-Paste History

To any unbiased investigator, all of the evidence points to the conclusion that the 1842 account was fabricated in order to enhance the image of the Mormon Church in the eyes of its critics and to shore up the "Prophet's" sagging authority in the face of mounting rebellion, much of it due to growing rumors concerning his adulterous affairs. How else can anyone explain rationally why the 1834 official "full history" of events that claimed to be "particular [and]... minute" failed to mention these most important events that represent the entire basis for the Priesthood power and authority that the Mormon Church boasts is its exclusive right and possession under the so-called "restoration"? How else can we account for the undeniable fact that journals, letters, diaries, and printed matter written during this crucial time in Mormon history, as LeGrand

Richards and B.H.Roberts admit, make absolutely no mention of these remarkable events that are so essential to the support of the entire structure of Mormonism? To explain this as an "oversight" by so many writers is simply not credible. Had these events actually occurred, they would undoubtedly have been among the first "proofs" mentioned to prospective converts then as now; and had they been known, it is unthinkable that they wouldn't have been mentioned by anyone. One can only conclude that these crucial events for the establishment of the Mormon Church did not in fact ever happen. This is further evidenced by what LaMar Petersen so clearly points out:

The important details that are missing from the "full history" of 1834 are likewise missing from the Book of Commandments* in 1833. The student would expect to find all the particulars of the Restoration in this first treasured set of 65 revelations, the dates of which encompassed the bestowals of the two Priesthoods, but they are conspicuously absent.

The only reference to an angelic visitation is in Chapter 24, paragraph 7: "But after truly repenting, God ministered unto him by an holy angel... that he should translate a book."

- Most of the original printing was destroyed by a mob and fire, and it was later republished and added to as Doctrine and Covenants.

The notable revelations on Priesthood in the Doctrine and Covenants... are missing, and Chapter 28 gives no hint of the Restoration which, if actual, had been known for four years.

More than four hundred words were added to this revelation of August 1829 in Section 27 of the Doctrine and Covenants, the additions made to include the names of heavenly visitors and two separate ordinations.

The Book of Commandments gives the duties of Elders, Priests, Teachers, and Deacons and refers to Joseph's apostolic calling, but there is no mention of Melchizedek Priesthood, High Priesthood, Seventies, High Priests, nor High Councilors. These words were later inserted into the revelation on Church organization and government of April 1830, making it appear that they were known at that date, but they do not appear in the original Chapter 24 of the Book of Commandments....

Similar interpolations were made in the revelations now known as Sections 42 and 68.³¹

That we are dealing with a cut-and-paste job is evidenced by the numerous contradictions that remain in the record, which it was impossible to eliminate after the fact. For example, we have Joseph Smith's own recorded statement that "the authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the elders" at the fourth conference of the Church at Kirtland during June 3-6, 1831. This agrees with David Whitmer's statement that the Melchizedek Priesthood was first introduced in June 1831. No one remembered to rewrite this telltale statement when the later (and now official) claim was made that Peter, James, and John had already conferred this Priesthood two years earlier, in 1829. It is clear that, just as Whitmer charged, the "revelations" were changed. The cut-and-paste-job made it progressively more difficult to cover the fraud as the evolution of the "restored Priesthoods" continued to necessitate changes in prior "revelations" and "history."

In 1835, for example, Joseph Smith pronounced by "revelation" (now known as Doctrine and Covenants 107) that "the office of an elder comes under the priesthood of Melchizedek." Unfortunately, this "revelation" created further contradiction vis-a-vis Smith's earlier statement that elders had already existed prior to conferment of the Melchizedek Priesthood. We might generously put this down to a slip of the pen-except this would mean that William Smith made the same slip by coincidence when he reported that elders were instructed concerning "the priesthood of Melchizedek, to which they had not as yet been ordained."³² Furthermore, the 1835 "revelation" declared that "the second priesthood is called the Priesthood of Aaron.... It is called the lesser priesthood, because it is an appendage to the greater, or the Melchizedek Priesthood."³³ How the "appendage" could exist [by earlier ordination] independent of and prior to conferment of the Priesthood to which it is appended has never been explained.

The Baptism/ Ordination Charade

The strange manner in which, according to Joseph Smith's testimony, this "appendage" was "restored" raises further questions. In LDS doctrine, only a baptized person can baptize others, and only one who has the "Priesthood" can confer it. Because of the alleged total apostasy, the "authority" to baptize and ordain no longer existed on earth and had to be "restored" from [heaven](#).* Yet under the alleged direction of an "angel" (who became John the Baptist years later), unbaptized Smith baptized Cowdery; then Cowdery, whose baptism was invalid, baptized Smith. Next, improperly baptized Smith conferred upon also improperly baptized Cowdery the Aaronic Priesthood, which Smith himself didn't

have to confer; after this, improperly ordained Cowdery conferred upon Smith the Aaronic Priesthood by virtue of having supposedly received it from Smith, which clearly wasn't possible, since Smith hadn't yet received it, and never did.

The whole thing sounds like a farce, yet this is the foundation upon which the Mormon Church stands today. It would have been far more believable if John the Baptist, who certainly was competent, had simply baptized Smith and Cowdery. Why didn't he? No explanation is given. That question is answered by the evidence. By the time the angel had been turned into John the Baptist, it was too late to rewrite the entire story. So the absurdity of two unqualified men baptizing and ordaining each other, while John the Baptist watches, had to remain as the basis for Mormon Priesthood authority being "restored" from heaven after a total apostasy.

In 1839, after his excommunication for rightly accusing Joseph Smith of adultery with Fannie Alger, Oliver Cowdery had written in disillusionment that when the Church had first been organized, Joseph had been "First Elder, and I was called to be the Second Elder, and whatever he had of Priesthood (about which I am beginning to doubt) also had I."³⁴ No one could argue with that, for even by Joseph Smith's own testimony both had played at the charade together. Neither could claim to have received any more authority than the other, since they had mutually and equally conferred it upon themselves. After rejoining the Church in 1848, however, Cowdery declared: "I was also present when the higher or Melchizedek Priesthood (the second ordination) was conferred by the holy angel from on high."³⁵ It was a worthy attempt at getting back in good graces; however, someone had unfortunately failed to inform Cowdery that the "angel" had become "Peter, James, and John" during his absence from the Church. The mistake might have been worse, because some "angels" had even metamorphosed into God the Father and Jesus Christ while Cowdery had been in apostasy.

It must be shocking if not devastating to any Mormon today to realize that whatever Priesthood authority Joseph Smith ever had was received from Oliver Cowdery. It may be equally disconcerting to be reminded that, as the Deseret News Church Almanac faithfully makes unobtrusive notice of each year, it was those three "counterfeiters"-Cowdery, Whitmer, and Harris who ordained all of the first 12 Apostles of the Church. In a letter dated December 16, 1838, Joseph Smith called these Three Witnesses to the Book of Mormon "too mean to mention; and we had liked to have forgotten them."³⁶ Unfortunately, there is no way they can be forgotten, because of their crucial role in the foundation of Mormonism. So the Church plays a deceitful, hypocritical game. When it comes to their excommunication, they are called "liars, cheats and blacklegs."³⁷ As for their renunciation of Mormonism,³⁸ the Church distorts facts, suppresses documents, and rewrites history.

Yet when mentioned in connection with their alleged "witness" of the gold plates, these apostates are described as "competent men, of independent minds and spotless reputations... [and] unchallenged honesty... [who] remained true to their testimonies throughout their lives without deviation or variation."³⁹ The Church has even built a monument to its own astonishing hypocrisy in the form of the Martin Harris Memorial Amphitheater, located near Harris's grave in Clarkston, Utah. In this monument the Church honors a man whom its own scriptures describe as that "wicked man"⁴⁰ and whom the Millennial Star said was "partially deranged, [subject to] fits of monomania... filled with the rage and madness of a demon... [and] a lying, deceptive spirit from the beginning."⁴¹

Such were the founders of the Mormon Church. Nor will it help to argue that their subsequent apostasy doesn't affect their earlier ordination of the original 12 Apostles. The problem is worse than that. Joseph Smith himself claimed he "saw the 12 in the celestial Kingdom of God." In fact at least half of the original 12 Apostles were excommunicated; and two of them in particular, William E. McLellin (of whom the Prophet had a most marvelous but false vision of him performing miracles "in the South") and Joseph Smith's own brother, William Smith, did their best to expose the lies, frauds, and rewritten "revelations" of the Mormon Church.⁴²

If You're Going to Tell a Lie

Long before Hitler and Stalin used the technique so effectively, Joseph Smith had already learned by trial and error that if you tell a big enough lie often enough, many people will eventually believe it. Every Mormon Temple stands as an astonishing monument to a lie so huge and so bold that it becomes convincing. These Temples are supposed to be like the ones Enoch, Noah, and Abraham worshiped in, yet there were no such temples.

Only a "Prophet" who said the moon was inhabited and the Holy Ghost turned Gentile blood into Jewish blood could think up a lie so preposterous: Jewish-Gentile-Christian-Mormon Temples that prominently display the upside-down, five-pointed star (Goat of Mendes) that symbolizes Satan; blond, blue-eyed, pseudo-Aaronic Priests posing as both the true Israel and true Christians while performing secret pagan rituals and openly wearing a fig-leaf apron that symbolizes Lucifer's "power and priesthoods."

In the everlasting kingdom in the new universe after earth's final rebellion⁴³ at the end of the millennium, there will be no temple in the "new Jerusalem."⁴⁴ Nor is there so much as a hint in all the Bible that temples of any kind, except the one temple for Israel in Jerusalem, are or

ever were authorized of God to be built anywhere or at any time. Yet the great dream of Mormons today and of the various "restoration" groups that have splintered off from the main Utah Church is to erect that fabled Temple that Joseph Smith prophesied would be located in his lifetime on the sacred site he designated in Independence, Missouri, "Zion." Though that prophecy, as so many of the others, proved false, nevertheless, it is still believed that this must occur to prepare the way for Christ to return with Joseph Smith to rule the world.

The Secret Ambition

It is only when we see Mormonism as a revolutionary secret society determined to take over the world that we begin to understand the real purpose behind its Priesthoods. Apostle Parley P. Pratt wrote: "This Priesthood... holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges..."⁴⁵ Just six weeks before his death, Joseph Smith boldly declared: "I intend to lay a foundation that will revolutionize the whole world."⁴⁶ Apostle Orson Hyde boasted: "What the world calls 'Mormonism' will rule every nation."⁴⁷ Third President of the Church, John Taylor, stated: "... That kingdom which the Lord has commenced to establish upon the earth... will not only govern all people in a religious capacity, but also in a political capacity."⁴⁸ That this determined goal was adopted early in Joseph Smith's career is evident from the following excerpt of an affidavit sworn to in 1838 by Thomas B. Marsh, disillusioned former President of the Council of the Twelve Apostles:

The plan of said Smith, the Prophet, is to take this State, and he professes to his people to intend taking the United States and ultimately the whole world.⁴⁹

The Temple ceremonies performed by the Mormon Priesthoods, as the considerable evidence indicates, have nothing to do with the grace of God or the sacrifice of Christ for our sins. They involve secret names, signs, symbols, handshakes, and formulas of classic occultism and ritual magic which the initiate must use to ascend the ladder of hierarchy and thereby gain access to the coveted powers of the "gods." This was Satan's promise and this was Joseph Smith's dream. Gaining this power is the aim of the Melchizedek Priesthood. To achieve it in the afterlife, one must first grasp all the power available in this world here and now. That was the secret kingdom over which Joseph Smith was crowned as king and which he expected to expand to control the entire world. That is still the secret ambition of the Mormon hierarchy, though the average Mormon may be ignorant of it. Brigham Young alluded to this when he explained the occult power and real purpose behind the Melchizedek

Priesthood in an important talk delivered in the Bowery, Salt Lake City,
July 31, 1864:

Our religion is founded upon the Priesthood of the Son of
God-it is incorporated within this Priesthood.

We frequently hear people inquire what the Priesthood is;
it is a pure and holy system of government.

It is the law that governs and controls all things, and will
eventually govern and control the earth and the inhabitants
that dwell upon it and all things pertaining to it.⁵⁰

A NON-PROPHET ORGANIZATION

If Mormonism is really what it claims to be, then the entire human race ought to submit to the authoritarian claims of The Brethren and thereby hasten the return of the Mormon "Messiah" and Joseph Smith to rule the world. It is one thing, however, to submit to the real Lord and Savior, Jesus Christ, when He returns from heaven to reign upon earth, and it is quite another to give unquestioning obedience to Mormon "Prophets," who claim to speak and act for their "Christ" who is the spirit-brother of Lucifer. The absolutely authoritarian position of the Mormon "Prophet, Seer and Revelator" who fronts for The Brethren is evident from Brigham Young's description of himself on more than one occasion as "dictator."¹ Today The Brethren still follow in the footsteps of their founding "Prophet," whom they honor and from whom they have received their authority. Indicating how absolute that authority is and how submissive and compliant all Mormons are required to be, Joseph Smith declared:

God... will make me to be god to you in His stead, and the Elders to be mouth to me; and if you don't like it, you must lump it!²

Before submitting to such totalitarianism, it is only prudent to ask what it is based upon. Mormon doctrine claims that the true Church cannot exist without a "living Prophet" to head it, that there is only one true Prophet on earth at a time, and that the head of the Mormon Church is that one and only "living Prophet." How is this justified? Strangely enough, this belief has nothing to do with the actual performance of any Mormon "Prophet," past or present, none of whom has a record of prophecies that would inspire any confidence in anyone. In fact, the list of proven false prophecies beginning with Joseph Smith on down is so staggering that it ought to frighten away any prospective convert who takes the time to investigate.³

If the Mormon Church were truly led by actual prophets, one would think the missionaries would be actively handing out authorized books of those prophecies. But the reality is that there are none, because there are no prophecies beyond those uttered in futility by Joseph Smith.

Prophets Who Don't Prophecy

Joseph Smith used his "seer stone" to prophecy, but it has never been used by any Mormon "Prophet" since then, and is in fact locked away in the vault of the First Presidency. How then do Mormon "Prophets" prophecy? The astonishing answer to that question is that they don't! This is all the more startling because Mormons boast that they alone have a "living Prophet," and assert that Catholics (and Protestants by implication) are proven to be in apostasy because they have not added one single book to their canon since they first formed it.⁴ They triumphantly declare: "The presence of revelation in the [Mormon] Church is positive proof that it is the kingdom of God on earth."⁵ This is the blindest hypocrisy. As the Tanners point out:

Excluding the Manifesto and the statement (not a revelation) on blacks, only three [Mormon] Presidents received revelations which were added to the "standard works."

None of the [other] presidents has given revelations that have been canonized.⁶

Ask any Mormon to name the three most important prophecies uttered by the current "Prophet, Seer and Revelator," Gordon B.Hinckley, and he won't be able to mention one, because there have been none. Even the great Mormon "Prophet" Brigham Young admitted: "I am not a visionary man, neither am I given to prophesying. When I want any of that done I call on brother Heber [C.Kimball] - he is my prophet...." Yet there is no evidence that Heber C.Kimball or any other Mormon leader made any prophecies that came true.

Yes, the Mormon Church does claim that it is daily receiving heavenly guidance through its "living Prophet." However, its criticism against Catholics and Protestants for not adding to the canon of Scripture applies equally to itself, and by its own doctrines condemns it as apostate. The following excerpt of testimony given by Joseph F.Smith (sixth President of the Mormon Church) before a U.S.Senate hearing is significant:

SENATOR DUBOIS - Have you received any revelations from God, which have been submitted by you and the apostles to the body of the church in their semi-annual conference... [and] sustained by that conference, through the upholding of their hands?

MR. SMITH-Since when?

SENATOR DUBOIS - Since you became President of the Church?

MR. SMITH-No, sir, none whatever.... I have never pretended to nor do I profess to have received revelations.⁷

All of the evidence indicates that in spite of its proud boast that it is led by a "living Prophet" and on this basis is proven to be the only "true Church" on earth, in actual fact the Mormon Church is a non-prophet organization. Its "Prophets"-at least those in the past 100 years-don't prophesy. And, as we have shown, its earlier "Prophets" were dismal failures when they attempted to do this, for their "prophecies" were mostly wrong. Therefore, any justification for accepting the Mormon "Prophet" as king or dictator and giving him unquestioning obedience does not rest upon qualifications as a genuine "Prophet" that he himself has demonstrated. The fact is that all subsequent Mormon "Prophets" have relied upon the credentials of Joseph Smith, from whom they received their "authority."

If Joseph Smith were a true Prophet, it would be expected that the Mormon Church would have widely published his prophecies and gained many converts thereby. Yet even the most ardent student must labor endlessly to search out the many prophecies of the founding Mormon "Prophet." Why this strange paradox? Simply because his prophecies, with rare exceptions, were false and often ludicrous.

We have already seen that "Prophet" Smith's claim that he was ordained by John the Baptist and Peter, James, and John cannot be substantiated historically as an actual event, but that the evidence all supports the conclusion that this claim was pure fabrication. There is, however, one alleged justification for this claimed "authority" that we haven't yet examined. It is called the "First Vision," and is in fact the real foundation of every Mormon pretense to authority and "restoration."

The First Vision

Any sincere attempt to get at the true facts and form a rational understanding of the actual history of Mormonism eventually involves the dizzying unraveling of contradictory accounts of fantastic events in a mind-numbing, frustrating journey through what Walter Martin has called The Maze of Mormonism.⁸ This effort to sift fact from fancy is made all the more difficult, as we have already seen, by the countless changes in "revelations" and personal accounts, effected by the Mormon hierarchy without notice. The saga of the "First Vision" is a prime example.

The official account now published by the Church alleges that in

1820, when he was 14 years old, Joseph Smith "saw two Personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said-pointing to the other-This is My beloved Son. Hear Him!"⁹ Seizing this unusual opportunity to ask which church he should join, young Joseph was told that he "must join none of them for they were all wrong, and... all their creeds were an abomination in His sight..."¹⁰ This "vision" is crucial to all of Mormonism's claims. It is in the first lesson the Mormon missionaries teach to prospective converts, and a "testimony" of its authenticity is a prerequisite for baptism. The following foundational Mormon doctrines are implicit in this vision: 1) that God is a man with a physical body; 2) that the Father and Son are two separate Gods each with His own body; 3) that there had been a total apostasy, leaving all churches in hopeless heresy; and 4) that Father and Son had put in their first and only appearance on earth together in the history of mankind for the specific purpose of calling this young boy to "restore" the truth by founding the true Church.

There are a number of glaring contradictions in this story. The official account that the Church relies upon today was not published until 1842, some 22 years after it was alleged to have occurred. It is difficult to believe that the most important event in thousands of years-and in fact in all of human history-would have been kept secret for so long. Great importance is put upon this momentous happening by Mormons today; all the missionaries point to it as evidence that theirs is the only true Church-and yet the First Vision was unknown during those early years when the Church was struggling for recognition and needed something like this story to help give it credibility. Surely no Mormons should complain if this fact causes a great deal of skepticism. Assistant Mormon Church Historian James B. Allen admits that during the 1830s "the general membership of the Church knew little, if anything, about it [the First Vision]." ¹¹ Dr. Allen states that:

... None of the available contemporary writings about Joseph Smith in the 1830s, none of the publications of the Church in that decade, and no contemporary journal or correspondence yet discovered mentions the story of the first vision... ¹²

In view of the above, any prudent person would be compelled to strongly suspect that the alleged "First Vision" is pure fiction concocted many years after it was supposed to have happened. Many other facts point in this same direction. In 1832 the by-then "Prophet" Joseph Smith claimed a "revelation" that without the Priesthood "no man can see the face of God, even the Father, and live."¹³ This is still Mormon scripture. How then could Joseph Smith have "seen God" in 1820, nine years before he allegedly received the "Priesthood"? And if he had in fact "seen God" in 1820, wouldn't he have immediately recognized the 1832 "revelation"?

as spurious, or at least have commented upon how his case was an exception? Moreover, if he had seen God the Father in a physical body as a glorified man in 1820, why would Joseph Smith have approved the "Lectures on Faith" that declared the Father to be "a personage of Spirit"?¹⁴ The "Lectures" were incorporated into Mormon scripture in 1835 and remained there until 1921, when they were quietly removed without explanation. And if Smith had seen Father and Son in two separate bodies in 1820, why would the "Prophet" in the mid-1830s (in the course of rewriting the entire Bible to correct alleged errors in translation) change Luke 10:22 to read (as it still does in the Mormon "inspired version"), "that the Son is the Father, and the Father is the Son"?

The statement by the "Personages" in this vision that all of the Christian creeds on earth "were an abomination" also doesn't ring true. The Apostles' and Nicene Creeds that were accepted by most Christian churches in 1820 simply state such basics as belief "in God the Father Almighty, Maker of Heaven and earth... in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and resurrected," etc. One wonders what could be an "abomination" in creeds that are so biblical and even in agreement with what Joseph Smith himself believed for at least another ten years after this alleged vision. Stranger still is the fact that Joseph Smith and his family at that time were heavily involved in necromancy and divination, communicating with spirits of the dead and divining the location of buried treasure, which the Bible declares to be an abomination to God in no uncertain terms. What "God" could this be who has no word of reproof for Joseph's necromancy and divination, yet abominates all biblical creeds? Could that be why the "truth" that he calls Joseph Smith to "restore" turns out to be identical to the lie that Satan used to deceive Eve?

Joseph the Methodist

One of the strangest contradictions in the entire episode of the alleged First Vision is the fact that, having been twice forbidden in this same vision by the Father to join a church, the young "Prophet," who by this time has had many angelic visits, has been led to the gold plates and is translating the Book of Mormon, proceeds in 1828 to join the Methodist Church in Harmony, Pennsylvania. There is more than enough evidence to establish this as historical fact, and it is admitted even by Mormon writers.¹⁵ Joseph's wife, Emma, had been a Methodist since the age of seven, so Joseph may have joined the Methodists to please her-but join he did. There are only two possibilities: 1) Joseph Smith was an incredibly disobedient and irresponsible "Prophet" and his "God" extremely forgetful in not reproving him for joining the Methodist "abomination," or 2) the First Vision didn't really happen, but was invented later. If Joseph Smith's "God" thought all Christians were an

abomination, the Methodists had the same opinion about His "Prophet." The account given by two of Emma's cousins, Joseph and Hiel Lewis, of this incident in their local newspaper when questioned about it later is most interesting:

I, with Joshua McKune, a local preacher at the time, I think in June, 1828, heard on Saturday that Joe Smith had joined the church on Wednesday afternoon....

We thought it was a disgrace to the church to have a practicing necromancer, a dealer in enchantments and bleeding ghosts in it. So on Sunday we went to father's, the place of meeting that day, and got there in season to see Smith and talked to him some time in father's shop before the meeting.

Told him that his occupation, habits and moral character were at variance with the discipline, that his name would be a disgrace to the church, that there should have been recantation, confession and at least promised reformation—that he could that day publicly ask that his name be stricken from the class book, or stand investigation.

He chose the former, and did that very day make request that his name be taken off the class book.¹⁶

The mention above of "bleeding ghosts" refers to the manner in which Joseph claimed he had found the gold plates. The Lewis brothers recalled hearing Joseph tell that he had learned "by a dream" the location of the buried gold plates, and having gone to dig them up had been confronted by a ghost that looked "like a Spaniard having a long beard... with his throat cut from ear to ear, and the blood streaming down," who told him how to obtain the release of the plates from the enchantment that held them.¹⁷ This is most interesting in view of an authenticated letter in the handwriting of Joseph's mother, Lucy Mack Smith, dated January 23, 1829, and written to her sister-in-law, Mary Pierce, of Royalton, Vermont. The letter was purchased in July, 1982, by Provo, Utah, lawyer Brent F. Ashworth and is an enthusiastic account by Mrs. Smith of the finding and translating (and contents in summary) of the marvelous gold plates. There is not a word of heavenly visitors, whether angels or "Gods," but Mrs. Smith relates to her sister-in-law that the Lord "has made his paths known to Joseph in dreams... and he is able to translate [the gold plates] and he is able to recover these things also in dreams therefore beware that you do not mock."¹⁸

Dreams and Angels

The mention of a dream is the way that the story of finding the gold plates was at first told. From its absence for 20 years from diaries, letters, and Church publications, it is also quite clear that the "First Vision" was a later concoction. Interestingly enough, Lucy Smith ends the letter with "adieu" just before signing her name. This probably explains the origin of this French word for "goodbye" that appears in the Book of Mormon, supposedly from the lips of Jewish Indians living in America who allegedly communicate in "reformed Egyptian." In the confused and contradictory roots of Mormonism, the brazenness of the "First Vision" concoction is hard to top. There are nine different accounts, each of which contradicts the others on major points. As Sandra Tanner remarked when we interviewed her for the film:

He changes the date, he changes how old he is, he changes the motivation, why he went into the woods to pray. He changes who was there and he changes what the message was that they gave him.

If he were giving us an actual account of a real experience, we would assume he would have known the first time around whether it was God or Jesus, if it was both of them, what their message was, and when it happened.

Yet we find him re-drafting this story. Well, if you were a witness of an accident and someone asked you to tell about it and you gave accounts as divergent as those, people would say you couldn't have witnessed the event.

The one thing that all the nine accounts (except the revised 1842 version) agree upon is that Joseph Smith in none of them claims to have seen God the Father, much less in a physical body. Yet this is the major point now made by the Mormon Church in what has to be a classic case of deception. For 130 years they kept hidden the one and only account written in Joseph Smith's own hand. Copies finally leaked out, and it proves the blatant and deliberate deceit behind this whole scam. Apparently written about 1833, in this account Joseph tells of a heavenly vision of the Lord (Jesus), not an earthly visit of Father and Son; and it is the Lord in heaven who says, "Joseph my son, thy sins are forgiven thee," not the Father who says, pointing to Jesus, "This is my Beloved Son."

Until the days of Joseph Fielding Smith, Mormon "Prophets" and "Apostles" testified that the "Personages" that Joseph saw in his "First Vision" were not the Father and Jesus, but one or more angels. Orson Pratt said that "God sent his angel to the 14-year-old Joseph."¹⁹ Orson Hyde made it even clearer: "Why did not the Savior come himself... because to the angels was committed the power of reaping the earth..."²⁰ From 1851 to August 1877, Brigham Young delivered 363 sermons, but in none of them does he assert that the Father and Jesus appeared to

Joseph. He does say, however, that "the Lord sent his messengers to Joseph."²¹ President Wilford Woodruff said "an angel."²² John Taylor said, "The Prophet Joseph asked the angel which of the sects was right."²³ Heber C. Kimball said "an holy angel," and George A. Smith spoke of "the ministration of angels."²⁴ A hymn that Joseph Smith approved, loved, and sang-"An angel from on high the Long, Long Silence broke"-refers to the "First Vision." Still sung today, its very presence in the Mormon hymnal is an indictment of the blatant dishonesty of a Church that builds its claim to world domination on a lie so gross that the contradictions are still there to haunt believers after decades of suppression, revision, and deception.²⁵

The Prophet with the World's Greatest Ego

Next to polygamy, there were two subjects that obsessed the founding "Prophet" of the Mormon Church more than any other. One was the destruction of the United States for failing to embrace Mormonism's "restored gospel," and the other was the establishment of "Zion" in Independence, Missouri. In the course of prophesying the destruction of his enemies, Joseph Smith pronounced his own greatness and triumph with such bursts of blind pride that the language is embarrassing to read even today. He continued these pronouncements right up to the time of his assassination, which dramatically proved all such prophecies false. Typical was the defiantly egotistical boast in the form of a "prophecy" at the semiannual General Conference a few months before his death, to the effect:

... that he could not be killed within five years from that time; that they could not kill him till the Temple [in "Zion"] would be completed, for that he had received an unconditional promise from the Almighty concerning his days, and he set Earth and Hell at defiance....²⁶

Considering himself to be greater than any person who ever lived, including Jesus Christ ("I have more to boast of than ever any man had"²⁷), Joseph Smith was dominated by a giant ego that was inflated to the point of mania. Although he hadn't even finished elementary school, much less law school, the "Prophet" declared: "I am a lawyer; I am a big lawyer and comprehend heaven, earth and hell, to bring forth knowledge that shall cover up all lawyers, doctors and other big bodies."²⁸ "... I know more than they all."²⁹ In one of the most astonishing flights of braggadocio in recorded history, the "Prophet" was so carried away with presenting his own importance that his "God" came off as little more than a junior partner or assistant to Joseph Smith in his mythical heroic accomplishments:

The whole earth shall bear me witness that I, like the

towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves for centuries, am impregnable....

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority: I cut the gordian knot of powers, and I solve mathematical problems of universities, with truth-diamond truth; and God is my "right hand man."³⁰

Spoiler of the Gentiles

The obsession with his own greatness was closely intertwined with the twin obsessions of the destruction of the United States and the establishment of "Zion." No egomaniac can endure rejection. It was an unbearable affront not only to his "God" but also to Joseph Smith that the "Gentiles" had not admitted that he was wiser than Solomon and submitted to his benevolent kingship. Mormon writer Hyrum L. Andrus explains that the "Gentiles" apparently understood well enough that the Mormon "Kingdom of God" would "require a major concession on the part of non-Latter-day-Saints: that of granting the appropriate Priesthood Councils in Zion the power to name men to governmental office...."³¹ Quite naturally the "Gentiles" were not enthusiastic in leaping at the opportunity to surrender themselves to The Brethren. This unwillingness to join the "restoration" movement was taken by Joseph Smith and the Mormon Apostles to be an unreasonable and blasphemous rejection of the "restored" gospel, and it required sterner methods of persuasion. The St. Clair Banner of September 17, 1844, carried this sworn testimony of G.T.M. Davis:

The great aim of Joseph Smith was evidently to clothe himself with the most unlimited power; civil, military and ecclesiastical, over all who became members of his society...

... [and] to satisfy his people... that the authority with which God had clothed him... extended over all mankind... [and that] the Latter-day Saints, under Joe as their King and Ruler, were to conquer the Gentiles, and that their subjection to this authority was to be obtained by the sword.³²

Although Mormon apologists have tried to deny the facts, the evidence now seems overwhelming that Joseph Smith taught, organized, and encouraged his followers to rob, murder, and plunder those who opposed them. This was called "spoiling the Gentiles," and the plunder was "consecrated" to the "treasury" to be communistically shared among

the poor "Saints" under the direction of a Bishop.³³ Several Mormon writers, such as Leland Gentry, have been honest enough to admit the truth, or at least part of it. Gentry says, "It was frequently observed among the [Mormon] troops... that the time had come when the riches of the Gentiles should be consecrated to the Saints."³⁴ Of course the "Gentiles" fought back, and the isolated skirmishes grew into what became known as the "Mormon War" in 1838. Mormon George M. Hinkle later testified in a Senate hearing:

I spoke to Mr. Smith, Jr., in the house, and told him that this course of burning houses and plundering, by the Mormon troops, would ruin us; that it could not be kept hid, and would bring the force of the State upon us; that houses would be searched and the stolen property found.

Smith replied to me, in a pretty rough manner, to keep still... that it would discourage the men; and he would not suffer me to say anything about it...

I saw a great deal of plunder... brought into camp; and... I understood this property and plunder were placed into the hands of the bishop at Diahmon....

Until lately, the teachings of the church appeared to be peaceable... but lately a different idea has been advanced—that the time had come when this kingdom was to be set up by forcible means, if necessary. It was taught that the time had come when the riches of the Gentiles were to be consecrated to the true Israel....

While the last expedition was in progress... Rigdon held in his hand a letter from Joseph Smith... in which, he said, there was a profound secret.... The letter as near as I recollect it, was as follows:

That our enemies were now delivered into our hands, and that we should have victory over them in every instance.

The letter stated that, in the name of Jesus Christ, he knew this by the spirit of prophecy...³⁵

Like almost every other "prophecy" that Joseph Smith uttered, this one also turned out to be false, in spite of the bluster and determination of the false "Prophet" and his army. Determined to fight to the bitter end, the Mormons called it a "war of extermination." In one famous sermon to the Church, President Sidney Rigdon said, "... It shall be between us and them a war of extermination; for we will follow them until the last drop of their blood is spilled; or else they will have to exterminate us."³⁶

Proving again the falseness of Mormon "prophecies," the "Mormon War" ended with the ignominious surrender of the warring "Prophet" and his rebels to the Missouri state militia at the end of October 1838. John Corrill related that, when the showdown came, "Smith appeared to be much alarmed, and told me to beg like a dog for peace.... [He] had rather die himself than have the people exterminated."³⁷ Indeed, the militia almost shot the "Prophet" on the spot. Imprisoned in Liberty Jail, Smith and his men were charged with "treason, murder, arson, burglary, robbery, larceny and perjury."³⁸ Sampson Avard, leader of the secret Mormon extermination squad called the Danites, testified in the trial that:

I consider Joseph Smith, Jr., as the prime mover and organizer of this Danite Band. The officers of the band, according to their grades, were brought before him, at a schoolhouse, together with Hiram Smith and Sidney Rigdon: the three composing the First Presidency of the whole Church.

Joseph Smith, Jr., blessed them, and prophesied over them: declaring that they should be the means in the hands of God of bringing forth the Millennial Kingdom. It was stated by Joseph Smith, Jr., that it was necessary this band be bound together by a covenant, that those who revealed the secrets of the society should be put to death.

The covenant taken by all the Danite band was as follows, to wit: They declared, holding up their right hands, "In the name of Jesus Christ, the Son of God, I do solemnly obligate myself ever to conceal, and never to reveal, the secret purposes of this society... [or] I hold my life as the forfeiture."

Lyman Wight observed that before the winter was over he [Joseph Smith] thought we would be in St. Louis and take it.... Smith said... that one should chase a thousand, and two put ten thousand to flight; that he considered the United States rotten.

He compared the Mormon Church to the little stone spoken of by the Prophet Daniel; and the dissenters first, and the State next, was part of the image that should be destroyed by this little stone....

Smith, after erecting his bulwarks [the night after General Lucas with his militia arrived], asked me if I did not think him [Smith] pretty much of a general; and I answered in the affirmative.

We were advised, all the time, to fight valiantly, and that the angels of the Lord would appear in our defense and fight our battles.³⁹

Destruction of the U.S.A.

In spite of the fact that every time he opened his mouth to "prophecy" he only further confirmed that he was a false "Prophet," Joseph Smith's giant ego wouldn't allow him to quit. Revenge upon the "Gentiles" became his obsessive madness. That revenge was to work itself out in two ways: the destruction of all of his enemies throughout the entire United States, and the establishment of his Independence, Missouri, "Zion," which was the key to reigning over the entire world. Mormons sometimes refer to Joseph Smith's so-called "Civil War Prophecy" as proof that he did indeed foretell the future. Of course, they cover up the fact that the "prophecy" was made in the midst of an earlier rebellion in December 1832. That rebellion ended quietly a few months later. It was years later, after Joseph Smith's death, that the Civil War (which had been generally considered inevitable) did break out and the earlier prophecy published. Even beyond its obvious reference to the earlier rebellion that never materialized, the "prophecy" was clearly false, for it never developed the international proportions he predicted:

Verily, thus saith the Lord... behold, the Southern States shall be divided against the Northern States... and the war shall be poured out upon all nations.⁴⁰

Mormon writer William E. Berrett admits that a secret society called "the Danites," "as historians agree," was organized within the Mormon Church "for the purpose of plundering and murdering the enemies of the Saints."⁴¹ Leland Gentry, also a Mormon, adds that the "Danites were apparently taught to obey the commands of their superiors without question or hesitation."⁴² Joseph Smith, however, was above the law and would admit to having done no wrong. The "Gentiles" had rejected the "restored" gospel given to him by extraterrestrials from Kolob, so they had to be destroyed as apostates. What Mormons had failed to do by force of arms and subterfuge they called upon their "God" to do. "Revelations" that confirmed their desires began to come through the "Prophet." Illinois Governor Thomas Ford, who later had Joseph and Hyrum jailed in Carthage for inciting to riot and treason, thereafter reported:

The Mormons openly denounced the government of the United States as utterly corrupt, and as being about to pass away, and to be replaced by the government of God, to be administered by his servant Joseph."⁴³

After the "Prophet's" death, the obsessive desire to see the

destruction of the United States took on the added dimension of a means to avenge Smith's death. As Brigham Young later declared:

God Almighty will give the United States a pill that will put them to death, and that is worse than lobelia.

I am prophet enough to prophesy the downfall of the government that has driven us out.... Wo [sic] to the United States: I see them going to Death and destruction.⁴⁴

It was Joseph Smith who began this series of false "prophecies." In May 1843 he said:

... And I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left.⁴⁵

This is an obviously false prophecy again, identifying Joseph Smith as one of the false prophets that the Bible warns about. In 1833 Joseph Smith declared:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the [ten] lost tribes of Israel from the north country.

The people of the Lord... have already commenced gathering together to Zion, which is in the state of Missouri....

... Flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled.⁴⁶

Instead of the wicked of that generation being swept off the land and the Mormons finding refuge in "Zion," it was the "Saints" who were swept off the land, while the "wicked" remained. Driven from Missouri, they established themselves in Illinois, until they had to flee for Utah. The dream of Zion never left them, however, and down through the years the hope inspired by the many "prophecies" concerning the return of the

"Saints" to "Zion" has never died. This is the heart of "restoration" groups today.

The Restoration of Zion

False prophecies, broken promises, lies, deception, egomania, and an incurable lust for power and sex were not enough to make the early "Saints" admit the awful truth about their "Prophet" and his Mormon religion. He had told them something that they desperately wanted to believe: that they were somebodies, the best people on earth, the real Israel, the only true Church, potential "gods"; that the "keys" to the promised "exaltation" were secret grips, names, signs, and occult incantations that could only be learned and practiced in the Temple. Nothing was going to shake the early "Saints" loose from that fantastic hope. At the heart of this delusion was the belief that the ultimate Temple must yet be built in "Zion" on the very "Temple lot" in Independence, Missouri, that the "Prophet" had pointed out. Of course, he had prophesied that he would live to see it built; and even after that was proven false, they still believed.

There was even a definite time limit set by Joseph Smith that held out a false hope for sincere but deceived Mormons for decades; and in spite of the overwhelming evidence that he was a false prophet, millions of Mormons today still base their hope for eternity upon the alleged "revelations" of Joseph Smith. On February 14, 1835, Oliver B. Huntington recorded in his diary that Joseph Smith had said that "God had revealed to him that the coming of Christ would be within 56 years."⁴⁷ The official History of the Church records the same false prophecy.⁴⁸ From that point on, the "Saints" fell back upon the vain hope that if not before then, at least no later than February 14, 1891, all would be well in "Zion." In 1886, the Millennial Star quoted Apostle Moses Thatcher's statement: "The time of our deliverance will be within five years; the time indicated [by Joseph Smith's "prophecy"] will be February 14, 1891."⁴⁹ Mormon writer Klaus J. Hansen makes this staggering admission:

... In 1890 there was a widespread belief among Church members that Joseph Smith's prediction of 1835, that fifty-six years would "wind up the scene," would be fulfilled.

But such enthusiasm was short-lived. In 1903, Patriarch Benjamin F. Johnson... could not conceal his disappointment when he remarked that "we were over seventy years ago taught by our leaders to believe that the coming of Christ and the millennial reign was much nearer than we believe it to be now."⁵⁰

It is heart-wrenching to read the continual and blustering assurances that "Zion" would be built "in this generation" which were repeatedly trotted out and paraded before the Church long after the hopelessness should have been obvious to everyone. The "Apostles" and "Prophets" who followed Joseph Smith had to close their eyes to facts and common sense and uphold him as a "Prophet" of God or else renounce their own claims to the authority they had inherited from him. The price was too high then, as it is now. So they continued to insist that what was and is so obviously false was really true. In a sermon in 1845, Brigham Young bravely declared, to the accompaniment of loud "Amens," that `... as the Lord lives we will build up Jackson county in this generation."⁵¹

Apostle Heber C. Kimball stoutly affirmed:

... We are as sure to go back there as we exist.... Joseph the Prophet dedicated that land.... I shall yet see the day that I will go back there with brother Brigham and with thousands and millions of others, and we will go precisely according to the dedication of the Prophet of the living God."⁵²

They believed it would happen because they believed Joseph Smith was "the Prophet of the living God." It was a false prophecy, proving that he was a false prophet-yet millions of Mormons today still believe him. Apostle George A. Smith exhorted the faithful, "Let me remind you that it is predicted that this generation shall not pass away till the temple shall be built...." ⁵³ It is astonishing that as late as 1900, nine years after the time limit Joseph Smith had set, President Lorenzo Snow "affirmed at a special priesthood meeting in the Salt Lake Temple that `there are many here now under the sound of my voice, probably a majority, who will live to go back to Jackson County and assist in building that temple.' "⁵⁴ In spite of their "testimony" that Joseph Smith was a true Prophet, and the repeated affirmation that they believed the "promise of God" given through him, it never happened.

Millions of Mormons bear their "testimony" today in spite of the evidence to the contrary; but their repeated affirmations that Mormonism is true won't make it so. No one could have a stronger or more completely misplaced faith than that expressed by Apostle Orson Pratt:

We believe in these promises as much as we believe in any promise ever uttered by the mouth of Jehovah.

The Latter-day Saints just as much expect to receive a fulfillment of that promise during the generation that was in existence in 1832 as they expect the sun will rise and set tomorrow.

Why? Because God cannot lie. He will fulfill all His promises. He has spoken. It must come to pass. This is our faith.⁵⁵

Yet it didn't come to pass. Therefore, by the criterion established by God Himself, the Lord had not spoken through Joseph Smith. Speaking through the great prophet Moses, God warned of false prophets with these words:

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."⁵⁶

It would take an entire book to deal adequately with all that Joseph Smith solemnly prophesied in the name of his "God" from Kolob that never came to pass, and thus proved him again and again to be a false prophet.

The Coming Kingdom

After being put out of his own house, and heartbroken by words from Mormon family members saying that they wanted nothing further to do with him, Dick Baer wrote a letter begging his family to face the facts for their own sakes. In that letter Dick spelled out in detail dozens of inescapably false prophecies by Joseph Smiths.⁵⁷ To his disappointment, he has found few Mormons inside or outside his family who are willing even to consider the evidence. Such is the astonishing power that Joseph Smith still wields through appealing lies which millions wish to believe.

Ed Decker and Bill Schnoebelen did a further study and came up with even more documented and absolutely false prophecies. To be fair, they also found five true ones, none of which had dealt with a single "kingdom" issue.⁵⁸

It is tragic that so many Mormons are still clinging to the impossible dream of "exaltation" to a mythical "godhood" based upon their misplaced confidence in "prophecies" so fraudulent that it would seem impossible for anyone who openly and honestly examined the facts to continue to be deceived by Joseph Smith's false claims. The "prophecies" concerning "Zion" have obviously all failed.

Yet 10 million Mormons today, many of them sincerely deceived, are still entranced by the "restoration-of-Zion" theory. The rest of the package, which must be accepted in toto, includes the belief that The Brethren, by virtue of authority inherited from Joseph Smith, must be blindly obeyed because they hold the keys to exaltation and godhood.

The Mormon "Zion" fits into an emerging pattern of increasing occult activity leading to a one-world government that could well prepare for the fulfillment of biblical prophecies concerning Antichrist. To understand it properly, the "Zion" kingdom must be viewed in the broader context of the planned Mormon takeover of the world. This is the real "key," the secret hope Mormons cling to, and the basis for storing one year's supply of food, guns, and ammunition.

If you were to go through the avalanche of correspondence we have gathered over the years, you would see that while the individual stories are vastly divergent, one central question leaps from the pages: "How could anyone in his right mind believe such teachings?"

This is not meant to be some railing complaint against the mind-set of the Mormon people. Whenever Dave or Ed ask this kind of question, we are severely chastised for being unkind to the very people to whom we claim a ministry calling. But this kind of response has held back serious analysis of the problems and absurdities of the LDS gospel. How in fact do intelligent, well-educated, normal people end up with a complicated belief system that is more in line with Star Wars than with biblical and historical evidences of faith?

Simply, it comes down to the unshakable Mormon testimony: Everything The Brethren utter is God-breathed, and anything said otherwise is a lie. There is no moving off this line drawn in the sand of the Mormons' minds, because without this subjective testimony, based on feelings instead of facts, there would be no Mormonism at all.

Several years ago, Ed slipped quietly into an LDS Fast and Testimony Meeting. He went to just sit and listen. "I was transfixed by the testimonies I heard there. They were the exact wording of so many of those I had heard and shared myself while an active Mormon years before."

I bear you my testimony that I know the Book of Mormon is true (or the Word of God), I know that Joseph Smith is a true Prophet of God (and that Gordon B. Hinckley is the true Prophet of God today), and I know that the Church is the only true church on the face of the earth today, and I know that Heavenly Father's Priesthood is on the earth today and I thank my Heavenly Father that I am a member of this Church (and/or Priesthood) and for the Bishop and for family home evening (or the Temple, Relief Society, genealogy), and I am so grateful for my home teachers (or visiting teachers, Priesthood leaders, the Stake Presidency) because [short faith-promoting story], and I say these things in the name of Thy Son, Jesus Christ, Amen.

While Ed sat and listened, he realized that there was a subtle mind-warp taking place in that meeting. Only two testimonies contained more than a few words out of sync. One lady who was obviously not a member of the fully approved group apologized in tears for not being worthy enough as the rest of the Ward sat nodding their heads in agreement. A little girl stood on the pew and gave a very sweet and halting rendition of the above, and everyone sighed happily with her beaming, teary-eyed parents.

Ed explains what was happening:

My mind went back to an encounter I had some years earlier. I was asked by a local pastor to go with him to a Mormon Bishop's office. It seems that the pastor had led a young neighborhood girl to the Lord. The girl had been coming to his church with a few of her friends. The girl was an inactive member of the LDS Church, and when she had shared the joy of her new-found faith with her family, they were frightened and immediately called in the Bishop. The Bishop demanded that the errant pastor come to his office and get straightened out.

When we arrived, the Bishop was there with the girl and her parents, but when he recognized me, he phoned someone and left his office until two other men arrived, apparently skilled in running off infidels. The meeting was difficult at best, but what made it so unique was that during their defense of the only true faith, one of the men backed himself into an indefensible corner from which there was no possible escape.

He then did what every single Mormon will do in a similar situation: He started to "bear his testimony." But this time I was sitting at a desk with my face just 15 inches from his. As he began his recitation, I noticed that his eyes had dilated just as though he were hypnotized. He was at the part where... "I know the Book of Mormon is the Word of God..." and I slapped my hands together right in front of his nose and loudly asked, "What proof do you have that it is the word of God?" The man bounced back, his eyes slowly returning to normal, and he sat there confused and stuttering. He had no answer.

I had broken through what I call the mind-warp of the LDS testimony, and this man was through for the rest of the meeting. The pastor was able to reinforce that special experience for the young girl, and with love and true spiritual authority he brought Christ's words home to those in the meeting.

I had learned a valuable lesson that night and have used that knowledge during literally scores of similar encounters since then. What actually happens at every LDS Fast and Testimony meeting is a form of group

hypnosis, and is a key part of the answer to this mysterious question of how so many people could be so misled.

I know some will say I am being sensational, but the fact is that it is true! Every single member of the LDS Church listens to the same words being repeated over and over again with almost no variation. After years of doing this during a time of sacred fasting and avowing one's reason for faith in the supposed presence of one's god, the chant becomes bedrock truth.

It often seems that only when a Mormon is confronted or shocked with the real truth that we are able to get past the powerful control of his or her testimony and get down into the level of reason and analysis. Perhaps that is why *The God Makers* book and film have been so effective, and why so many active Mormons hate even the name of the book/film/authors.

Look at the words of the Mormon testimony. They testify of the Church, its authority, its scripture, its true Prophet leader. Not one word talks of a relationship with God through Christ, as Jesus Himself states in Scripture. The only Mormon connection to God (and godhood itself) is through the LDS system. The testimony will override every bit of logic, evidence, or scriptural truth that would challenge the faith of someone who has been brought through the mind-warp techniques described above. It is the same kind of system used on POWs, the same kind used by the hard cults, the same techniques used by the New Age mind-development programs. These groups all use it because it works effectively upon every surrendered mind it touches.

Look at the subjects of the LDS testimony. How can anyone irrefutably know that the Book of Mormon is true when it defies every historic and anthropological kind of evidence? Not only does scientific evidence refute any kind of Book of Mormon civilization, but there is concrete evidence of a totally different civilization in its place. Yet any faithful Mormon KNOWS it is true.

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THE SECRET KINGDOM

Investigative reporter Jeffrey Kaye concluded, "The Mormon Church, this American Zion, wields more economic power more effectively than the state of Israel or the Pope in Rome."¹ Actually, the word church is misleading when applied to Mormondom, for the power structure controlling its staggering resources is organized for the kind of absolute authoritarianism that one usually associates with a cult and not with a responsible church. Nor are the ultimate goals of The Brethren compatible with the normal aims of Christian leaders. They are essentially the same as those of cults in general and especially those of secret revolutionary groups working toward a takeover of the world. As one former teacher at Brigham Young University has said:

The Mormons do intend to take over the world.... There is no secret about that-it's in the writings of Joseph Smith right on down.

The Constitution of the United States will "hang by a thread" and the Church will save it by establishing a theocracy.²

Any who think the Mormon kingdom is a democracy are under a delusion. In fact it is a dictatorship ruled by its inner elite circle. As the front page of The Wall Street Journal recently said, "Today, from their 28-story marble-and-glass Church headquarters building in Salt Lake City, Mormon Church leaders oversee a vast and growing world-wide financial empire."³ From these offices, their dictatorial control reaches out to every Church level and into every facet of Mormon life. Whatever "vote" there seems to be at the Ward, Stake, and individual levels is part of a cleverly contrived illusion that continues to deceive millions of Mormons into imagining that they actually have some say in Church affairs. Although they do have the "freedom" to disagree with their leaders, to do so means excommunication and damnation. Excommunicated for openly disagreeing with The Brethren's position on ERA, Sonia Johnson has said:

The Mormon church has become more powerful than we dare believe. It's downright terrifying, especially when you see how rich and influential it is....

I really think if we could ever get an investigation, it would uncover something so like Watergate, it would blow everything wide open.⁴

Totalitarian Theocratic Communism

Saints Alive was once involved in some litigation arising out of a physical attack upon one of its missionaries by an LDS tour guide on the street just outside Salt Lake City's Temple Square. In an interrogatory exchange, the surprising response by the Mormon Church revealed that it was an unincorporated association without assets! All wealth and power is owned and controlled by the closely held Corporation of the President of the Church of Jesus Christ of Latter-day Saints, Inc. Church members who have faithfully and sacrificially contributed their tithes, time, and energy are powerless to demand an accounting or to change a single action by the First Presidency, even if all ten million of them stood up in unison and "voted" unanimously for it.

The startling fact is that Mormon Church members have no vote or participation of any kind in the corporate entity that controls Mormondom. They can sincerely perform their functions as Bishops, Elders, High Priests, and Sunday school superintendents all they wish, but in the real world of legal ownership and raw power they are only pawns subject to manipulation from the top. All of this is part of a secret kingdom that Jeffrey Kaye has called the "Invisible Empire" and about which most Mormons have only the vaguest notions. This theocracy was alluded to by late Apostle Bruce R. McConkie: "Through this church and kingdom a framework has been built through which the full government of God will eventually operate."⁵

That "full government of God" involves what is known as the "United Order." "Revelations" that came through Joseph Smith described it as a theocratic communistic society. All property and income were to be given over to the control of the Church and then distributed to everyone according to his need as The Brethren defined it, so that "the poor shall be exalted, in that the rich are made low."⁶ Those who transgressed were to be put out of the Church, in which case the property they had given into the "treasury" would not be returned to them.

Serious problems prevented full implementation of the "United Order." It never really worked. However, the Mormon Church still looks forward to the day when these "revelations" of God through the "Prophet" will be fulfilled and Mormon theocratic communism firmly established worldwide. That can only happen when the Church has taken full political power. When that time comes, woe to all who transgress the "laws" of the Mormon gospel. Excommunication with loss of earthly property will be supplemented with the death penalty.

The Doctrine of Blood Atonement

Since the early days of the Church it has always been Mormon doctrine that ". under certain circumstances there are some serious sins for which the cleansing of Christ does not operate, and the law of God is that men must then have their own blood shed to atone for their sins."⁷ It is generally thought that these "serious sins" are in the category of murder and adultery. However, this is not clearly defined in Mormonism. Brigham Young said that "any man or woman, who violates the covenants made with their God will be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it."⁸ In the same general vein, President J.M. Grant declared: "If they are covenant breakers we need a place designated where we can shed their blood."⁹ Besides murder and adultery, blood atonement was also advocated for stealing¹⁰ and taking the name of the Lord in vain.¹¹ Likewise, the penalty for marrying an African "under the law of God is death on the spot. This will always be so."¹² (The 1978 decision opening the Priesthood to blacks didn't change that law.) Blood atonement was also required for lying¹³ or "damn[ing] old Joe Smith or his religion...."¹⁴ That most serious of all crimes, apostasy, bears the death penalty, and those who kill an apostate are saving his soul. This is a real concern of ex-Mormons. Many have received death threats and some have even been shot at. Brigham Young was very firm on this subject, as the following excerpt from one of his sermons as reported in Journal of Discourses indicates:

I say, rather than that apostates should flourish here, I will unsheath my Bowie knife and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.)

Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. (Voices, generally, "go it, go it.")

If you say it is right, raise your hands. (All hands up.)

Let us call upon the Lord to assist us in this, and every good work.¹⁵

The doctrine of "blood atonement" was practiced in Utah prior to statehood, until the Mormon leadership realized that they must obey federal laws or have them enforced by the United States Army. There are rumors that this doctrine is still practiced secretly in Utah today. It would be strange if it were not, for Mormons boast that they of all people "practice what they believe"; and as Joseph Fielding Smith said, blood atonement "is scriptural doctrine, and is taught in all the standard works of the Church."¹⁶ Certainly, Church leaders would openly carry this out

today if they could. In fact, the Utah State Legislature with its Mormon majority has succeeded in legalizing one method of practicing blood atonement. Utah is the only state where the condemned may elect to be executed by a firing squad, which causes his own blood to be shed and thus by Mormon belief atones for his sins. The execution some years ago by a firing squad of condemned murderer Gary Gilmore, who was a Mormon, is an example. Brigham Young made blood atonement sound like a generous provision that the guilty would willingly embrace and the executioners gladly perform "in love":

Now take a person... [who] knows that by having his blood shed he will atone for that sin.... is there a man or woman in this house but what would say, "shed my blood that I may be saved and exalted with the Gods"?... He would be glad to have his blood shed....

I could refer to plenty of instances where men have been righteously slain, in order to atone for their sins....

This is loving our neighbor as ourselves.... If he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it.... That is the way to love mankind.¹⁷

Regardless of the understanding of the average Mormon, The Brethren look forward to the day when they will once again be able to practice openly not only polygamy but blood atonement. When will that day come? In answer to that question, Bruce R. McConkie has written: "This doctrine can only be practiced in its fullness in a day when the civil and ecclesiastical laws are administered in the same hands."¹⁸ If the Mormon Church should ever succeed in taking over the world, Mormonism in its most fanatical and bizarre practices will become the rule enforced unbendingly upon everyone. Dare anyone call this a conspiracy? Thinking he was denying it, one Mormon recently told us, "This isn't a conspiracy, it's our destiny!" As with polygamy in the past, the obsessive ambition of world domination is openly denied today but secretly plotted. Though less blatantly proclaimed, that ultimate goal hasn't changed since the early days when Mormon leaders brazenly boasted, as First Presidency member Heber C. Kimball declared in 1859: "... The nations will bow to this kingdom, sooner or later, and all hell cannot help it."¹⁹

Global Goal: A One-World Government

Of course, Mormon leaders call their empire the "kingdom of God." However, their "God" is an extraterrestrial from Kolob, definitely not the God of the Bible; and the "Zion" to which their spirit-brother-of-Lucifer

Jesus Christ will return to reign is Independence, Missouri. Most Christians believe, as the Bible declares, that Christ will return to Jerusalem, Israel, to establish His millennial kingdom, whereas Mormons believe that they must establish a worldwide Mormon kingdom dictated from their Missouri base in order to make it possible for Christ to return. Therein lies a great difference, which is why the Mormon hierarchy, beginning with Joseph Smith himself, has always had worldwide and absolute political power as its goal. Mormon historian Klaus J. Hansen has written, "The idea of a political kingdom of God, promulgated by a secret Council of Fifty, is by far the most important key to an understanding of the Mormon past."²⁰ Mormon writer John J. Stewart has said:

The Prophet established a confidential Council of Fifty, or "Ytfif," (Fifty spelled backwards), comprised of both Mormons and nonMormons, to help attend to temporal matters, including the eventual development of a one-world government, in harmony with preparatory plans for the second advent of the Saviour.²¹

The close relationship between Masonry, the Mormon Priesthood, and Joseph Smith's growing ambition to rule the world (in order to bring Christ back) has been pointed out by a number of Mormon writers. Like the Temple ceremonies, the secret Council of Fifty grew out of Masonry. The Prophet's divine "revelation about the political kingdom of God" came just three weeks after the Nauvoo Masonic Lodge was installed and Smith became a Master Mason.²² These men were all members of the Priesthood, they all wore special robes, and the records of their meetings were often burned (those that remain in the possession of the Church today are not available even for Church historians to peruse). In 1884 Mormon spokesman Elder Lunt said, "We look forward with perfect confidence to the day when we will hold the reins of the U.S. government.... After that we expect to control the continent."²³ This secret organization was referred to in a "writ issued for the arrest of prominent citizens of Nauvoo for `treasonable designs against the state.' "²⁴

Numerous sources report that shortly before his death Joseph Smith was crowned by this secret council as king over the Mormon kingdom that he believed was destined to control the world. Not only was Joseph Smith crowned "king on the earth,"²⁵ but so were Brigham Young²⁶ and John Taylor.²⁷ The authority claimed even today for Mormondom's "living Prophet" is still that of an absolute monarch or dictator. One of the greatest authorities on Mormon doctrine, the late Apostle Bruce R. McConkie has said:

The Church of Jesus Christ of Latter-day Saints as it is now constituted is the kingdom of God on earth....

The Church is not a democracy... [but] a kingdom... and the President of the Church, the mouthpiece of God on earth, is the earthly king.²⁸

The "Secret Government"

The current importance of this ambition to rule the world is evident in the secret oaths still taken by each Mormon going through the Temple ceremonies. In one such oath, the patron "consecrates" all he owns, earns, and is "to the Church of Jesus Christ of Latter-day Saints for the building up of the Kingdom of God on the earth and for the establishment of Zion."²⁹ In the "Law of Sacrifice," Temple patrons swear even to sacrifice their lives to this cause.³⁰ This is not what Christians think of as the kingdom of God to be established by Christ Himself, but, as Mormon writer J.D. Williams has pointed out, it involves "a secret government, responsible not to the governed but to ecclesiastical authority, which will provide benign rule for all people, without election."³¹ That most Mormons are not aware of the real purpose behind Mormonism doesn't change the facts. Mormon researcher Klaus Hansen's comments are of interest:

Even among the Mormons, few were themselves aware of the revolutionary implications inherent in the concept of the political kingdom of God as taught by their prophet Joseph Smith to a small group of faithful followers, after he had initiated them into a secret Council of Fifty in the spring of 1844....

Indeed, if few Mormons, in 1844, knew what kind of kingdom their prophet had organized that year, fewer know today.³²

The fact that so few Mormons themselves, to say nothing of non-Mormons, know the truth about Mormonism today reflects the secrecy involved and the apparent intention of its leaders. Is so much of Mormonism plotted and practiced in secret because The Brethren know it can only be "sold" under false labels? Can Mormons reasonably expect the world to convert to a religion that is so dishonestly and secretly presented and much of it held back in secret because it is so "sacred"? If Mormons are indeed "the only true Christians," then let them emulate the founder of Christianity, who said, "I spake openly to the world... and in secret have I said nothing."³³

Corruption Rooted in Power

History confirms common sense in bearing witness that whenever

the absolute control which The Brethren wield has rested for very long in human hands, the results have been tragic. The Bible declares that the heart of every human is "deceitful above all things, and desperately wicked...."³⁴ This applies to The Brethren as well as to everyone else. The worst despots in history have been those who claimed to be divine. This is because humans were never intended to exercise godlike power and control either over themselves or over others. When they attempt it, disaster results as surely as night follows day.

Much of the dishonest unwillingness to face facts unfavorable to their religion and the gullible willingness to believe the most outrageous lies that Mormons themselves admit is endemic among them can be traced to their belief that they are in the process of becoming "gods." How can a "god" ever be wrong? Surely the temptation to live by the adage "The end justifies the means" would be overpowering for anyone who really believes that his "end" will be "exaltation" to "godhood."

Under the grandiose dream that they are the God Makers, Mormonism's leaders have developed an utter contempt for truth when it conflicts with their goal of extending the Mormon kingdom, in the name of Jesus Christ, to encompass the entire world. As the absolute leaders of Mormonism, The Brethren have rewritten "revelations," suppressed facts, promoted fraud, honored false prophets, misrepresented their true beliefs and practices, and pretended to possess a divine authority which they obviously don't have, in order to control those under them and ensnare fresh millions in Mormonism. Though their religious zeal may be genuine, they have divorced their faith from truth and built an earthly empire upon the insistence that their followers dare not think for themselves or examine facts, but must blindly obey whatever The Brethren decree.

Some Extremely Grave Questions

Mormonism seems as American as apple pie, and Mormons seem to be the perfect citizens with their close families, high morals, patriotism, Boy Scout programs, Tabernacle Choir, and conservative politics. A Los Angeles Times article implied that Mormons have recently gained the image of "super-Americans... [who] appear to many to be 'more American than the average American.'"³⁵ This may explain why such a high proportion of Mormons find their way into government. Returned LDS missionaries have "the three qualities the CIA wants: foreign language ability, training in a foreign country, and former residence in a foreign country."³⁶ Utah (and particularly BYU) is one of the prime recruiting areas for the CIA. According to BYU spokesman Dr. Gary Williams, "We've never had any trouble placing anyone who has applied to the CIA. Every year they take almost anybody who applies."³⁷ He also admitted that this has created problems with a number of foreign

countries, who have complained about the "pretty good dose of [Mormon] missionaries who've gone back to the countries they were in as Central Intelligence agents."³⁸

This may at least partially explain the reported close tie between the Mormon Church and the CIA.³⁹ A disproportionate number of Mormons arrive at the higher levels of the CIA, FBI, military intelligence, armed forces, and all levels of city, state, and federal governments, including the Senate, Congress, Cabinet, and White House Staff. Sincere and loyal citizens, most of them may be unaware of the secret ambition of The Brethren. What could be better than having such patriots as these serving in strategic areas of government and national security? Unfortunately, as we have noticed in every other area of Mormonism, the real truth lies hidden beneath the seemingly ideal image of patriotism presented by Mormons in public service. In fact their very presence in responsible government positions, particularly in agencies dealing with national security, raises some extremely grave questions that were expressed by Ed Decker in the following letter mailed to the addressees:

An open letter to:

The President, First Presidency and members of the General Authorities of the Church of Jesus Christ of Latter-day Saints

August 21, 1980

Gentlemen:

I was recently reflecting that although the actual blood oath and the oath of vengeance were removed from the Temple ceremonies sometime after 1930, you gentlemen [listing ten of the above] are of an age to have received your own endowments prior to their removal, and therefore, are still under these oaths.

I am particularly interested in your personal position on your oath of vengeance against the United States of America. As you recall, the oath was basically as follows:

You and each of you do solemnly promise and vow that you will pray and never cease to importune high heaven to AVENGE THE BLOOD OF THE PROPHETS (Joseph and Hiram Smith) ON THIS NATION, and that you will teach this to your children and your children's children unto the third and fourth generation.

Have you officially renounced this oath? Or are you still

bound by it?

If you have not renounced it, how can you presume to lead fourand-one-half million people under item 12 of your Articles of Faith and still be bound to call upon heaven to heap curses upon our nation? ("We believe in being subject to Kings, Presidents, Rulers and Magistrates, in obeying, honoring, and sustaining the law.")

If you have renounced it, how can you justify having sworn such an oath in the most holy of holy places on this earth, before the sacred altar of your omnipotent God, and then renounce it? Gentlemen, I call upon you to repent of this abomination and proclaim to both the Mormon people and to the people of the United States of America that you renounce that oath and all it represents.

I also call upon all members of the Mormon Church who hold office in our government, serve in the Armed Services, work for the FBI and CIA who have gone through the Mormon Temple and sworn oaths of obedience and sacrifice to the Church and its leaders (above), to repent of these oaths in the light of the obvious conflict of interest between their pledge of allegiance to the USA and their higher loyalty to a group of men who are sworn to seek vengeance against this great nation.

Sincerely,

(signed) J.Edward Decker

cc: President J.Carter

Mr. Ronald Reagan

No response was received to this letter. The Brethren are so powerful that they are immune to criticism and feel no need to explain themselves or account to anyone for their actions. The Mormon Church already packs a political punch far out of proportion to its size. The Wall Street Journal explained how, in spite of the Constitutional separation between Church and State, public schools in Utah are used to instill Mormonism in young minds. It mentioned political reapportionment, airline deregulation, the basing of the MX missile, and the ERA as political issues affected by the power of the Church. For example, when the Church opposed the MX for Utah, those plans were immediately dropped by the federal government. The same Wall Street Journal article quoted the following statement from J.D.Williams, a University of Utah political science professor:

There is a disquieting statement in Mormonism: "When the leaders have spoken, the thinking has been done." To me, democracy can't thrive in that climate.

They [Mormon politicians] don't have to be called to Church headquarters for political instruction. They know what they're supposed to do.

That's why non-Mormons can only look toward the Mormon Church and wonder: "What is Big Brother doing to me today?"⁴⁰

A Disturbing Possibility

While the election of a Mormon U.S. President seems unlikely, it is highly probable under the present swing toward conventional morality and conservatism that a Mormon could one day become a Republican Vice-Presidential nominee. With the power, wealth, wide influence, numerous highly placed Mormons, and large voting block under their virtual control, The Brethren have a great deal to offer a Republican Presidential candidate. Let's assume that a Mormon Vice-Presidential candidate is on the winning ticket, and thereafter the President dies in office or is assassinated, causing the Mormon to succeed him as President of the United States.

There is every reason to believe that the new President would immediately begin to gather around him increasing numbers of zealous Temple Mormons in strategic places at the highest levels of government. A crisis similar to the one which Mormon prophecies "foretold" occurs, in which millions of Mormons with their year's supply of food, guns, and ammunition play a key role. It would be a time of excitement and zealous effort by the "Saints" to fulfill Joseph Smith's and Brigham Young's "prophecy":

The time will come when the destiny of the nation will hang upon a single thread.

At that critical juncture, this people will step forth and save it from the threatened destruction.⁴¹

Not only does Mormonism predict the "saving" of America, but the precedent for an attempted takeover by force or subterfuge through political means has been set by the founding "Prophet" himself. In 1834 Joseph Smith organized an army and marched toward Independence, Missouri, to "redeem Zion." In spite of a humiliating surrender to the Missouri militia that proved his bold "prophecies" false, the "Prophet" later formed the "Nauvoo Legion" and commissioned himself a

lieutenant-general to command it. Lyman L. Woods stated:

I have seen him on a white horse wearing the uniform of a general....

He was leading a parade of the Legion and looked like a god.⁴²

Joseph Smith was not only ordained king on earth, but he ran for President of the United States just before his death, at which time Mormon missionaries across the country became "a vast force of political [power]."⁴³ Today's Church leaders are urging Mormons to prepare themselves for the coming crisis in order to succeed where past "Saints" have failed. A recent major article in Ensign about being prepared included this oft-repeated warning reminder:

The commandment to reestablish Zion became for the Saints of Joseph Smith's day the central goal of the Church.

But it was a goal the Church did not realize because its people were not fully prepared.⁴⁴

Going back to our hypothetical crisis, what Mormons unsuccessfully attempted against impossible odds in the past they might very well accomplish with much better odds in this future scenario. Under cover of the national and international crisis, the Mormon President of the United States acts boldly and decisively to assume dictatorial powers. With the help of The Brethren and Mormons everywhere, he appears to save America and becomes a national hero. At this time he is made Prophet and President of the Church of Jesus Christ of Latter-day Saints and the Mormon kingdom of God, while still President of the United States. There is no provision in the Constitution to prevent this.

With the government largely in the hands of increasing numbers of Mormon appointees at all levels throughout the United States, the Constitutional prohibition against the establishment of a state church would no longer be enforceable. Mormon prophecies and the curse upon the United States government in revenge for the blood of Joseph and Hyrum Smith would seemingly have been fulfilled. In effect, the United States would have become a theocracy exactly as planned by The Brethren, completing the first step in the Mormon takeover of the world. President John Taylor boasted of it 100 years ago:

Let us now notice our political position in the world. What are we going to do? We are going to possess the earth... and reign over it for ever and ever.

Now, ye Kings and Emperors help yourselves if you can.

This is the truth and it may as well be told at this time as at any other.

There's a good time coming, Saints, a good time coming!⁴⁵

A More Likely Scenario

While the above presents an extremely disturbing possibility, it may seem highly speculative and improbable. There is another scenario, however, which is equally disturbing and much more likely. It arises from the fact that Mormonism is actually part of something much larger. We have already noted that the "revelations" that Joseph Smith received, far from being unique, were in fact very similar to the basic philosophy underlying many occult groups and secret revolutionary societies. Thus far in history, these numerous occult/revolutionary organizations have remained largely separate and in competition with one another.

If something should happen to unite them, and at the same time their beliefs should gain worldwide acceptance, a new and unimaginably powerful force for world revolution would have come into existence. There is increasing evidence of a new and growing secular/religious ecumenism persuasive enough to accomplish this unprecedented and incalculably powerful coalition. It could be the means of creating the one-world government that has not only been the long-standing hope and plan of The Brethren and many other occult/revolutionary leaders, but is increasingly gaining a wide acceptance through New Age networks as the only viable option to a nuclear holocaust and/or ecological collapse.

Improbable? Perhaps. But certainly it can no longer be summarily dismissed as impossible.

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A TIME TO CHOOSE

Out of genuine concern for those who are committed to or are seriously considering Mormonism, we have attempted to present carefully and factually the truth about what the Mormon Church really believes and practices. Any mistakes that can be pointed out to us will be quickly acknowledged and corrected. Likewise we would hope that our Mormon readers would be willing to admit and face the consequences of whatever we have said that is factual. It has not been our desire to attack Mormons, but only to help them by documenting the truth about Mormonism that many Latter-day Saints themselves do not understand.

Cindy discovered the truth for herself, but not until Mormonism had destroyed her marriage. With ancestors who had crossed the plains to Utah in handcars, Cindy had been born into an LDS pioneer family and was an active Mormon for 30 years. Her husband, however, lost interest in the Church and wasn't living up to its standards. "He had no desire to be active in the Priesthood," Cindy told us, "so the Mormon leaders encouraged me to divorce him." It was in the midst of that trauma that Cindy began seeking some answers. Her story gives hope to others:

As far as I was concerned, the Mormon Church was totally the right thing, and I would do whatever they said. I spent my entire life working in it and doing everything I could to promote it. I started teaching when I was 17 and was teaching seminary and genealogy when I finally left the Church.

What happened was that I began to study the Bible and became aware that the god of Mormonism was not the real God of the Bible. He was a counterfeit, probably one of the best counterfeits that Satan has come up with to keep people away from knowing the real and living Jesus Christ.

I had to make a choice, and I chose Jesus over Joseph, and being a Christian instead of becoming a goddess wife to some Mormon man /god.

Mormonism's Long-Standing Controversy with Christianity

Cindy's opinion that the Mormon "god" is a satanic counterfeit designed to keep Mormons from knowing the true God may seem harsh. However, we have given more than enough documentation-not only from former Mormons but also from Mormon Prophets and Apostles-to show that Mormonism (like Masonry, from which its secret Temple rituals came) is a Luciferian religion within the mainstream of anti-Christian pagan tradition. It is not even based upon the Book of Mormon, and is certainly not based upon the Bible. Brigham Young made the astonishing admission that he had "not read the Bible for years" and that when he had attempted to study it, he "did not understand the spirit and meaning of it...."¹ He further admitted that in his day the 12 Apostles of the Mormon Church included men who believed in reincarnation, rejected the existence of God, and denied that there was any value in the death of Christ for salvation.² One would think that such admissions as these and the many others equally damaging that we have quoted would cause every Mormon to seriously reevaluate his religion.

Sadly, however, from The Brethren on down, Mormons generally have not responded well to constructive criticism. They are afraid even to consider momentarily the possibility that there might be any error at all in their Church or its Prophets or doctrines. Any attempt to point out even the most obvious fallacies is met by the standard Mormon response: a wounded complaint that they are being attacked, along with the seemingly sincere protest that they attack no one. Mormons seem to forget that Joseph Smith declared all Christian creeds to be an abomination. Brigham Young said that all Christians were "groveling in darkness,"³ and that the Christian God is "the 'Mormon's' Devil...."⁴ John Taylor, third Mormon President, said that Christianity was "hatched in hell,"⁵ and "a perfect pack of nonsense... The Devil could not invent a better engine to spread his work...."⁶ Continuously around the world, for over a hundred years (until the publication of this book and film and others like it forced the ritual to be changed), hundreds of times each day in secret ceremonies before thousands of Mormon Temple patrons, all Christian ministers were ridiculed and slandered as absolute fools hired by Satan to deceive their congregations.⁷

Clearly, Mormonism from its very beginning has had a deep controversy with Christianity and has aggressively pressed its attack. The differences between the two are very real and need to be understood rather than denied. We have attempted to contribute to that understanding. If Christianity were indeed "hatched in hell" and the Christian God is "the 'Mormon's' Devil," then the change in tactics that now has Mormon missionaries protesting to Christians, "Our God is the same as your God," is extremely dishonest. Nor does it contribute to a mutual understanding or serve the cause of truth for well-meaning Christians to accept this misrepresentation in the name of broad-mindedness. If Christianity were not "hatched in hell," then Mormonism was. All sincere Christians and Mormons must decide for themselves. We

have tried to provide a factual basis for choosing between these two diametrically opposed beliefs.

Perpetuating the Myth

Those Mormons who, after examining the evidence for themselves, choose "Jesus instead of Joseph" as Cindy did and become Christians, learn very quickly and often to their great surprise just how antagonistic Mormonism really is toward Christianity. They discover that it is impossible to be both a Mormon and a Christian. Any Mormon for whom Jesus Christ becomes more important than Joseph Smith and the Church he founded is in for serious trouble. The Brethren won't tolerate this for a moment, because it challenges their entire authority structure that is built upon Joseph Smith and the belief that membership in the Mormon Church is essential for eternal life. All those who meet the real Jesus of the Bible immediately learn that Christianity is based upon a relationship with Him and not with any organization. Such a person is a threat to Mormonism, and therefore friends and even family members will be warned not to have anything to do with him or her.

Even after leaving the Church, however, one's name will still be kept on the Church rolls. It will only be removed after a formal excommunication trial, which is a process the Mormon Church generally pursues only if it is insisted upon by the person who has left. Thereafter, false charges will very often be circulated in order to make it appear that the Church initiated the excommunication for some moral reasons. It would look bad to admit that an "apostate" insisted upon having his name removed because he had met the real Jesus and had discovered that Mormonism is anti-Christian.

Recently a young single woman who had become a Christian and was trying to have her name removed from Church rolls was told that her records would read, "Excommunicated for fornication." This was absolutely false, but the Bishop was firm. He claimed that with his "spiritual discernment" he "knew" that a single young woman living alone and outside the only true Church would inevitably be guilty of this sin. It was a brazenly dishonest yet common way of applying pressure to remain in the Church. Not until he received a stern call from her attorney did the Bishop decide to stop playing that game.

Tony told us, "After we left the Church, our friends were told to have nothing to do with us. My wife was very uncomfortable at the grocery store-people stared and then turned their backs without saying anything." When Janet became a Christian, her daughter Brenda, a student at BYU at the time, was warned not to talk to her own mother. After the entire family became Christians and left the Mormon Church, the rumor persisted that they had been excommunicated because the parents were

guilty of adultery. It was another blatant lie, but apparently Mormon leaders consider such fabrications to be necessary in order to perpetuate the myth of Mormonism.

Passing On Occult Power and Bondage

Only after breaking away completely do former Mormons begin to realize that it wasn't just pressure from family and friends that held them, but that they were under heavy occult bondage that made it extremely difficult to escape. The spiritual power within Mormonism is very real and very strong. As with all occult groups, this power is passed on through special rituals, especially those imitating the biblical "laying on of hands." Temple Mormons are especially firmly bound by this occult bondage, for they wear the magic underwear as well as the apron emblem of Lucifer's "power and priesthoods" in life and in death; and at the Temple Veil they call down the "power in the priesthoods" upon themselves and their posterity. As we have documented, the entire Temple ceremony involves occult chants and rituals that bind participants under heavy spiritual control.

One of the most telling evidences of this occult demonic control within Mormonism came out recently when Bishop Glenn L. Pace of the Presiding Bishop's Office dropped a bombshell on the Church. In a special report to the Church's Strengthening Church Members committee dated July 19, 1990, and titled Ritualistic Child Abuse, Pace reported the activities of satanic ritual abuse taking place within the LDS Church. In part, he said:

"Pursuant to the committee's request, I am writing this memorandum to pass along what I have learned about ritualistic child abuse. Hopefully it will be of some value to you as you continue to monitor the problem. You have already received the LDS Social Services report on Satanism dated May 24, 1989, a report from Brent Ward, and a memorandum from myself dated October 20, 1989, in response to Brother Ward's report. Therefore, I will limit this writing to information not contained in those papers.

I have met with 60 victims. That number could be twice or three times as many if I did not discipline myself to only one meeting per week. I have not wanted my involvement with this issue to become a handicap in fulfilling my assigned responsibilities. On the other hand, I felt someone needed to pay the price to obtain an intellectual and spiritual conviction as to the seriousness of this problem within the Church.

Of the 60 victims with whom I have met, 53 are female and seven are male. Eight are children. The abuse occurred in the following places: Utah (37), Idaho (3), California (4), Mexico (2), and other places (14). Fifty-three victims are currently living in the state of Utah. All 60 individuals are members of the Church. Forty-five victims allege witnessing and/or participating in human sacrifice. The majority were abused by relatives, often their parents. All have developed psychological problems and most have been diagnosed as having multiple-personality disorder or some other form of dissociative disorder.

I'm sorry to say that many of the victims have had their first flashbacks while attending the temple for the first time. The occult along the Wasatch Front uses the doctrine of the Church to their advantage. For example, the verbiage and gestures are used in a ritualistic ceremony in a very debased and often bloody manner. When the victim goes to the temple and hears the exact words, horrible memories are triggered. We have recently been disturbed with members of the Church who have talked about the temple ceremony. Compared to what is happening in the occult along the Wasatch Front, these are very minor infractions. The perpetrators are also living a dual life. Many are temple recommend holders. This leads to another reason why the Church needs to consider the seriousness of these problems. In effect, the Church is being used.

I go out of my way to not let the victims give me the names of the perpetrators. I have told them that my responsibility is to help them with spiritual healing and that the names of perpetrators should be given to therapists and law enforcement officers. However, they have told me the positions in the Church of members who are perpetrators. Among others, there are Young Women leaders, Young Men leaders, bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir. These accusations are not coming from individuals who think they recognized someone, but from those who have been abused by people they know, in many cases their own family members.

Frightening, yes. Unexpected, no. For a Church which was founded on the principles of the occult and witchcraft (folk magic, to use a kinder word), it is only to be expected. You don't get rid of these kinds of demonic powers and influences by hiding them from view. You can only get rid of them by repenting and confessing them as sin. It gets worse without repentance. Not better-just worse.

The greater sin (of which the above are merely offshoots) is the refusal to face the overwhelming evidence that Joseph Smith was a false prophet and the persistence in embracing the anti-Christian false gospel he taught. It is that sin which binds Mormons to Satan's lies and for which repentance is required of every Mormon.

It is not only Temple Mormons who are in occult bondage. Repeatedly throughout their lives the power of Lucifer's Priesthoods is given dominion even over Mormons who never go through the Temple. This begins shortly after birth, with the dedication ceremony, when the new infant is "blessed" by his father in front of the congregation at the Sunday morning Sacrament Service. Priesthood members gather around, support the babe on their hands, and bind it spiritually through Priesthood power to perpetual membership in the Mormon Church. The babe is named and pronouncements made over it by the power of the name of the "Holy Melchizedek Priesthood," such as that it will go on a mission, be married in the Temple, and never leave the Mormon Church.

Periodically thereafter, as a growing child, teenager, and adult, the active Mormon will be "called" to perform various jobs and offices in the Church. At such times, usually the hands of a Priesthood member will be laid on the head of the one "called" to the task, and once more the Luciferian claim upon this life is renewed by the power of the Mormon Priesthoods. Mormons are well aware of the power of this "laying on of hands" and consider jobs where this is not involved to be of lesser importance. In this way the occult bond is strengthened continuously. At confirmation as a member of the Church, hands are again laid on in the name of the Priesthood, and the person is commanded to receive the Holy Ghost. As we have already noted, the Mormon Holy Ghost is definitely not the Holy Spirit described in the Bible.

The Patriarchal Blessing

Each Mormon "Stake" has at least one and sometimes two or three "Patriarchs," of which there are several thousand. These men exert a spiritual influence upon active Mormons that is comparable to anything in the Temple, and is often even more powerful. Mormons eagerly look forward to the day when one of these "High Priests" will lay hands on their heads and bestow the "Patriarchal Blessing" upon them. It is like a "life reading" from Edgar Cayce or having one's fortune told. The Patriarch comes forth with an inspired utterance, often quite lengthy and specific about future events in the person's life and sometimes amazingly accurate. This is taken down by a tape recorder and a signed typed copy is presented. Most Mormons implicitly believe in the accuracy of and highly prize the official copy of their own personal "Patriarchal Blessing."

This can be one of the most powerful spiritual experiences in a Mormon's life. Devout Mormons will often fast for several days in preparation for it. Sometimes when the Patriarch's hands are laid upon the head, the recipient of the blessing begins to vibrate under a mysterious force and experiences a strange ascension into a "higher consciousness," where there is an extreme openness to occult power and bondage. Former Mormons testify that in such a state it is no longer necessary to listen to the words being spoken. Even before the Patriarch's thoughts are audibly expressed, the one being "blessed" is already hearing the words-and sometimes is even seeing everything in a fantastic moving vision. Similar experiences are common among numerous occultists; and the power over one's life that is produced thereby can only be broken by a complete renunciation of these forces in the name of Jesus Christ and receiving Him into one's heart and life as Savior and Lord. This personal relationship with Jesus Christ is the key in breaking occult bondage.

It is therefore no coincidence that The Brethren discourage their followers from having a personal relationship with Jesus Christ. They know that those who receive Christ as Savior and Lord will no longer be in their power. Apostle Bruce R. McConkie warned that those who seek "a personal relationship with Christ" and take this relationship with Him as "a goal in life and focus on it... become unbalanced."⁸ McConkie also suggested that each Mormon have his "own personal plan of salvation." He claimed that "no two persons should have the same Plan" and that those who do "the best they can are charting a course to Eternal Life."¹⁰

In contrast, the Bible teaches that there is only one plan of salvation, and Jesus carried it out when He died for our sins, paying a debt we could never pay. On that basis, God is able to forgive those who will receive Christ, and eternal life is offered as a free gift to anyone willing to receive it on God's terms.¹¹

Preparation for Delusion

Jesus warned that the last days prior to His return would be characterized by religious deception involving false prophets, false Messiahs, and false miracles so convincing that they would deceive if possible the very elect.¹² The apostle Paul explained that this deception would sweep the world under the leadership of a man who would claim to be God and seemingly prove it by performing miracles through the power of Satan,¹³ thus demonstrating that the Serpent's promise of "godhood" was genuine. Under the influence of a "strong delusion," this powerful lie would be believed by the world.¹⁴ As we have thoroughly documented, this belief is the common foundation of Mormonism and paganism (occultism). Its ultimate goal is a one-world government under a false Messiah, as the apostle John prophesied.¹⁵ From this perspective Mormonism takes on its real significance.

Far from being unique (as claimed), and in spite of Christian terminology, Joseph Smith's "revelations" were simply variations on timeworn occult themes common to numerous secret societies for centuries. Although these groups have been widely scattered and many of them have had no contact with similar groups, they all share the same basic Hindu concepts that also lie at the heart of Mormonism. This presents compelling evidence that Joseph Smith's inspirations came from the same nonhuman source that has been communicating with occultists worldwide as far back as history records. That these "revelations" consistently promise godhood and immortality on the same terms that the Serpent offered these to Eve conclusively identifies the mastermind behind Mormonism and all other occultism.

Even much of the esoteric terminology is the same. Not only the Mormon Church, but also many other neopagan organizations have long been obsessed with "restoration" doctrines, secret "revelations," and various kinds of "seer stones." Another recurring theme has involved mysterious "hieroglyphics" translated by a "Urim and Thummim," exactly as Joseph Smith claimed he had done. Myths about "Enoch," similar to Joseph Smith's, figured not only in Masonry, but among Rosicrucians and many others, who also had their "High Priesthoods" and "Melchisedec" degrees and Lodges.¹⁶ The "laying on of hands" for passing on occult power, as well as reports of healings and other "miraculous" occurrences, are also common to most of these groups—just as among Mormons. The similarities are too close and too many to be dismissed as coincidence.

Mormonism's founding Prophet both employed the stock-in-trade occult jargon common to secret revolutionary groups of his time and shared their obsessive vision of uniting the world under a new order of government ruled by an esoteric "Priesthood." This was expanded upon by Joseph Smith's successors and is still the real goal of Mormonism. In 1878 President John Taylor declared: "God is determined to carry out his purposes, and to build up his [Independence, Missouri] Zion.... Hear it, you Latter-day Saints... it is a revelation from the Most High...."¹⁷ Presidents Wilford Woodruff, Joseph F. Smith, and Lorenzo Snow confirmed this in no uncertain terms. Snow stated with conviction in 1898: "... You will go back to Jackson County, many of you whom I am addressing this afternoon. I am sure of this."¹⁸

Having failed to establish their worldwide theocracy within the designated time limit, Mormons refuse to admit that this proves Joseph Smith and all those who followed him as "Prophet, Seer and Revelator" of the Latter-day Saints were false prophets. Though still obsessed with Smith's vision of a Missouri-based world takeover, the Mormon Church no longer flaunts that ambition but keeps it in the background. In a significant change in tactics, The Brethren have spent millions of advertising dollars and decades shedding the former image of the rebel-

polygamist-heretic Mormon and building a new reputation of solid citizenship, good morals, and conservative politics. More recently the Mormon Church has begun to cultivate cooperation with "Gentiles" as part of its new strategy for fulfilling Joseph Smith's grandiose dream.

The Divine Rights of the Mormons

Mormons believe that the United States Constitution "was given by the inspiration of God"¹⁹ and is both a divine²⁰ and global document that holds the key to a coming peace and prosperity for the whole world.²¹ President Taylor said:

When the people have torn to shreds the Constitution of the United States, the [Mormon] Elders of Israel will be found holding it up to the nations of the earth....²²

Brigham Young declared:

... As Joseph Smith said, "The time will come when the destiny of the nation will hang upon a single thread. At that critical juncture, this people will step forth and save it from destruction." It will be so.... The "Mormon" elders... will step forth and do it.²³

The prophesied Mormon takeover (to save the Constitution and the nation) was to have been administered through Joseph Smith's Council of Fifty. Today the work is expected to be administered by the Prophet reigning from his Temple in Washington D.C. and his Priesthood leaders spread across the nation. President David O. McKay declared in 1956:

Next to being one in worshipping God, there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States.²⁴

Mormons know what this means. The Brethren are dedicated to reviving the "United Order." Every Temple Mormon swears absolute obedience to the Law of Consecration which means that when the time comes the Church will own and control all his assets and income.²⁵ President Joseph F. Smith said, "Zion can only be built up by the law that God revealed for that purpose, which is the law of consecration-not the law of tithing." (This means turning over 100 percent to the Church, not just 10 percent.)²⁶ President Wilford Woodruff declared:

... We should commence to prepare and fit ourselves for the United Order.

... The New Jerusalem [in Independence, Missouri] will be built up in our day and generation, and it will have to be done by the United Order of Zion and according to celestial law.²⁷

From "Zion" The Brethren expect to rule the world, and everything they do is directed to that ultimate goal. This is the great hope of every devout Mormon.

New Age Ecumenism

Mormonism can best be understood in relation to the larger occult conspiracy of which it is a part. The pieces are now beginning to fall into place. Joseph Smith's revelations blueprinting the human path to "godhood" were right on target with the Hindu-Buddhist occultism that is sweeping the West today as the New Age [movement](#).^{*} It offers numerous here-and-now shortcuts to the "godhood" that Mormons can only hope to reach during eons of time into the future. For this reason, Mormons who become disillusioned with their Church are particularly susceptible to New Age delusions.

Similarity in beliefs and goals could bring about increasing cooperation between Mormons and New Age groups. Already Mormons have begun to work closely with the Unification Church, headed by Korean "Messiah" Sun Myung Moon. The New Republic has said, "Sun Myung Moon is to cults what Henry Ford was to cars."²⁸

The Mormon Church has a great deal in common with the Unification Church.

Much like Joseph Smith, Sun Myung Moon claims to have been visited by angels, Moses, Buddha, and Jesus. Jesus allegedly gave Moon at age 16 the same assignment that Joseph Smith's "god" from Kolob had already given him at the same age: to "restore" true Christianity, beginning in the United States, and eventually to take over the entire world. Although the main characters are different, the basic Unification Church scenario, including blind obedience by members, is much the same as Mormonism's. Reminiscent of Joseph Smith, Sun Myung Moon says:

I am your brain. Every people or every organization that goes against the Unification Church will gradually come down and die.²⁹

The Unification Church hopes to install Sun Myung Moon as world ruler; the Mormon Church holds the same ambition for its "Prophet, Seer and Revelator"; and Christians await the return of Jesus Christ to

establish His kingdom. The Bible declares that the world will be united first under a great political and religious leader known as the Antichrist.³⁰ This gives the new ecumenism special importance and perhaps even frightening possibilities. Yet this New Age ecumenism is growing in popularity.

Unity by Lunacy

The Bible declares that the world will be united religiously under the Antichrist, who will declare himself to be God.³¹ Under a "strong delusion,"³² the entire world will accept this preposterous claim and worship him.³³ Such worldwide religious unity seems impossible. Yet in the popular motion picture Gandhi, that amazing hero embraces this very impossibility and makes it sound heroic and generous if not reasonable. Gandhi declares: "I am a Muslim, I am a Hindu, I am a Buddhist, I am a Christian!" He should have added, "And I am irrational!" No one can rationally be all of these, because they strongly disagree in the three most basic elements of religion: God, heaven, and salvation.

In Buddhism there is no God; in Hinduism there are millions of gods; in Islam there is one God, Allah, who is a single Person; in the Judeo-Christian Scriptures three Persons-Father, Son, and Holy Spirit-comprise the one God. "Heaven" in Buddhism is Nirvana, a return to the void or nothingness; in Hinduism the goal is Moksha or self-realization, to realize that one is God; in the Judeo-Christian view the goal is to be in heaven with God,³⁴ not to be God; and in Islam the goal is Paradise. These concepts of God, heaven, and the way to reach it are all different. So it is indeed irrational for a person to declare that he is a Muslim, Buddhist, Hindu, and Christian. Nevertheless, moviegoers find this particular statement by Gandhi to be one of the most moving and appealing parts of the film. This unity by lunacy seems to be an idea whose time has come.

If morality is to be based upon more than changeable fads, opinions, customs, or fanaticism, it must come as a communication from God in the conscience. There must be a higher basis than culture for determining what is right and wrong if those concepts are to have any real meaning. This is exactly what the Bible claims.³⁵ There is no real hope for moral stability in family or society until immorality is seen as not just "hurting others," but as sin against God. Again, this is what the Bible teaches.³⁶ But who is God, and how can we be sure that He exists-and if He does, how can we know Him? This is very important, because our view of God determines our morality and everything else.

The atheist counters with this standard argument: "You only believe in God because science hasn't yet explained everything. One day science will have explained everything in terms of cause and effect governed by natural laws, and there won't be any need for God anymore." However, if

everything is explainable in terms of natural processes, then the very theory that says so must itself be explainable as the result of natural causes and would therefore be meaningless. As C.S. Lewis says, "It would be like proving that there are no such things as proofs." This is why atheism has no basis for morality in spite of its proud and specious talk about "ethics." If everything results from natural causes, then to say "I love you!" or "That's beautiful" or "That's wrong" would be no more significant than to say, "I'm hungry" or "I have a headache."

Unless there is a transcendent Creator-God above and outside of nature, a God who made us in His image, we would not have the power to reason or choose any more than a computer could write its own program. Unlike the Mormon "gods," the God of the Judeo-Christian Bible created everything out of nothing. He established the laws that govern the universe and therefore these natural laws don't govern Him. This means that, unlike the "gods" of Mormonism and occultism, the biblical God can reach into the universe and into human hearts with forgiveness, redemption, and resurrection. It also means that salvation cannot be demanded, earned, or induced by ritual; far from flowing from natural laws, it must overcome them. This transcendent God cannot be found by our reasoning, no matter how brilliant, but must reveal Himself. This He has done when He came in the Person of Christ through the virgin birth. God demands to be known for who He is and on His terms.

Mormonism, Atheism, Humanism, and Occultism

A "God" that fits anyone's definition is clearly man's creature and not his Creator. The human arrogance that defines God in its own terms has already enthroned self in His place. Self-deification is at the heart of Hinduism, is the foundation of all occultism, and is the meeting point between atheism and false religion. As with the Yogi, self-realization has always been the goal of classical atheism and humanism, and is being expressed in psychological terminology in the West today as the Human Potential (New Age) movement.

Most Mormons are naively unaware of the fact that Mormonism is simply classical atheistic humanism deceptively packaged in pseudo-Christian terminology. Secular humanism, which most Mormons would sincerely see as their enemy, makes man the center and measure of all things. So does Mormonism. Atheist/humanist Henri de Lubec declared: "The turning point in history will be the moment man becomes aware that the only God of man is man himself."³⁷ Like many other New Age cult leaders, Werner Erhard is trying to bring about that very transformation through est (Erhard Seminars Training) by brainwashing his disciples (trainees) into believing that "human beings [are] God."³⁸ In perfect agreement with Lubec, Erhard, and countless other atheists/humanists/occultists, Joseph Smith declared that all "gods" are

men and that men are the only "gods"; that the "intelligence which man possesses is co-equal with God himself"; and that men and all spirits are co-equal.. .[and] self-existent with God."³⁹ How odd that the current Mormon president seems unaware of this key doctrine!

If all "gods" were once men, one logically wonders who was the first god who created the first man. In Mormonism that is a meaningless question, because Joseph Smith taught that the universe of "matter and intelligence" has always existed.⁴⁰ As in all nature (witchcraft) religions, so in Mormonism there is neither creator nor creation. The Mormon "gods" don't create but manufacture suns and worlds out of available materials.⁴¹ According to Joseph Smith, "God... never had the power to create the spirit of man" or anything else.⁴²

Mormonism's Restored Gospel of Atheism

Joseph Smith was a classical humanist atheist. He rejected the one true God of the Bible, and in His place proposed an infinite and ever-increasing number of self-made "gods" who had each once been a man. No Mormon "god" even pretends to be God in the biblical-classical sense: always God,⁴³ the only true God,⁴⁴ and Creator of everything that is.⁴⁵ As in classical occultism and atheistic humanism, the Mormon "gods" are "Ascended Masters" men who through initiation into ever-higher levels of secret knowledge have learned to apply universal laws and principles and have thereby become Masters over the forces of nature that have somehow always existed on their own.

Far from being omnipotent, omniscient, and omnipresent-as is the biblical God-the Mormon "God" is a highly evolved creature of the cosmos governed by these self-existent laws that are therefore greater than the "gods" themselves. To become this kind of a "god" through absolute obedience to The Brethren is the ambition of every Mormon male. This celestial existence can be achieved by recognizing that we are all gods-in-embryo and lifting ourselves up by our spiritual bootstraps. In the same terms that a thousand pagan myths have recited and modern occultists still employ, Mormon General Authority Milton R. Hunter gives this astonishing LDS definition of "the Gospel of Jesus Christ":

Our heavenly parents have through eons of time and a multitude of experiences gradually become acquainted and applied in Their lives an untold number of these everlasting laws.

As they learned these verities and how to operate them, these laws thereby became subject unto Elohim and henceforth were His laws-or, in other words, the Gospel of Jesus Christ.⁴⁶

Many sincere Mormons are not aware that: 1) the "godhood" they pursue in obedience to The Brethren will take "eons of time" to achieve at great effort and danger; and 2) once gained, it can be lost in a moment if they fail to perfectly obey the thousands of laws that govern Mormon "gods." Milton R. Hunter writes, "He became God by absolute obedience to all the eternal laws of the Gospel...."⁴⁷ The Mormon "god" is an ambitious man who has become a "white magician" through acquisition of occult powers and can as readily lose them.

The "god" of Mormonism is unquestionably not the God of Christianity and the Bible. Therefore, even if every prophecy Joseph Smith uttered came true (in fact, almost none did), the people of God would still be required to reject him. The very first mark of a false prophet in the Bible is that he entices people to follow "other gods" than the God of Israel.⁴⁸ Joseph Smith fits that description.

Escape at Last

Today's world trembles under the threat of nuclear devastation and teeters on the brink of ecological, financial, and social collapse. We have been on a selfish binge that is destroying ourselves as God's creatures and the creation in which He has placed us. The theory of man's inherent goodness and infinite potential for good as a "god-in-embryo" hardly fits the rampant lust, jealousy, hatred, murder, rape, disease, hunger, war, and other sorrows and crimes that are a blight on planet Earth. A much better explanation would be that all of this horror and shame can be traced to the fact that we have almost six billion little counterfeit gods in the world. The only hope is to give up our rebellion and surrender to the one true God on His own terms.

Thousands of Mormons are doing exactly that, but not without a struggle. It is not an easy step to take. The Mormon Church offers a great deal of comfort and security, and to step away from all that and in the process see family and friends become enemies is more than anyone can bear without the comfort of the real Jesus Christ. Jolene became a Christian, and her Church-destroyed marriage to Greg has been restored. The family that encouraged her to leave Greg has now rejected her. Sadly, Jolene told us:

When I was growing up, my sisters and I were the best of friends and had a beautiful relationship. Since I've come out of the Mormon Church, however, my sisters and I have no relationship at all.

It's primarily because they're Temple Mormons, and one of the rules is that Temple Mormons can't associate with "apostates," which is what the Mormon Church calls me.

Although she knew that much was wrong with Mormonism, Janet went back "just one more time" to a Relief Society meeting. There she was reminded that she could become a "goddess." Hooked on that vain hope, she lingered for another three years of frustration. Finally she could keep up the pretense no longer. However, it seemed as though there was nowhere else to turn. "I believed," Janet told us, "that if the Mormon Church wasn't true, there was no true Church. I had one of those burning testimonies of the Mormon Church."

Doug and Janet were an ideal Mormon couple. Janet had been raised in the Church, and Doug had become a Mormon when he was 24 years old. "We were married in the Temple," Doug said, "and raised seven beautiful children as Mormons. I had served a stake mission and we were very happy in the Mormon Church." Then he learned of Janet's disillusionment and unhappiness, and of the person she had met who was telling her of the Jesus in the Bible—the Jesus that she realized for the first time was not the Jesus of Mormonism.

"This man told me how wonderful Jesus was and how He had changed his life," Janet related. "That really threw me. I had never heard a Mormon talk that way. We would talk about the Church, the organizations, and the Prophet, but this man talked about Jesus with such love as if he knew Him personally." Janet's story was like that of many others:

Reading the Bible, I began to understand it for the first time. I realized that the Bible was teaching something different from the Mormon Church.

That sent me into great despair. If the Mormon Church wasn't true, then we have been teaching a lie to our children all of their lives, and we were all doomed. I was beside myself with grief.

I remembered then that my Christian friend had encouraged me to ask Jesus into my heart. So I got down on my knees when I was all alone and did just that. I didn't know what I was doing, but something wonderful happened. I knew that I had been born again, and that salvation and eternal life are in Jesus Christ, not in an organization.

The joy I felt to know that Jesus had really come to live in my heart was inexpressible. I fell in love with the Bible also, and couldn't read it enough.

I sat down and wrote a letter to all of my Mormon friends, relatives, and everyone in the ward, telling them about

Jesus. I immediately got a visit from the Bishop, who told me that if I didn't stop writing letters I would be excommunicated.

Her husband Doug's life was shattered when Janet became a Christian, even though until that time he would have argued that Mormons were Christians. Now he realized that Mormonism and Joseph Smith, not the Christ that Janet knew, were everything to him. Bewildered and angry at first, her family began to notice a tremendous change in Janet that intrigued and finally convinced them that they needed what she had found. It was long until she had won them all to Christ. Her eldest son told us:

I had been looking all my life for something in the Mormon Church. And I couldn't put my finger on what I was looking for. Now when my mom accepted Christ into her life, she shared it with me.

I saw a joy in her life that I had never seen before in all her activity in the Mormon Church. And this was what I needed.



The lawyers refused to file that class-action suit. They told Ed Decker and Dick Baer, "You've taken us to Kolob and back, but we don't think we could get a jury to accompany us. The Mormon Church has billions of dollars. You don't have the money to fight them through the courts."

At first, Ed and Dick were bitterly disappointed. However, it was out of that disappointment that the inspiration for the movie and for this book came. It was one way to tell the story, to explain the truth. At least now many thousands of people who might otherwise have been deceived will know what lies behind those sincere words and innocent smiles the next time two well-groomed and wholesome-appearing young men ride up on their bicycles, knock at the door, and pleasantly say:

Hello! We'd like to talk to you about the Church of Jesus Christ of Latter-day Saints....

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- An evil being obsessed with the dead.
- For a more complete explanation of these four lies and their place in Satan's overall strategy, see Dave Hunt, *The Cult Explosion* (Harvest House Publishers, 1980).
- Joseph Smith taught that black or dark skin is a curse from God upon the descendants of Cain for not fighting valiantly against Satan in the preexistence. This is an apparent reference to a similar judgment upon those who don't fight valiantly for polygamy.
- A photograph of this letter was discovered by Michael Marquardt in the George Albert Smith Collection at the University of Utah Library.
- Further contradictions arise here. Mormons believe that John the Apostle as well as three Nephite disciples of Jesus in America (3 Nephi 28:4- 12) never died, but remain to the present on earth. Where they have been hiding all these centuries, what value that is, and why with four Apostles on earth a total apostasy could have occurred requiring "restoration" from heaven is not explained.

For an in-depth analysis of the New Age Movement and its place in biblical prophecy, see Dave Hunt, *Occult Invasion* (Harvest House Publishers, 1997).

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ED DECKER is president of Saints Alive, a ministry committed to sharing the gospel with Mormons. Before converting to biblical Christianity, Decker was a member of the Melchizedek Priesthood, a Temple Mormon, and very active in the Mormon church. His other books include *Decker's Complete Handbook on Mormonism*, *Fast Facts on False Teachings*, and *What You Need to Know About Masons*.



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Acknowledgments

Before this book, our contacts with the Church of Jesus Christ of Latter-day Saints were limited but benign. One of us dated a woman who was a devout Mormon; the other was acquainted, through secular channels, with a senior member of the Church leadership, a man of considerable stature and integrity.

But books often take unexpected, even unwanted, turns.

In one of our last interviews, a respected Mormon historian asked us how the Church fared in our account. He obviously understood what we had come to understand—that there was much about the Mark Hofmann case the Church would prefer not to see in print.

We answered his question with another question: What is the Church? Is it the body of Mormon doctrine? If so, which doctrine—Mormon doctrine as currently held or Mormon doctrine as held at the time of the Prophet Joseph Smith? Or is it the current leadership of the Church, as most Church leaders maintain? Or is it the community of Mormons and the shared values that bind them together?

Each of these “churches” fares differently in our account.

This book is based largely on a series of interviews, most of which were conducted in Utah during nine months in 1987. Some were brief; some lasted days. No one was more generous with their time and recollections than Detectives Jim Bell and Ken Farnsworth of the Salt Lake City Police Department. We are also especially indebted to the members of the victims’ families: Scott Christensen, Joan Gorton, Heidi Sheets Jones, Terri Christensen Lauder, Joseph Robertson, Katie Sheets Robertson, Gary Sheets, Gretchen Sheets, and Jimmy Sheets, all of whom went out of their way to make us feel comfortable in a situation that had to be as awkward for them as it was for us.

In addition, we would like to thank Julius Andersen, Richard Anderson, Carl Arrington, Leonard Arrington, Brent Ashworth, John Ashton, Ralph Bailey, James Barber, Brent Bateman, Lary Ann Bateman, Don Bell, Curt Bench, David Biggs, Davis Bitton, Jill Brady, Cherie Bridge, Mike Bridge, Wilford Cardon, Mike Carter, Betty Lynn Davis, Gerry D'Elia, Duffy Diamond, Sue Dunster, Fred Esplin, Mildred Evans, Ralph Feurer, Peggy Fletcher, William Flynn, Dick Forbes, Ernie Ford, Jack Ford, Jane Forsgren, John Foster, Mike George, Jennie Glover, Demoin Gold, Don Gottfredson, Paul Grant, Rick Grunder, Charles Hamilton, Mark Haroldsen, John Harrington, John Heinerman, Charles Honts, Bob Jack, Lyn Jacobs, Franklin Johnson, John Johnson, Chris Jones, Kyle Jones, Grant Kesler, Faye Kotter, Leslie Kress, Don LaFevre, Dean Larsen, Wade Lillywhite, Richard Lindsay, Leo Lindsey, Bruce Lubeck, Paul Markosian, Richard Marks, Michael Marquardt, Brent Metcalfe, Jill Metcalfe, Thomas Moore, Eric Nielsen, Jorgen Olsen, Mike Orchard, Lynn Packer, Bruce Passey, Hal Passey, Robert Pitts, Daniel Rector, Kirk Rector, Janet McDermott, Randall Rigby, Kenneth Rigtrup, Al Rust, Gaylen Rust, Jeff Salt, Darlene Sanchez, Donald Schmidt, Jeff Simmonds, Connie Smith, Jack Smith, Nick Smith, Diane St. Thomas, Gregory St. Thomas, Stephanie St. Thomas, Robert Stott, Don Tanner, Jerald Tanner, Sandra Tanner, Paul Toscano, George Throckmorton, Dawn Tracy, Bradley Volmar, Wesley Walters, Brent Ward, Brooke Wells, David West, Bud Willoughby, Kenneth Woolley, Ron Yengich, David Yocom, Michael Zinman, and Mark Zobrist, as well as a dozen other people who asked that their names be withheld.

While the conventions of storytelling require that books on criminal cases focus on the efforts of a few key investigators, such cases are almost always solved through the efforts of many. The Hofmann case is no exception. Among those whose contributions deserve recognition are C. Larson of the B.Y.U. Police Department; Steven Bauer, Clive Barnum, Jo Ann Becker, Elliott Byall, Richard Chase, John Dehaan, Allan Galyan, Michelle Guthrie, Larry Hall, Jordan Lowe, Jerry Miller, James Newberry, Carl Newton, Edward Peterson, Steve Pirotte, Mary Riker, Marvin Rennert, Joyce Seymour, Robert Swehla, Jerry Taylor, James Thompson, and Frank Wandell of the Bureau of Alcohol, Tobacco and Firearms; Philip Dinan of the Denver City Police Department; Scott Bakken, David Barker, Ned Christensen, Steve Clark, Calvin Clegg, Russell Dalrymple, Robert Gallacher, Richard Graham, William Hanes, Al Jacobsen, Morris James, Melvon Jensen, Terry Knowles, Theresa Mack, Dennis Molder, Stephen Moore, Rhead Richards, Donald Roberts, Don Rogers, Jeffrey

Sarnacki, William Walker, and Mark Wilson of the FBI; Paul Hardy, Rudy Reit, and Steve Sweeney of Utah's Office of the Medical Examiner; Craig Geslison of the Provo City Police Department; Steve Bartlett, Sam Dawson, Dick Forbes, Michael George, Jennie Glover, George Throckmorton, and Olin Yearby of the Salt Lake County Attorney's Office; Russ Adair, Chris A'Hearn, David Askerlund, David Aylor, Jim Bell, Jim Bryant, Don Cahoon, Joel Campbell, John Campbell, William Cawley, James Chandler, George Clegg, Billy Collier, Ray Dalling, Mike Davis, Steve Diamond, Ralph Evans, Ken Farnsworth, Jim Faraone, Mike Fierro, Mike Fithen, John Foster, Scott Foulger, Bob Gillies, Jim Grandpre, Bill Gray, Bo Grimes, Scott Hallock, Frank Hattonward, Sam Hemingway, Dave Hendrick, Mack Humphries, Jed Hurst, Jim Jensen, John Johnson, Kyle Jones, Kelly Kent, Joseph Kattenring, James Leary, John Longson, Edward Lyman, Doug Maack, Henry Mark, Scott Marks, Chris Martinez, Jerry Mendez, Louis Muniz, James Nelson, Nick Paloukos, Richard Parkin, Gordon Parks, Mark Peck, Oran Peck, William Peglau, Kim Plouzek, Morgan Sayes, Greg Smith, Doug Shupe, John Stoner, Veda Travis, Dan Varoz, Richard Walton, Scott Warensky, Dave Ward, Bud Willoughby, and Mark Zelig of the Salt Lake City Police Department; Glen Bailess, Fred Baird, Bart Bellon, Garth Beckstead, Vern Beesley, Dale Bullock, David Burdett, Dick Carlson, Dean Carr, Alex Churchich, Dennis Couch, Mike Crebbs, Barry Dalton, Ken Davis, Steve Debry, Gaylord Dent, Syd Elliott, Steve Fife, Dan Fletcher, Dennis Floto, Ben Forbes, Jim Glover, Jim Grant, Steve Grogan, Marv Hammer, Pete Hayward, Tube Horiuchi, Ron Huber, Robert Jack, Brian Jackson, Leigh Kilpack, Dennis Knudsen, Rex Nelson, Tim Nielson, Lloyd Prescott, George Sinclair, Dave Smith, John Terry, Jerry Thompson, Doug Townsend, and Larry Wadsworth of the Salt Lake County Sheriff's Office; Don Bird of the University of Utah Police Department; and John Graber of the Utah Highway Patrol.

In fairness, we should acknowledge those major players whom we were not able to interview. Shannon Flynn and Tom Wilding both demanded payment for interviews, a precedent we could not afford to set. LDS Church officials in the Public Communications Department were helpful in answering routine questions, but currently active Church officials uniformly denied us substantive interviews. Finally, despite the repeated assurances of his attorney, we were not able to interview Mark Hofmann prior to his first parole hearing on January 29, 1988—too late for our purposes.

However, we were able to supplement our own interviews not only with

the massive record from the preliminary hearing but also with transcripts of interviews conducted by police and prosecutors with all of the principals, including Hofmann and Church officials.

We owe a debt of gratitude to a number of books, including Leonard J. Arrington's *Brigham Young*; Fawn M. Brodie's *No Man Knows My History: The Life of Joseph Smith*; Linda King Newell and Valeen Tippetts Avery's *Mormon Enigma: Emma Hale Smith*; and Robert Gottlieb and Peter Wiley's *America's Saints: The Rise of Mormon Power*. We benefited immeasurably from Jerald and Sandra Tanner's many publications, especially their principal work, *Mormonism: Shadow or Reality?* As a counterweight to the Tanners', we also used *The Story of the Latter-day Saints*, by James B. Allen and Glen M. Leonard, and *The Mormon Experience*, by Leonard J. Arrington and Davis Bitton.

In addition, we would like to thank the *Sunstone Review* for permission to reprint excerpts from its interview with Mark Hofmann.

For their herculean efforts in transcribing hundreds of hours of interviews, we thank all our typists, especially Mari Hoashi and Robert Kurilla. Our agent, Connie Clausen, read the book with her usual unerring eye, and our editors at Weidenfeld & Nicolson, John Herman and Dan Green, gave us that rarest of authors' rewards, genuine editorial support.

Wherever dialogue appears within quotation marks, it represents an exact transcription of a conversation as related by a participant. In a few instances involving Steve Christensen, the dialogue is based on the recollections of friends to whom Christensen related the conversation at the time.

Wherever dialogue exceeds a few lines, it is based on either a tape recording or a stenographic transcription. The sole exception is the conversation between Brent Metcalfe and representatives of LDS Church Security. There the dialogue is based on notes made by Metcalfe immediately following each session.

For obvious reasons, we have tried to make clear in the text those few instances where we have relied solely on the testimony of Mark Hofmann.

For a variety of reasons, we have felt it necessary to change the names of certain minor players in the Hofmann drama. Deborah Bowdoin, Brad Carter, Fred Harmon, Nancy Loden, Carl Lundquist, Eric Palmer, John Steiner, and Jill Stone are all fictitious names, as are Paradise Cove and Garden Park.

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PART ONE

Blood Atonement

LTo her friends, she was the perfect Mormon. Generous, thoughtful, forgiving, community minded, she represented everything that was good and right about their unique religion. If only outsiders, who always seemed preoccupied with the Church's unusual doctrines, missionary zeal, and Victorian politics, could meet Kathy Sheets. Then they would understand the strength and appeal of the Mormon way of life.

She was certainly no ideologue. The *Book of Mormon* invariably put her to sleep. (Her children once gave her an audio cassette version to play in the car, but that proved dangerous as well as boring, so she gave it up.) When the "big questions" came up in conversation—Did a tribe of Israelites really cross the Atlantic and settle in America? Did Joseph Smith really discover gold plates on a hillside in upstate New York in 1823? Was he led there by an angel? Was the *Book of Mormon* really another gospel that belonged right beside the Old and New Testaments?—she let others fight over them. She preferred Agatha Christie's mysteries to Joseph Smith's, slept soundly even when she missed church, and, like the rest of the country, spent her Sunday evenings watching "Murder, She Wrote." Her only tie to the Mormon power structure was a passing friendship with Hugh Pinnock, an old college pal of Gary's, who had become a bigwig in the Church hierarchy. She considered him an insufferable, sanctimonious windbag. "He-you rhymes with P.U.," she would say.

Kathy's philosophy, if you could call it that, was summed up in the aphorisms she had carved on wooden plaques and nailed up around the kitchen and family room:

THE EARLY BIRD GETS ITS OWN BREAKFAST.

BE ALERT. THE WORLD NEEDS MORE LERTS.

FORGET THE DOG, BEWARE OF MEAN KIDS.

More than ideology, more than catechisms, the signs provided what she really needed in the morning: a good laugh.

She especially needed them this morning, the Tuesday after a long Columbus Day weekend in October 1985. Gary had run out the door at

the ungodly hour of 6:50 to take Jimmy to volleyball practice. (Volleyball practice at seven in the morning!) Then Gretchen, her eighteen-year-old joy and heartache, had left separately in her own car. God only knew what crisis would befall her today. Kathy wondered how she had ever survived when there were *four* kids in the house.

**WHEN YOU REACH THE END OF YOUR ROPE,
TIE A KNOT AND HANG ON.**

She took advantage of the sudden quiet to sit at the kitchen counter, treat herself to a Hershey's Chocolate Kiss, and slowly recover her sense of humor. Then she called her sister, Joan Gorton. This was her other joy in the morning. "The Lovely Sisters" they called themselves—they had seen the name on an old print in a New England hotel. They traveled together every chance they got. Kathy would always ask, "Are we sorry we didn't bring the men?" and the answer was always, "Not on your life."

Without the men, they could play. "Now Joan," Kathy would say in an airport lounge, "you have to look at all the men who come through here and find one that you could have an affair with. It has to be someone our age. It can't be some young stud." That made it a frustrating exercise. "He might be pretty good," she would say when a prospect approached, "but no. Look at his dumb *shoes*." And then they would laugh for the millionth time.

This morning, Kathy was bursting to tell all about her recent trip to New York City with Gary. But somehow the conversation slipped into a subject she didn't want to talk about at all: their mother.

She was living—if you could call it that—in a nursing home and waiting at that very moment, they could feel it, for one of them to visit. "You just dumped me here," she would say. It wasn't that they didn't love her, it was just so hard to see her lying in the nursing home like a dead leaf clinging to the end of a branch, waiting to be blown away. They would have preferred to see her living on her own, but that was out of the question. After the last operation, she had left some grease on the stove and burned her house down.

The conversation brought the usual rush of guilt—about not seeing her more often, about expecting her to die anytime. After her visits to the home, Kathy always arranged to stop at her daughter Heidi's house to play with her grandchildren. That invariably got her thinking about life again, instead of death.

Joan had to run. Lloyd, her husband, was waiting to take her to the

Department of Motor Vehicles. She had let her driver's license expire. Kathy thought that sounded like something *Gary* would do. They both leaped at the opportunity to laugh. WHEN GOD CREATED MAN, SHE WAS ONLY KIDDING. Joan said she would call back when she returned. "There's still lots I haven't asked you about your trip," she said, signing off.

A few blocks away, Faye Kotter waited. Kathy was late for their morning walk. That wasn't terribly unusual. More than once, Faye, an attractive, athletic-looking woman with cinnamon hair, had walked over to the Sheets house and roused Kathy out of bed when she overslept or crept back into bed after the house emptied. Faye remembered another of Kathy's signs: THERE'S A CURE FOR A POOR MEMORY BUT I FORGET WHAT IT IS.

Maybe she was still mad about their argument the other day. Faye had come unglued when she heard that Kathy's daughter Gretchen was going to a school dance with a black classmate.

Kathy was shocked. "You mean to tell me that you, Faye. . . ."

"Listen," said Faye, suddenly on the defensive. "I have nothing against blacks. I don't have anything against any race. But I don't want my children dating them. I don't wish them ill, of course. I mean, I'm against *slavery*."

Foursquare against slavery, thought Kathy. How brave.

"I just don't know why she would want to do it," Faye said.

"Because he's a neat kid," Kathy ventured.

"I'm sure he's a neat kid."

The discussion had gotten pretty heated. But it wasn't like Kathy to hang on to something that way.

Maybe she was depressed again. The troubles at Gary's business, CFS—Coordinated Financial Services—had caught her off guard. One week she was jetting off in Gary's private plane and inviting friends to use the company condo in downtown Salt Lake City, the next week she was buying bread and cheese and "picnicking" in the park. In fact, she and Faye had planned to spend the Columbus Day weekend at a condo in California, but Kathy had to back out. "We don't have the money," she confessed. (Another company had picked up the tab for the New York trip.) It didn't help matters that finally, at fifty, her age was catching up with her: she was going through menopause.

Faye had been in the house yesterday when Gary called. All she heard Kathy say was, "When will it end?"

* * *

Whatever was holding Kathy up, Faye decided to take advantage of the delay to put in a load of wash. Just as she finished, about 8:25, Kathy appeared, hopping mad.

"I am so *mad* at him," she sputtered, flinging her furry beret onto the sofa, exposing her short, salt-and-pepper hair. "He makes me so mad." Tuesday was garbage-pickup day, and Gary had absentmindedly put the garbage where the dogs could get at it. And they did. Kathy had spent the last fifteen minutes putting trash back in the cans. "If Gary had only put it out where he was supposed to," she fumed, "this wouldn't have happened."

In her anger, she had grabbed her gray winter parka, too heavy by half for an autumn day that was overcast and cold—you could see your breath—but not freezing by Utah standards. Faye had put on two sweat shirts.

Kathy had also brought her car, the one with the license plate URP GAG. She obviously didn't want to walk around Naniloa that day, she wanted to drive to some other neighborhood and explore. Faye wondered if it had anything to do with Gary's speech in church the previous Sunday. She wasn't there, but by now it was all over the community. As bishop of his ward (a kind of lay minister), Gary had told the congregation, "I am going through some really hard times, and I just don't know how things are going to look financially. I have a lot to struggle with, and I don't know what's going to happen."

That, of course, started Kathy Sheets's telephone ringing. "We feel so bad for you and Gary. Can we help? What can we do?" It was all meant well, but it made Kathy squirm. "I just don't want people to feel sorry for me," she had said during their walk yesterday. On their return, a friend from up the street had approached Kathy and said, "I just have to give you a hug." Faye and Kathy looked at each other with the same thought: she had heard Gary's speech. She knew all about the problems Gary was having with CFS. Kathy wanted more than anything to avoid a repeat of that scene.

So they drove to the Cottonwood area, a fashionable suburb nearby, parked the car, and started walking. Kathy didn't talk much—a sure sign of depression. Normally, they never ran out of things to gab about. As they passed some of the big houses with the huge yards, Kathy finally said, "I wonder what the people in these houses are doing?" Faye remembered a conversation they had had months before in the same area when Kathy

was her more buoyant self, before Gary's problems had weighed her down. "Can't you just picture the ladies sitting around having a luncheon after coming off the tennis court, having their shrimp cocktails and chattering. . . ." She had done a whole routine.

But this gray morning she had a different take on the big houses with the huge yards. "You walk along here and you wonder what is going on in people's lives. I bet it's not really as rosy as it looks. People drive by *our* place, and they say, 'Gary and Kathy have really got it made. They have a neat house and wonderful kids.'" She paused a long time before adding, "If they only knew." Knowing that Faye and her husband had been through difficult times a few years back, Kathy turned to her. "Tell me. How bad can it get?"

Remembering how supportive Kathy had been, Faye offered, "It always seems worse than it really is. Anything you are imagining in your mind—even if you lose everything—imagining it is worse than actually losing it."

That seemed to help, Faye thought, so she continued. "It's not the end of the world. It really isn't. You live through it. We think we're so attached to everything, but life goes on. And people forget. You are worried about what people think. Who cares what people think? They think what they think anyway. It doesn't really matter."

Faye wanted to say more, wanted to say the perfect thing, but she couldn't think of it. "It's a matter of just being here, I guess," she told herself.

They returned to Naniloa Drive about 9:25. Faye had to get to school. At age forty, she had gone back to college at the University of Utah. Before getting out of the car, she reached over and took Kathy's arm. "Hey, you going to be okay today?"

"Yeah."

Faye jumped out of the car with a cheery "See you tomorrow, it'll get better," but couldn't help feeling guilty. *Kathy* never stinted on the time she gave friends in trouble.

Instead of going home, Kathy pulled back out onto Holladay Boulevard and drove to the bank. The long holiday weekend and the trip to New York had left her without cash. On the return trip, she stopped at the entrance to the cul-de-sac and took the paper from the mailbox. As she pulled her red Audi into the garage, she saw a package halfway onto the wooden catwalk that led to the main house. She had been in such a hurry on her way out, mad at Gary, she must have missed it. She parked the car and walked around to pick it up.

She had just enough time to tuck it under her arm before it exploded.

A second later, shreds of her gray parka hung from the tree branches overhead.

It was the second bomb that morning. If Kathy Sheets had turned on the radio in her car, she would have heard the frantic news reports that were already throwing Salt Lake City into a panic.

2 “There’s been an explosion at the Judge Building, and there’s all kinds of people dead.”

The police dispatcher sounded like her chair was on fire. She had to be new on the job, Jim Bell thought. Dispatchers were usually the coolest of the cool. They prided themselves on their deadpan delivery: “Riot in Temple Square, forty-seven dead, Tabernacle on fire, possible UFO, see the officer.”

“All kinds of people dead?” Bell repeated to himself.

“There’s at least one dead,” she clarified, “but I think there’s a bunch more.” Bell guessed it was probably a boiler explosion, something like that.

“I don’t need this today,” he mumbled, tugging at his mustache, and then, to pacify the dispatcher, “Okay, okay, I’ll go on over.”

He really didn’t need it. He and his partner, Ken Farnsworth, were just coming off two lousy weeks. A homicide detective’s nightmare: decomposed body, no leads, probable transient. No one knew who killed him, and worse, no one cared. But they had solved it anyway. A bunch of the dead man’s fellow transients had gotten drunk and shot him four times in the head. It was a damn good piece of police work and still no one cared. Papers didn’t even mention it and TV. . . . The thought of Channel 5’s Eyewitness News team doing a live report on the decomposed bum was enough to make even Jim Bell smile, even this morning.

On the way to the Judge Building, Bell remembered that the dispatcher wasn’t a rookie. She was day shift. Not the kind to flinch at nothing. There might just be something to this explosion. When Farnsworth turned on the radio, it was already the number-one story in town. Then they turned left off Third South.

It was like driving off the edge of the world.

Every patrol car and fire engine from a fifty-mile radius had converged

on the Judge Building. Policemen, firemen, emergency medics, and a roaming horde of news people. It was pandemonium, all right, but still not enough to agitate Jim Bell—until he saw the dog. It was sitting obediently in the back of a big airport truck that pulled up with all lights flashing and siren screaming. It was a bomb dog. *That* made Jim Bell's heart skip a beat. This wasn't any boiler explosion.

Inside the lobby, uniformed officer Jim Brand Preeney confirmed it. "It's a bombing, and it's definitely a homicide, and there's one guy dead upstairs," he told them. "You can't go upstairs because the bomb dogs and bomb techs are sweeping the whole building."

When the bomb crew gave the all clear, Bell and Farnsworth took the stairs to the sixth floor. (The elevator had been turned off. Someone said the bomber had been seen using it.) The hallway looked like a war zone. The walls were blown in, the ceiling blown down, and one door frame blown free of the wall. The door had blown off its hinges and dangled from the frame. The walls were pockmarked with shrapnel craters. Chunks of wallboard and ceiling tile were scattered everywhere. Bell whispered under his breath, "We're in deep shit."

The victim lay just inside the doorway, on his back, his hips rotated slightly to the right. He had a deep laceration in his chest area, and his face was covered with black soot and some blood. It would be hard to make a positive I.D. until the medical examiner cleaned him up. (Bell didn't want to rummage for a wallet for fear of disturbing the evidence.) The pants covering his right thigh had been ripped open by the explosion, and the leg underneath shone bright red in the harsh, artificial light. The tips of some of the fingers on his right hand had been blown off in the explosion. His right leg from the ankle down was badly mangled. The heel of his shoe, and of his foot, was missing.

Surrounding the body were two six-packs of crumpled Tab cans and the remains of a bag of doughnuts. The victim did not have good eating habits.

Bell and Farnsworth herded everyone else off the floor, strung yellow Do Not Cross tape, and commandeered an office at the opposite end of the hall as a control center. Within minutes, Bob Swehla, a thirteen-year man at the Federal Bureau of Alcohol, Tobacco and Firearms, showed up. All bombings are federal cases, ATF cases, so Farnsworth was uncharacteristically deferential. "What do you want to do, Bob?"

Swehla, like most ATF men, was a professional. None of this inter-agency rivalry crap. He was used to cooperating with local law enforcement. It was a rare bombing that didn't bend some local noses. The Salt

Lake police would retain custody of the evidence; ATF would provide its laboratory.

Farnsworth manned the control center while Bell and Swehla laid out the bomb scene. They ran fluorescent tape in a grid and made a chart so they could note with coordinates where each piece of evidence was found. They took Polaroids of the entire area, dozens of them. Bell drew a diagram of the floor plan. Each time he picked up a piece of evidence, it had to be labeled and a corresponding label placed on the map. He started with the big pieces: bomb parts, sack parts, cardboard box parts from the device, batteries, wires, chunks of plaster, bits of acoustic tile from the ceiling, shards of plastic from the overhead lights. Just the easy stuff took two and a half hours.

Meanwhile, they tried to identify the body. The office where the bomb went off had recently been rented by Rigby-Christensen, Inc., a small consulting company. Eyewitnesses placed Steve Christensen, one of the firm's principals, in the hall at the time of the explosion. But Bell needed a positive I.D. About ten, Shane Jones, a fellow officer and part-time male model who happened to know Christensen, provided it.

"Is it Christensen?" Bell asked.

Jones forced himself to look. "I can't tell for sure. It sure looks like him." Then his handsome face clouded over. "I'm sure that's Steve. His face is messed up, but that's his hair color; it's his size. I'm sure it's him."

Still, Bell didn't announce the victim's name officially until 1:30, when the body was finally moved and the wallet taken out of his pocket. Farnsworth followed the body to the medical examiner's office for the autopsy.

Now, with the body gone and the scene to himself, Bell could really get to work. With a magnifying glass in one hand and tweezers in the other, and a supply of plastic bags and vials, he got down on his knees and resumed the search.

For Jim Bell, this was almost heaven.

Heaven would have been standing knee-deep in a smelly bog somewhere along the shores of the Great Salt Lake at five on a frosty morning in November, waiting, 12-gauge shotgun in hand, often for hours at a stretch, for that rustle in the underbrush or that commotion in the sky, that moment when you raise your gun, aim, and bring down a big one. Duck, that is.

Jim Bell was a duck hunter.

The boys in the department got a lot of mileage out of that. "Hey, you

know the only way to give Bell a hard-on?" they would joke. "Quack!"

During college at Weber State, Bell had gone duck hunting every day during the season, scheduling his classes so that he wouldn't miss a single frigid morning in the swamps of the Ogden Bird Refuge. When he married, his wife Patti found 250 ducks in his deep freezer, dressed and ready to cook.

But jokes or no jokes, everyone agreed that duck hunters made great cops. "When you do surveillance work, you want duck hunters because they're the only people who can sit still all day and not get bored," his fellow detectives would say. "They're used to it. They don't have any brain waves. They're perfectly content looking over the horizon for a speck in the sky." Bell himself admitted that duck hunting was for "slow people," people who could wait, people with patience and persistence, people who kept their own pace.

That was Jim Bell.

His parents had found that out early—to their dismay. Unlike most of the cops in his department who came from cop families, Bell was a crossover from the real world. His father was an executive with the Steelcase Corp., his brother also a prosperous businessman. Jim was supposed to follow in their footsteps, but he had his own ducks to hunt.

Being the only cop in the family didn't faze Jim. Nothing fazed Jim. It didn't even faze him when fellow detectives called him "Stretch"—an arch reference to his height, five feet, seven inches. As the shortest in his family, he was used to ribbing. He just kept at it, calmly ignoring the jokes, pursuing the cases—the more tedious, the more complicated, the more elusive, the better.

Like the murders of several young women in the Salt Lake area: they seemed unrelated at first, just random murders without rape. But the M.O. was precisely the same, and Bell was convinced a serial murderer was responsible. So he began his methodical pursuit, canvassing police departments across the country for similar crimes, similar M.O.s, anything that might tie in to his killer. He called agencies in Utah, Colorado, New Mexico, and Wyoming and brought officers from all the jurisdictions together for a meeting. Right away, two murders in Wyoming were solved. One of the cops had interviewed a man in a jail in Nephi, Utah, who confessed to killing two people in Wyoming.

That was the way Jim Bell liked to work: slowly, meticulously, patiently, tenaciously. He might have to spend all day wading through a swamp, but he had 250 ducks in the freezer to show for it.

* * *

So Bell moved slowly across the floor on his knees, picking up every fragment of evidence with tweezers and putting it in a plastic bag or a vial or a paper bag and carefully pinpointing its location on his map. In the end, there were 164 items on the floor plan: among them, pieces of wire, an Estes rocket igniter, and a mercury switch.

When that was done, he cut away pieces of the carpet and put them in plastic bags. Residue from the bomb powder was sealed in paint cans. Then he tore the hall apart looking for shrapnel. The bomb had been packed with two-and-a-half-inch carpentry nails—this bomber meant to kill—and the force of the explosion had driven them into walls, through the ceiling, and deep into the subflooring. Bell dug out as many as he could, using a huge pair of pliers on the stubborn ones, and left the rest. With a broom, he swept up small pieces of debris, and then used a vacuum cleaner to suck up anything he might have missed. Then he went back over the key areas with a magnifying glass for one last look.

Then, just to be sure, he arranged to have a search warrant issued for Christensen's office. They hauled away fourteen filing cabinets, a computer system, and fifty cardboard boxes full of materials. Eventually, he would have to wade through all that as well.

At 10:15 that night, after more than twelve hours, most of them spent on his knees, Jim Bell returned to his office to begin the paperwork.

3 For anyone else, the autopsy of Steve Christensen's body would have been a nightmare. In the time it usually took to complete the exam, Dr. Steve Sweeney, the state's chief medical examiner, hadn't even cleaned away the coagulated blood in order to see what he was doing. Pieces of evidence had to be pried out of the cavern where a chest should have been: lengths of wire, bomb parts, bits of a battery, and huge jagged shards of metal pipe. One piece proved particularly reluctant. It had entered through the chest and lodged under the armpit, where it bulged up beneath the skin, pressing the body out of shape. And there were nails everywhere. Some had gone in sideways, others straight, like arrows. One

had entered through the left eye and lodged in the brain. That, at least, had killed him instantly.

Through it all, Ken Farnsworth's eyes never left the table.

For Farnsworth, gore was just a part of the game. His stomach for "goo spots" was legendary—not just dead bodies, not just decomposed dead bodies, but *goo spots*—bodies that have been left so long that they don't even look like bodies anymore, but more like puddles of slime. In the never-ending police search for litmus tests of machismo, tolerance for goo spots ranked high, and Ken Farnsworth held the departmental record.

Autopsies were his forte. One photograph that made the rounds showed the medical examiner cutting a body with one hand and holding his nose with the other while Ken leans over the rail, chin in hand, utterly fascinated, filling his nostrils with the experience. Someone had posted a cartoon on the wall showing two vultures sitting on the carcass of a dead hippo. "What could be better?" says one vulture to the other. "A hot day and a bloated body."

But the boys in the department had it all wrong. It wasn't the goo spots themselves that made Ken's day. It was the thrill they gave him—the sheer adrenaline rush he got from staring at something so horrible, so repulsive, so shocking.

It was the same rush he used to get as a patrolman. He loved the "controlled chaos" of patrol work, never knowing what was going to hit you next. He still told the story (a way of reliving the rush) about his brush with death—the ultimate adrenaline high. It was early morning, that last bleary-eyed hour before the end of an all-night shift. He had been on the force only eighteen months and was headed back to the station when he heard some shots just outside the Beehive Buck Club, a black hangout in downtown Salt Lake. He pulled around by the Greyhound bus terminal and waited for backup. At the end of an alley, he heard some arguing and saw two silhouettes dipping and dodging behind a pickup truck. He got out of his car, carrying a 12-gauge shotgun.

Then he did something only a rookie would do. He called out after them. They ducked out of sight, and he ran after them down the half-lit alley. When he got to the corner, he stepped out from behind a brick wall, completely exposing himself. Ten feet away, one of the men was standing there screaming at two others who were behind the pickup. He was holding a 410-bore shotgun, but it was pointing down.

It was a classic "shoot/don't shoot" situation. A split-second decision. If he shot, it would be to kill. That was the rule. Only cops on TV shoot

to maim. The regulation was three shots: two in the chest, can't miss; then one in the head, no surprises. Farnsworth wanted to reverse the order, to shoot the guy in the face. No. A shotgun shoots high. Hit him in the throat. That can't fail. A shotgun blast from a 12-gauge, and he's history.

The gun was racked in, cocked, safety off, ready to blast off. If the guy moved that 410 even slightly, Farnsworth would blow his head off. No time for a warning. The 410 started to move up. Farnsworth's inner alarm said, "Shoot!"

But nothing happened. Something inside stopped his trigger finger at the last nanosecond.

The man dropped his gun.

He had gotten the same rush when he worked undercover for seven months in Utah's first sting operation. That was one long adrenaline high, from the time he walked into a meeting with one of the nastiest drug dealers in the Southwest, fully wired, and the guy started to frisk him, to the time a crazy lady, strung out on cocaine, held him at knife point. It got so bad—or good—that he was actually sleeping with his hand on a gun on his nightstand. After that, homicide duty, with its goo spots, was a definite comedown.

He still got the old rush from shooting his gun. Although the product of a solid police family (three relatives on the force), Farnsworth didn't fire a shot until he was twenty-two. But once he started, he couldn't stop. He loved the noise, the jerk of the recoil, the little black hole in the target a split-second later. He fired off twenty thousand rounds a year to maintain his standing as one of the top 100 marksmen in the country. His wall full of trophies had earned him the nickname—everybody on the force had a nickname—"Trophy Boy."

He got the same rush from women. Not from women per se, but from *dating* them, dating new ones as often as possible, dating two or more at a time. He never seemed to run out of them. At six feet, three inches tall and 150 pounds, with a sharp wit, remarkable intelligence, and winning grin, Farnsworth was that rarest of commodities in marriage-mad Utah, an attractive bachelor over thirty. And he had every intention of staying that way. Friends attributed it to his two years in France when he was a younger man. Despite his own family's rather loose Mormon affiliation, he had gone on a mission to convert the French to Mormonism, and instead had been converted to everything French: French food, French wine, French women, even French philosophy. Somehow the Mormon ideal of wife, family, and hearth had never looked as good to him since he had seen Paris.

Besides, there was no rush in family life. "If they just gave me bed and food," Farnsworth would say of police work, "I'd work here for nothing."

He left the autopsy room at University Hospital about six that evening and headed back to the department carrying the blood-covered nails, wires, and clothing in paper bags. He arrived in time to catch some details of the other bombing that day, the one at the Sheets residence in Holladay. That one happened in the county, not the city, so it wasn't their problem, thank God. They had enough on their hands. He also saw his boss, Chief Bud Willoughby, on the evening news trying to calm a panic-stricken city that had already been dubbed "the Beirut of the West."

A huge man with big, clear eyes, startling energy, and rare patience, Willoughby had cop in every capillary of his bloodline: father, brothers, even his mother was a cop. That probably explained his gut approach to crime solving. He had no ideology, no fancy theories. His only rule was "Whatever it takes is what it takes." If his men needed more money, more manpower, even more time to do a job, he fought for it. He had even been known to consult hypnotists and psychics when all else failed.

If Willoughby had a flaw, it was overeagerness, especially when dealing with press and public. No one would forget his efforts to calm the city, especially its tiny black community, when two black joggers were killed. The murders are not racially motivated, he announced confidently. That turned out to be dead wrong. The murders had, in fact, been committed by an avowed white racist, Joseph Paul Franklin. Willoughby was forced to eat his words—in court no less—when the defense attorney called him to the stand.

Now he was at it again.

The bomb that killed Kathy Sheets was meant for her husband Gary, Willoughby explained. Both he and Steve Christensen were officers in an investment company, Coordinated Financial Services. Recently, CFS had lost a lot of money, and a lot of its investors were mad about it—mad enough to kill. Obviously, they had hired professionals, Mafia types, to do the job. The bombs were sophisticated devices, undoubtedly the work of paid assassins.

There was no crazed bomber on the loose randomly killing passersby, Willoughby concluded reassuringly. This was strictly business. To emphasize the point, Captain Bob Jack of the sheriff's office held up an inch-thick computer readout of three thousand CFS investors and said, "Here are the suspects in the case."

That sounded fine, but Farnsworth hoped this didn't turn out to be another of Willoughby's faux pas.

* * *

Farnsworth went home about 4:30 the next morning and grabbed an hour and a half of sleep. Jim Bell, who had come into the office around ten P.M., stayed the rest of the night, although at one point he lay down under the table and closed his eyes for a few minutes.

4 J. Gary Sheets, a gray-haired man with soft, friendly features and dark eyes, stood in the pandemonium of the Salt Lake County Sheriff's Office in Holladay and cried. "We think it was a professional hit man, Gary," a homicide detective tried to tell him. "A disgruntled investor in your company, probably." Kathy's killing had been a mistake: the bomb had been intended for him. Somebody wanted both him and Steve Christensen dead. Until a few months ago, when he left to form his own consulting firm, Christensen had been the president of Sheets's company, CFS.

A few minutes later, the detective overheard Sheets telling a friend, "I did it. My friend's dead and my wife's dead because of a situation I got them into."

Visitors came and went and he hugged each one and cried some more. Church leaders called and so did Senator Orrin Hatch—Sheets had worked on his last campaign. Hatch gave his condolences and said he had called the head of the FBI and told him to "Get those bastards." Sheets repeated the story to everyone who came in after that. He seemed untouched by the police warnings—"A professional hit isn't paid until the job's done." The killer would try again. But he welcomed the company of the bodyguard assigned by the sheriff's office, a policeman who had once moonlighted at CFS.

Strangely, Sheets wanted to know about the condition of the bodies: "Is it true that the blast took off the upper portion?" he asked Lieutenant Ben Forbes of the homicide division. "Is it true that it literally cut Steve's body in half?"

"I didn't see the body," said Forbes, "but that's what I understand."

"Is that about the same way Kathy was found?"

"I'm really not sure, Mr. Sheets, but I am sure that your wife didn't suffer at all."

Then suddenly Sheets's mind was in another place. He looked at the can of Cherry Coke in his hand. "This is going to be the biggest seller that Coca-Cola has," he said with genuine wonder. "This Cherry Coke is really going to sell. This is going to be the biggest seller ever."

Fifty years earlier, a towheaded little boy edged nearer a coffin, trying to get a look at the beautiful, serene young blond woman inside. He understood only vaguely why she was there and why she was so still. When Doc Gledhill slipped into the back of the crowded parlor to pay his respects, the little boy ran to him and hugged his leg. "Please bring back my mommy," he cried. "Please bring back my mommy!"

The boy was Gary Sheets. He was three years old.

There was no father for Gary to hug. Lloyd Sheets, a traveling salesman, had passed through Richfield, a small town in southern Utah, only long enough to fall in love with and marry a beautiful blond girl named Iris Peterson. He was the first man who had paid much attention to her. Despite her beauty, boys had avoided the local lame girl with the withered leg, a legacy of childhood polio. But Iris Peterson was an incurable optimist. Instead of dating, she learned to play the mandolin, the ukelele, and the banjo. And when Lloyd Sheets left her, soon after their son Gary was born in 1934, she set her sights on business college, polio or no.

She was on her way there when she contracted pneumonia and died.

Three months after taking in his orphaned grandson, George Peterson, a local businessman, died of a heart attack. That left Gary and his grandmother Eva.

It was Gary's first partnership. Before long, he was doing her taxes, managing her property, and running the businesses George had left her. Spurred on by his mother's Mormon faith, his father's salesman genes, his grandmother's relentless optimism—"You can do anything you want to do," she exhorted him—and the memory of the blond woman in the coffin, he started running and never stopped.

In college, he sold rattraps to farmers. Then he moved up to encyclopedias. His Sigma Chi fraternity brothers at the University of Utah used to joke there was nothing Gary Sheets couldn't sell. In the world's oldest profession, he was a natural. A salesman, not a hustler. Someone who says, "I really believe in this product," not "Here's an opportunity to con some people." Someone, in the words of an associate, who "cons *himself* first."

Then he tried selling real estate and fell on his face. The problem was that he couldn't work over the phone, in an office, across a desk. He was, at heart, a *direct* salesman. He had to be there, with the client, hands-on—hugging, grasping, touching, stroking. He had to put his arm around the customer, wrap him in that warmth, that optimism, that guileless sincerity. Let him do that, and there was nothing he couldn't sell. So he went back to encyclopedias, door to door, and the income poured in again, enough to buy a first house for his young bride, Kathy Webb, whom he had almost refused to marry because she wasn't blond.

Insurance was next, working for an old fraternity brother, Hugh Pinnock, who was smart enough to know a good thing when he saw it. But insurance was too easy for a natural like Gary Sheets. By the 1960s, the action was in securities so he went after a securities license. Pinnock, who had ambitions of his own, found the competition from his brightest young salesman too hot for comfort and told him that if he moonlighted in securities, Connecticut Mutual would have to let him go. But there was no stopping Gary Sheets. In 1966 he turned in his resignation and set up his own brokerage agency. For anyone else, it would have been an unnerving gamble, a leap into the unknown, but Gary didn't even blink. He knew it would work.

Within two years, he had sold so many securities to so many clients that he was ready to move into another new area: total financial planning. That's where the *really* big money is, Gary said. He wanted to be where the sales were hottest. After only three years with a big, Atlanta-based company, he was ready to strike out on his own again. With two friends, he formed his own financial services company: Coordinated Financial Services.

Nothing could stop him now. Not even timid partners. In 1975 he was ready to expand to meet the market demand, but his partners balked. They weren't naturals. They weren't blessed with Gary's boundless optimism. So one day, they locked themselves in an office and knelt down to pray. Then they began dividing the company. At the end of the day, they called in an attorney to add the boilerplate to the deal that God had made.

Gary Sheets and CFS were now on their own.

It was beautiful to watch. In ward houses and on college campuses throughout Utah, Nevada, Colorado, and Texas, there was Gary Sheets, in his blue suit, red tie, and white starched shirt "talking sense" about investments. Part teacher, part cheerleader, part seducer, he talked profits and portfolios the way Moses talked milk and honey. He would lead them

out of the Wilderness of taxes, over the River of deductibility, and into the Promised Land of high returns. You could practically hear the audience gasp. They were mostly doctors, drummed up with an extensive advance promotional campaign, including good word of mouth on the Mormon grapevine.

Not everyone there was Mormon. Gary kept a copy of *The Best Doctors in the U.S.* on his desk, making extensive marginal notes beside the names of prominent individuals, knowing that for every one of the big fish he could attract, a school of M.D.s would follow. "Physicians are suckers for scams," said a CFS employee, using language Gary would never have used. "They've got a lot of money and very little time to manage it. So they get very excited, overly excited, by high rates of return."

They couldn't wait to give Gary their money.

These investment seminars, offered free throughout the Southwest, became the lifeblood of CFS. At the end of a lecture, Gary would hand out business cards to anyone who wanted the lecturer's expertise "on a more personal and permanent basis." Out of a typical audience of sixty or seventy, usually twelve or more would sign up. Then those clients would bring in other clients. The money poured in like the Red Sea on the armies of Pharaoh.

Sheets hired a brigade of bright young men to help invest the money, syndicate deals, form partnerships, and manage properties: men like Steve Christensen, an eager, inexperienced twenty-eight-year-old who quickly became Gary's "boy wonder." More deals demanded more salesmen to bring in more money to fund more deals. It seemed that God truly was with him. Sheets turned the day-to-day management over to others so he could concentrate on sales and on reaching his new personal goal: \$1 million in commissions—\$10 million in sales. The new men, like Christensen, were all "high-quality people," as Gary liked to say, all active in the Mormon Church. By the early eighties, CFS had grown from two employees to 120, total syndications to almost 150, net worth to \$6 million. The internal rate of return was running at a stratospheric 30 percent. To congratulate itself, the company bought the old Auerbach's Department Store building downtown and converted it, sparing no expense, into a gleaming new "headquarters" where the men were always handsome, the secretaries always "immaculately decked out," the plants always green, the restrooms always clean, and the receptionists always answered the phone cheerfully.

Even the building, where salesmen (they were called consultants) brought admiring clients, was a sharp investment. According to John

Naisbitt's megaseller, *Megatrends*, Salt Lake City was one of the country's "top ten growth areas." Among the others who thought so was Adnan Khashoggi, the Saudi billionaire. His Triad America Company had just bought a huge chunk of downtown with plans for an immense new multi-use development. With new corporate offices for American Express, Sperry-Rand, and Western Airlines just opening up, downtown Salt Lake City was taking off the way Denver had ten years before. It was heady company for Gary Sheets's CFS, but anything seemed possible.

By 1983 Gary was earning \$600,000 a year in commissions. It wasn't yet his goal of \$1 million, but it was enough to build a beautiful rambling house by a fast-running creek in the toniest section of the tony suburb of Holladay. It was enough to buy fistfuls of season tickets to Utah Jazz basketball games, and to buy himself a seat on the board of the Utah Symphony—no one seemed to care that he didn't know anything about music. It was enough to give tens of thousands away to charities of every stripe, including \$10,000 to the Osmond Foundation, set up by the singing Osmond family to benefit children's hospitals (a gift for which they made him chairman of the foundation). It was enough to merit glowing profiles in Church-owned publications like the *Deseret News* and evenings with Orrin Hatch, one of the many Republican politicians whose campaigns he supported generously.

But the choicest recognition came from even higher up. In April 1983, the same year he made \$600,000, Gary Sheets was "called" by God to serve as a bishop in the Mormon Church. And there were whispers that one day, if his star continued to rise (and his fortune continued to accumulate), Gary Sheets might become a General Authority.

5 In 1837, a newspaper editor in Kirtland, Ohio, criticized Joseph Smith and the local Mormon community for "hav[ing] too much worldly wisdom connected with their religion—too great a desire for the perishable riches of the world—holding out the idea that the kingdom of Christ is to be composed of 'real estate, herds, flocks, silver, gold,' etc., as well as of human things."

On a cool Southern California night almost 150 years later, prosperous Mormons from all over the Los Angeles area filled a meeting hall in

Pasadena. They had come from as far away as La Jolla to hear G. Homer Durham, a member of the First Quorum of the Seventy, address his fellow saints. Only the Council of the Twelve, known as the Apostles, and the three members of the First Presidency, including the Prophet, were more exalted. Together, these eighty-five men who governed the Mormon Church were known as the General Authorities.

When Durham spoke, he spoke with true authority, authority rooted in both this world and the next. His opposition to liberal politics, to the ERA, and to Democrats in general was well known and widely admired among the faithful. Many thought: If only the men in Sacramento or Washington had such vision.

The subject of the sermon tonight was money. Not the evils of money, but the joys. The sixty-nine-year-old Durham praised local Church members both for their devotion to God and for their balance sheets. He congratulated them not just because of their good works, which were considerable, but also because they belonged to one of the most affluent stakes in Mormondom. That, said Durham, was a direct reflection of God's favor, a sign that the Church of Jesus Christ of Latter-day Saints was, in fact, the *true* Church of Christ on earth.

At each accolade, the crowd squirmed deeper and deeper into the comfortable seats. Elder Durham had apparently failed to see, scattered among the \$400 suits and designer dresses, a considerable number of darker faces wearing clothes from Sears and K mart, most of them recent immigrants from Mexico and other Central American countries. After the speech, the word was discreetly passed to Temple Square in Salt Lake City: please don't send us G. Homer Durham again.

Durham wasn't *wrong*, he was just too blatant. Everyone knew that the Church equated bank accounts and blessings; that, as one Church official put it, "The accumulation of wealth" was "a sacred obligation." Why else would God call only successful businessmen to positions of authority? Why else would Church publications so relentlessly profile Mormon success stories like George Romney, J. Willard Marriott, and the Osmonds? Why else would the Church be so ironfisted about tithing, the rule that every good Mormon give 10 percent of his income to the Church?

Everyone knew where these vast sums of tithing money went. Not to orphanages or old-age homes or hospitals. Not to young missionaries in the field—they were generally expected to pay their own expenses. Not to welfare or disaster relief. In times of crisis, Mormons were expected to look to one another for help, not to the Church's tithing chest.

Everyone knew that Church money went into the Church's business,

which was *business*: television stations, newspapers, banks, farms, ranches, real estate, and a stock portfolio to match that of the government of Saudi Arabia. The Church was, in fact, a giant conglomerate, freed by its religious, “nonprofit” status from both reporting requirements and taxes.

God had indeed been generous with his favor—from \$15 billion to \$50 billion generous, depending on who did the estimating. Whatever it was, it was a truly inspirational figure. More than a few of the Brethren agreed with Durham that “if [the Church] is rich, it must be true,” and must eventually triumph over other churches. Fifty billion compounded at 9.2 percent, tax free. In a few hundred years, the Mormon Church wouldn’t need to convert the world, it would *own* the world.

With the Lord on his board, there was nothing Gary Sheets couldn’t do. What worked for real estate, the bulk of CFS’s investments, would undoubtedly work for other investments as well. Besides, good real estate deals were getting harder to find. Investors were eager to branch out into new areas. If CFS didn’t oblige them, some other outfit would. The magic word became “diversify.” Soon Gary Sheets, encyclopedia salesman, was doing deals in alternative fuels, gold mines, airplanes, horse-breeding farms in Kentucky, and express lube shops in Las Vegas.

Instead of hiring people with expertise, Gary sent his able young men in their starched white shirts and Temple garments out on week-long “get-acquainted” trips. When they returned, they became in-company experts, each with his own pet project. Somebody thought solar energy looked promising, so CFS bought \$700,000 worth of solar panels. The plan was to rent them out to heavy users of electricity, meter their usage, and charge only 70 percent of what the big utilities charged. It sounded fail-safe. Rich James, CFS’s president, had seen a high-tech waterslide, or “hydrotube,” at a mall in Portland, Oregon, and thought it was “neat.” So CFS syndicated a \$750,000 investment in a similar slide for a mall in Denver. They bought airplanes—a Citation and a Lear—for a million and a half. Nobody knew anything about planes, but a good Mormon pilot, Brent Bateman, told them they could make a killing by leasing the planes to companies like Purolator and stars like Robert Redford. Their eyes twinkled.

One of CFS’s salesmen put the company in touch with John Steiner, the son of the salesman’s bishop and a missionary companion. Steiner had a Thoroughbred breeding farm in Kentucky that he was syndicating. Investors could buy a piece of a stud, and each time it bred—about forty

times a year on average—they would get a piece of the fee, plus a tax break (if they borrowed) and depreciation. A CFS entourage went to Kentucky to see for themselves—and, as long as they were there, take in the Kentucky Derby.

They liked what they saw. Steiner was just the kind of guy CFS admired: so young, so good looking (in the white-bread, Midwestern insurance man way that so many Mormons are), so all-American, so *Mormon*. His operation was first class: fancy hotel, fine restaurant, a huge house with a swimming pool and a beautiful wife. And the guy was only thirty-three. CFS officers bought into the deal and came away thinking: Yet another gilt-edged investment found through the Mormon network. It had to be divine intervention.

Eric Palmer, a former mortician or shoe salesman, depending on whom you spoke to, introduced Gary and CFS to the wonders of ethanol, a gasoline substitute distilled from grain. The numbers were staggering. Because the government offered an 11 percent alternative-energy tax credit on top of the usual 10 percent investment tax credit, an investor could put \$10,000 into an ethanol plant, borrow \$90,000, and get \$21,000 in tax credits *the first year*. So you could actually *make* money by investing. Then every year after that, you took out \$10,000 in profits and saved \$10,000 in taxes. This was truly a deal made in heaven.

Just to be sure, CFS sent a private investigator down to Portales, New Mexico, where Palmer already had one plant in operation. But when the investigator returned with grave doubts about Palmer's reliability, CFS officers were too busy fighting one another over who would get what cut of the action to notice. (Gary grabbed much of it for himself.) Besides, Kirk Rector, who put the deal together, was a smart, hard-working, young Mormon—the son of a General Authority, no less. Within a few months, CFS had plans for five ethanol plants in the works.

Meanwhile, the company continued to acquire commercial property despite a softening market. The men responsible for bringing properties into the company continued to pitch them—they made their commissions whether or not a property subsequently made money—and Gary continued to buy, sometimes over the objections of his own acquisitions board. After all, he had the magic touch.

But even if there were a few doubting Thomases, Gary Sheets was hardly the only officer who felt that CFS couldn't fail.

At a meeting to discuss the acquisition of a property called Paradise Cove, John Conrad, a young Mormon salesman who had only recently

joined the company, looked at the projections and scratched his head. "What's wrong with me?" Conrad wondered. "This property is a *dog*. Why do I look at these numbers and see absolutely no purpose for anyone to buy it? What have I missed?"

The numbers showed a \$52,000 investment that after five years, even if one accepted the projections—a true act of faith—would repay only \$54,000 in a cash sale. "Why was this property purchased?" Conrad asked at the next meeting. "I am apparently missing something. Can somebody explain it to me? Why would I want to buy this thing? Two thousand over \$50,000 over five years?—according to *your* figures. No cash flow in the interim. A little tax savings, but no profitability."

"We *stole* this property," said the man from the real estate committee. "We bought it cheap."

"Then I assume you're planning to sell it cheap," said Conrad, "because these numbers don't show the windfall return we should expect if we're buying it cheap. What am I missing?"

Just then, Steve Christensen walked in.

Someone said, "Steve, you were down there, explain it. Tell us about Paradise Cove."

"We *stole* it," said Christensen.

"Can you elaborate?" asked Conrad, still calm. "Where is that reflected in the numbers?"

Just then Tom Heal walked in. Christensen turned to Heal. "Tom. Tell us about Paradise Cove."

"We *stole* it," said Heal.

Perhaps they believed, Conrad thought, that if they said it often enough, that would make it true.

When an early real estate project went into bankruptcy, it wasn't a mistake, it was merely a "setback." To prove it, CFS resyndicated the property, Garden Park, signing on new investors to bail out the old ones. When profits started slipping, the company merely increased its share in partnership investments, from 2 percent to 3 percent.

When salesmen like Conrad started asking too many questions, Gary decided that the solution was to give them less information. What they really needed was more positive thinking. More *faith*. "If you give them facts," a company attorney warned him, "all they'll do is ask questions. They're not smart enough to understand the deal anyway. You put the deal together, and just don't tell them any more than you have to. Just go in and sell them the deal. Then you go run it and make it a success."

At a meeting to sell the Garden Park resyndication scheme to the salesmen, Conrad raised his hand again: "Gary, give us some facts. Give us some numbers. I haven't heard anything said that would convince me that this is a good investment. And please don't give me a sales job. No more hype."

Gary stood up, pointed his finger at Conrad, and said, "John. I *have* to do a sales job on you, because you're so damned *stupid* you can't recognize the best investment your clients will ever put their money into."

End of discussion. How do you challenge someone who has been called by God? "We were dealing with prominent members of the Church," says Conrad, a devout Mormon. "I admit that I put some faith in that. I felt that these guys were trying to do what was right. I knew I wasn't associated with a bunch of crooks."

6 The good Mormons of Kirtland, Ohio, undoubtedly told themselves the same thing when Joseph Smith, Prophet and founder of the Church, opened a bank.

Smith knew a good thing when he saw it, and in 1836, the best thing by far was land speculation. With the westward drive, land values were shooting up at such a frenzied rate that fortunes could be made virtually overnight. By the mid-thirties Smith had already spent every dollar he had buying up land around the Mormon community in Kirtland, hoping that a railroad would run a line somewhere across his property and make him a rich man. When he ran out of his own money, he started looking for other people's money to use. The best way to attract money, of course, was to open a bank, and in 1836, coincidentally, the Lord commanded him to do just that.

There was just one problem: you had to *have* money to open a bank. Never a stickler for details, Smith went out and borrowed the money to open the Kirtland Safety Society Bank and have plates made up for printing the currency the bank would issue. To assure depositors that their money would be secure, he filled several strong boxes with sand, lead, old iron, and stones, then covered them with a single layer of bright fifty-cent silver coins. Prospective customers were brought into the vault and shown the heaping chests of silver. "The effect of those boxes was like magic,"

claimed one witness. "They created general confidence in the solidity of the bank, and that beautiful paper money went like hot cakes. For about a month it was the best money in the country."

Smith wasn't fazed a bit when the state legislature refused to grant his bank a charter. With only a few additions to the printing plates (why waste the money to have new ones made up?), the Kirtland Safety Society Bank became the Kirtland Safety Society Anti-Banking Co. As far as Smith was concerned, a company, unlike a bank, didn't need a charter.

The faithful, of course, didn't care what it was called. It was enough for them that the bank was run by Joseph Smith. What safer place could they put their money than in the hands of the Prophet? Lest they miss the message, Smith wrote an article for the Mormon newspaper inviting his flock to "take stock in our safety society. . . . We would remind them also of the sayings of the prophet Isaiah, . . . which are as follows: 'Surely the isles shall wait for me, and the ships of Tarshish first, and to bring thy sons from afar, their silver and their gold (not their bank notes) with them, unto the name of the Lord thy God, . . .'" Smith added the parenthetical to the biblical text as a discreet reminder that his bank wanted deposits in hard coin, not in notes drawn on other banks.

After only a few months of operation, the Anti-Banking Co. collapsed. The single layer of silver coins didn't last long once the notes started coming in. Meanwhile, the Ohio state legislature, unamused by Smith's semantic games, charged him with operating an unchartered bank and fined him \$1,000. To collect, however, they had to get in line with the other investors who were suing Smith (thirteen suits were filed against him between June 1837 and April 1839). On the night of January 12, 1838, Smith, like many other speculators, declared bankruptcy with his feet, fleeing Kirtland with his followers under cover of darkness. In his imaginative account of the event, Smith later claimed he left Kirtland "to escape mob violence, which was about to burst upon us under the color of legal process to cover the hellish designs of our enemies."

To prevent his creditors from hounding him to his new home in Nauvoo, Illinois, Smith declared legal bankruptcy, but not before transferring many of his assets to his wives, children, friends, and associates—some 105 people in all. (In 1844, the year of Smith's death, these transfers were declared fraudulent and illegal.)

"If Joseph Smith were alive today," says a prominent Mormon businessman, "he wouldn't start a religion, he would be a leverage buyout king on Wall Street."

* * *

A hundred and fifty years later, the U.S. Attorney's Office declared Salt Lake City "the fraud capital of the nation." Between 1980 and 1983, the Utah U.S. attorney estimated that about ten thousand investors lost approximately \$200 million in fraudulent deals. Many of them involved or implicated Church figures, even General Authorities. Scam artists had a name for it: "the Mormon marketing strategy." Any scheme, they discovered, no matter how outrageous or flimsy, would fly if it could be tied to the Church—What safer place to put one's money than in the hands of the Prophet? Investing money in a scheme that had the blessing of a General Authority was as good as handing it to the Lord.

So eager were many Mormon faithful to accumulate wealth (and blessings), and so trusting of Church leaders, that they would buy the Brooklyn Bridge—twice. Or better yet, "gold certificates" worth, according to the nice young Mormon man who sold them, a hundred or even a thousand times the up-front investment. When he was finally caught, the nice young man had unloaded \$612 *billion* worth of bogus certificates—an amount equal to half the national debt. "What you have out here," says a local newspaper reporter, "is a bunch of people who are basically educated from birth to unquestioningly believe what they're told, and they do, right up through adulthood. The conditions for fraud are perfect." In 1981 alone, Utah was third in the nation for business-loan defaults and suffered eleven major business frauds. SEC officials labeled Salt Lake City "the sewer of the securities industry."

The Church finally had to take note of the stink when in the early 1980s, a member of the Church's elite found himself embroiled in a multimillion-dollar mortgage fraud. Believing that Elder Paul Dunn, a member of the First Quorum of the Seventy, had blessed the deal, hundreds of trusting Mormons had mortgaged their houses and given the proceeds to a Mormon entrepreneur named Grant Affleck who promised to invest their money, make their mortgage payments, and give them a substantial profit to boot. In his sales pitch, Affleck showed pictures of himself, Dunn, and some of the Osmonds cutting a ribbon at the opening of one of his housing developments.

Like most Ponzi schemes, Affleck's scam went smoothly as long as new money poured in, but as soon as the flow of gullible investors stopped, the whole pyramid collapsed, leaving many without their money and some without their homes.

Fortunately for the Church, Dunn had pulled out of the company

before the roof caved in, but the "Grant Affleck Affair," as it became known, was enough of an embarrassment that the Church felt compelled to make a rare public statement: "Beware of smooth talk," said the editorial in the *Church News*, a weekly supplement to the *Deseret News*, "claims of endorsements or participation by Church leaders are often false. . . . Some Church members think normal business formalities should be suspended when they are dealing with 'brothers and sisters.' This can lead to fraud." The author of those cautionary words was Gary Sheets's old frat brother, Hugh Pinnock.

7

But Gary Sheets was no Grant Affleck.

Even as the price of oil plummeted, the inflation rate fell, and real estate values began to tumble, Gary kept the faith. In a depressed market, the CFS building, once the company's pride, became a costly white elephant. Properties in Houston followed the whole oil-based Houston economy down the proverbial tubes. Everybody was hurting, but aggressive firms like CFS with high debt-to-equity ratios found themselves particularly far out on the limb when they finally heard the sawing. The project that Gary had approved over the objection of his acquisitions board went bankrupt, as did the resyndication of the Garden Park project and many others. The \$700,000 worth of solar panels sat in the basement of the CFS building gathering dust. Not a single one was ever rented.

At first, everyone tried to blame the catastrophe on the economy, OPEC, or poor management. Rich James, the comptroller turned president, had been too mired in detail; he failed to delegate; the various parts of the company were too compartmentalized. In December 1984, Sheets dumped James (who was smart enough to transfer his assets to other members of his family) and handed the reins to his fair-haired boy, Steve Christensen.

But things only got worse.

Christensen discovered that large sums of money had been "borrowed" from solvent partnerships to prop up losing ventures. The officers responsible argued that these were merely loans—"plugs" was the word they used—from one company to another. Arm's length transactions. All very

proper and above board. So what if none of them was ever paid back? That didn't make them illegal—just bad business decisions.

Not everyone took such a benign view. John Conrad was stunned when he heard about it. "It was like someone telling me that my mother, a sweet old farm lady in West Mountain, Utah, was a prostitute." Gary, too, was shocked by the extent of the "plugging," although when a \$300,000 plug turned up and he loudly demanded to know who was responsible for it, his name was on the check. "I sign some things I haven't seen," he explained limply.

Meanwhile, the ethanol plants, the golden investments over which corporate officers had fought, followed the fortunes of the oil market. Profit projections that looked great when oil was \$40 a barrel looked dismal when it fell to \$15. The company made a recision offer and prayed that no one would grab it. Meanwhile, the plants themselves continued to consume vast quantities of increasingly hard-to-come-by cash. When a team of accountants flew to Portales, New Mexico, to find out what was going wrong, Eric Palmer ran them off.

The airplanes, another glamour investment, turned out to cost far more and be worth far less than everyone had expected—everyone, that is, except Brent Bateman, the good Mormon pilot who had brought the deal to CFS in the first place. What Bateman had failed to reveal was that the Learjet they had purchased for \$800,000 had sold previously for only \$650,000. In his enthusiasm for the deal, he had also overlooked the need for a maintenance reserve, an oversight that meant the plane began to lose money almost from the moment CFS bought it. When Nick Smith, the man in charge of the deal for CFS, found out about Bateman's "mistake," he couldn't believe it. "Brent was such a good Mormon, a religious person. Such a personable, likable fellow. I just didn't expect bad things to happen."

In Lexington, Kentucky, John Steiner, the good-looking young Mormon horse breeder and son of a bishop, stood up and gave a speech at a banquet following the Kentucky Derby. The next morning, he packed all the valuables he could into his Cadillac and drove off. More than \$1 million in investor money disappeared with him, including about \$200,000 that belonged to the CFS officers he had wine and dined. In his enthusiasm, Steiner had sold the same package to several different investors.

But nothing could shake Gary Sheets's confidence.

At every new piece of bad news, he would give another pep talk. "All we need to do is sell more product," he would say. "If the money keeps

flowing in, then we can solve these problems.” No one could tell him that investors weren’t about to put more money into a failing company.

When told about a pathetic \$5,000 debt that had to be paid with scarce cash to avoid a lawsuit, Gary offered, “Why don’t I just show him my financial statement? That ought to satisfy him. Because I’ll personally guarantee it.”

“You can’t personally guarantee anything,” his attorney, Paul Toscano, told him. “Your financial statement is terrible.”

“But I have assets worth millions of dollars,” Gary complained.

“Sure, but you can’t just show him the asset side. You’ve got to show him the liability side as well.”

Sheets stared at Toscano for a long time. It hadn’t occurred to him, the consummate salesman, that you had to show both sides of any statement.

At another meeting, Gary suggested that he could personally borrow enough money to keep the company afloat. He looked shocked and hurt when someone explained that he couldn’t borrow any money personally with a personal financial statement in the red.

“It was like Hitler’s bunker,” Toscano recalls. “Here was Gary talking about moving the Ninth Panzer Division in—and there was none.”

But Gary dismissed such talk. No matter what happened, no matter how bleak things looked, he still had faith that somehow CFS would be saved.

Steve Christensen tried to make him see the light—or the darkness. He formed a secret committee to draw up a plan for saving the company, or at least its most viable assets, by selling them off to a new independent entity—an entity independent of Gary Sheets and his “pathological optimism.” Christensen called it the “White Knight” plan. On August 1, 1985, he presented it to Gary.

Sheets was shocked at first, then angry. More defeatism, he thought.

“The only way to make this work is to be more optimistic,” he insisted. “There’s got to be a better alternative. I’m gonna come up with it. I can save this. I made this company happen and I’m gonna make it happen again.” Then he ordered Christensen to: “go back and come up with a plan that’s based on a more optimistic view of the company.”

Gary just didn’t get it. Optimism was no longer enough. Christensen retreated to his computer and gave it one last try, but the numbers were inescapable. He went back to Gary and said it again, “It’s all over.”

“Steve, can’t you tell people we’re gonna pull through?” Gary asked.

“But we can’t pull through,” said Christensen.

"Can't you just tell them we might have a chance?"

"But we don't have a chance."

"The only way to solve the problems is to get people to believe we can do it, that there's a fighting chance."

"But there isn't a fighting chance."

"If you're that negative," said Gary angrily, "if there's absolutely no chance at all, why stay around?"

"Either you accept what needs to be done, or I'm going out the door," said Christensen.

"So go out the door."

Gary Sheets would do it himself. He would take the reins again and turn the company around—a comeback to end all comebacks. He had brought CFS this far. Like H. Ross Perot and Lee Iacocca (whose autobiography he was reading at the time), he would turn defeat into victory and lead his company to even greater triumphs.

His strategy? *Sell!* "We've got to go out and continue to sell product," he told his salesmen, "and by doing that we'll be able to make money and solve the problems of the past."

Gary Sheets couldn't go under. God wouldn't let him. "I don't know how it *can't* work," said one of CFS's attorneys. "We have a stake president and a couple of bishops in this thing. I don't see how the Lord would ever let this thing sink."

Once in control again, Sheets finally realized just how dire the situation was. He tried to implement Christensen's plan to sell off the viable parts of CFS and repay at least some investors but it was too little too late. A letter went out to investors advising them of the company's dire situation. Salesmen glumly began giving their clients the devastating news. "There have been fabulous losses," the Salt Lake *Tribune* reported. "One man lost \$500,000 in one of the partnerships in one hit. . . . There were marked mass losses and unhappy people."

One of those unhappy people, police suspected, had hired a killer.

The bombings put an end to any last-ditch efforts to save CFS. Potential buyers for the viable pieces disappeared overnight. Bankruptcy became inevitable. Not long afterward, Gary Sheets was asked to resign as a bishop in the Mormon Church.

8 On the day after the bombings, Brad Carter, a twenty-four-year-old florist, picked up a shipment of tulips from Holland at the Salt Lake airport and then drove downtown. He parked his truck in the usual spot, in front of the McCune Mansion on Main Street, just north of Temple Square, and walked down the hill to the Crossroads Mall, where he had lunch with a friend. A little after two, he left the mall and headed back up the hill to his truck, passing on the way newspaper machines displaying the latest headline in the story that had all of Salt Lake jumpy: 2 KILLED IN S.L.-AREA BOMBINGS: POLICE SUSPECT “HIRED ASSASSIN.” It was about 2:45.

Halfway up the hill, in front of the Deseret Gymnasium, he remembered what was wrong with this parking spot. It was lovely coming down, but murder going up. At the top of the hill, he had to stop to catch his breath. He saw a postman, a meter maid, a few others on the street—and, in the vicinity of the gymnasium, a white male, average height, a little stocky.

He saw the man go to his car, a sleek blue sports car, open the door and lean inside, keeping one foot outside on the pavement. His arms and shoulders were moving. It looked as if he was shifting something off the driver’s seat. At that point, Carter looked away—he had been hit twice by cars when he wasn’t paying attention, and besides, he had just broken up with his girlfriend. He had a lot on his mind.

He had time to cross the street before he heard the explosion. It sounded like a car backfiring and a gunshot combined—double that sound. He spun around and saw only smoke and debris where the blue car had been, and a man lying in the street. Some pieces were still airborne.

Carter hightailed it down the road to the scene of the wreckage. “It looked like somebody was in sad shape,” he later told the police, “and that’s all I cared about.” The man was lying flat on his back, legs bent and spread apart. He had a gaping hole in his knee, one of his fingers had been blown off, exposing the bone. There was a gash in his head that bled badly, and some kind of wound in his chest. He was covered with powder burns. It wasn’t clear if he was alive or dead.

Carter wanted to leave him where he was until the ambulance came, but the flames in the car were spreading, and the heat was already overwhelming. With the help of two passersby, he dragged the man across the street and onto the grass in front of the gym. He took one last look at the car before flames engulfed it. He could see the bottom half of a box, a cardboard box, on the floor of the passenger's side. The top had been blown off. There were also some papers crumpled up, and a pile of papers in the back behind the seat. Flames quickly consumed them.

Carter heard faint sounds of breathing coming from the man. People came running out from the Deseret Gym with towels and he applied them to the wounds, which had begun to bleed what seemed like gallons. When he tore the man's clothes off to get at them, he saw he was wearing his Temple garments, the holy underwear that all good Mormons wear every day, everywhere, under their street clothes. So he took out the vial of consecrated oil that he always carried with him and anointed the man with it, saying, "I command you to live until the proper medical help gets here."

9 Ken Farnsworth, who had spent the morning at Kathy Sheets's autopsy, was on his way back to the department when he heard the news over the car radio. There had been a third bombing at 200 North Main Street.

Farnsworth recognized the victim's name: Mark Hofmann.

The investigation was only a day old, but Hofmann's name had already come up as a business associate of Steve Christensen's. In his entire life, Christensen had only done two things that might make someone want to kill him, his friends said. One was taking the helm of Gary Sheets's sinking company. The other was buying the Salamander Letter, a letter written by an early Church leader that undermined some of the major tenets of the Mormon faith. Although Christensen eventually donated the letter to the Church, it received national publicity, embarrassed the Church deeply, and upset many faithful Mormons. Upset them enough, perhaps, to want revenge.

And the man who sold Christensen the letter was Mark Hofmann, a

respected dealer in rare books and documents, especially ones relating to Mormon history.

Police had dismissed the letter as a motive in the Christensen killing because it had nothing to do with Gary or Kathy Sheets. But the bombing of Hofmann changed everything. Now it looked like they were facing not some disgruntled investor, but some disgruntled believer.

When Jim Bell heard that the victim of the third bombing was alive, he jumped in his car and headed straight to Latter-day Saints Hospital. Bombings were rare. Survivors of bombings were even rarer. He didn't know how badly Hofmann had been hurt but hoped he could hang on long enough to answer a few questions.

He arrived at LDS Hospital about 3:40 and tracked down a friend of his wife's who worked in the emergency room. "Where's Hofmann?" he demanded, skipping the pleasantries. She led him to a huge room filled with doctors and nurses and one uniformed officer, all in masks and gowns. On the left wall, a battery of X-ray viewers was covered with films. Bell assumed they were Hofmann's. He noticed one in particular: a knee with a round piece of metal imbedded in it, probably the end cap from a pipe bomb.

Through a large window on the other side of the room, he could see Hofmann (it had to be him) lying on a gurney surrounded by doctors and nurses. He asked a nearby nurse, "What kind of condition is he in? Is he in a position for me to talk to him?"

She asked one of the doctors, who said, "It's fine with me." Did he need a gown and mask? She said it wasn't necessary. Then she led him into the X-ray room, where he spoke to Hofmann directly.

"I'm a detective with the police department," he began softly. "Do you feel like talking to me?"

"Sure," said Hofmann, surprisingly lucid. Two nurses were dressing a head wound and some IV lines ran into his arm. The technicians were setting up for the next round of X rays.

"Do you feel okay?"

"I guess so."

"Can you understand me?"

"Yes."

"Can you hear me?" Hofmann seemed to be having a hard time hearing him.

"I'm having some problem in one ear. You'll have to speak louder."

"Do you own a—is your car blue in color?"

"Yes."

"Where were you going when your car exploded?"

"I was going to sell some documents to an attorney here in town. The documents I intended to sell were in my car when it exploded."

"Can you go over your movements from the time you got out of bed today?"

"I got up at 7 A.M., left home, and drove to a Dee's Restaurant at about 60th South and Highland Drive. I got there about eight. I had eggs and hash browns and a glass of orange juice for breakfast."

Bell was dumbfounded by how clearheaded Hofmann seemed. He had had witnesses down at the Hall of Justice who were more befuddled than this man lying here badly wounded in the emergency room. "What did you do after you left the restaurant?"

"I just drove around for a while."

"Where were you driving around?"

"Around."

Maybe not so clearheaded. "Where's around? You know, east, west side of town or what?"

"I don't know. Just around." Bell was a good enough cop to know that Hofmann wasn't just befuddled, he was being evasive. He was coherent enough to remember what he had for breakfast, but not where he had been all morning.

But why would a *victim* be evasive?

"You must remember some of the places you went," Bell pressed.

"Well, I was up in Emigration Canyon."

"What were you doing up in Emigration Canyon?"

"Just driving around."

"Just driving around?"

"Thinking."

"What were you thinking about?"

"Just things."

At that point, Bell had to leave the room for a few minutes while the technicians took another set of X rays.

When they were through, he came back and started again. "Do you feel okay? Do you want to begin again?"

Hofmann said, "Yes, I'll talk to you."

"Okay. Let's talk about what happened when you got to your car?"

"I went to the car, opened the door, and something fell off the seat onto the floorboard. It was a package and I reached for it and it blew up."

"Give me a description of the package."

"Well, it was just a package, I can't remember anything special about it."

Bell decided to try again with Emigration Canyon. "What were you doing up in Emigration Canyon?"

"Just driving around."

"You said you were driving around thinking. What were you thinking about?"

"Things."

This was getting nowhere, and Bell couldn't understand why. Of course, he'd never dealt with a *living* bombing victim before. Maybe it was the effect of a concussion or some sort of limited amnesia. There had to be an explanation.

When they wheeled Hofmann into another room for a CT scan, Bell sat outside thinking about what he had said—or hadn't said. A doctor detailed Hofmann's injuries for him. Pointing to the X ray with the end cap, he explained that the knee had been severely damaged, that it had been pinned back together and large clips attached to the outside to hold the leg in place. More surgery would be required, but Hofmann was out of danger.

Jim Bryant, the uniformed officer in the surgical gown, filled Bell in on what had happened before he arrived. Bryant had been the first person other than medical personnel to join Hofmann in the trauma room. He had told the same story about opening the door and a package falling out.

But there was something else.

Hofmann had told Bryant about a brown pickup truck that had been following him earlier that day. He described it in detail: a full-size, tan pickup truck with some damage on the right front bumper. The driver was a white man, about thirty-five or forty years old, and he was wearing a white shirt. The license plate number was *tw* something, something, with two *3s* in it.

"I pulled over at about 200 South West Temple," Hofmann said. "The truck stopped in the traffic lane and waited for me to pull away again. I didn't think the truck had followed me to the area of the Deseret Gym, and I didn't see the truck when I left my car there."

Finally, he asked Bryant for a favor. He wanted the policeman to relay a message to some friends.

"What's the message?" asked Bryant.

"Tell them to get out of town."

10 When television and radio stations began interrupting their programming to flash the astounding news that there had been a third bombing and Mark Hofmann was the victim, Salt Lake City's small community of Mormon dissidents flew into a panic. Like the police, they immediately saw the terrifying logic of it: the Salamander Letter had touched off a spark in some crazed Mormon fanatic, and he had declared open season on the Church's enemies.

That night, Jerald Tanner, one of the most prominent dissidents, was startled from a restless sleep by the faint sound of a car outside his house. Wide awake, he looked at the clock. It wasn't even four yet. Beyond the windows of his small Victorian house on West Temple Street, Salt Lake City was black and quiet—except for the unmistakable sound of footsteps approaching his front door.

He had lived in fear of this moment ever since settling for good in Salt Lake City in 1960, ever since he and his wife, Sandra, began their crusade of information against the Mormon Church, publishing a newsletter and scores of books and pamphlets. They had attacked the Church's policy of denying blacks the priesthood. They had brought many of the Church's historical skeletons out of the closet, like Joseph Smith's 1831 revelation instructing Mormons to marry American Indians (a "dark, and loathsome, and filthy people") because intermarriage would make them "fair and delightsome." They had exposed the Masonic roots of the secret Temple-endowment Ceremony. At one point, one of the Twelve Apostles, the Church's ruling body, had given them an ominous order: "I'm warning you—don't start anything against this Church."

But nothing happened. And after a few years of sleepless nights, the fear went away.

The bombings had brought it all back.

Like everybody else, the Tanners had dismissed the first two bombs as CFS related—just some irate, unbalanced investor. Then came the third bomb, the one in Mark Hofmann's car. It's finally begun, they thought. The Day of Retribution. A Mormon crackpot had finally reached the end of his fuse. The Lord had sent an avenging angel to smite the critics of the Church.

Others wondered if the Church itself was behind the bombings. It was hard, almost impossible, to believe that the Church, given its obsession with public relations, would stoop to murder. But at a time like this, no scenario, no matter how outrageous, seemed truly impossible. After all, the Church Security force was a notorious hotbed of Mormon fanaticism, just the kind of crazies to rid the Church of its enemies—with or without authorization. By now dark rumors were already circulating through the underground that a Church Security truck had been seen tailing Mark Hofmann the day before *his* bomb went off.

The Tanners' phone hadn't stopped ringing since. People from all over the country: "Are you all right?" "Have you got police protection?" "Is everything okay?" "Do you have a gun?" CBS News wanted to interview them. A friend of George Bush's with CIA connections called to offer "special security" if police protection proved inadequate.

Their employees, the ones who ran the presses and collating machines in the basement, spent the following days in a state of sheer terror. The husband of one wouldn't let her come to work unless he came with her and sat beside her all day. Another checked her car from top to bottom before starting it—and even then, closed her eyes when she turned the key.

Many of their friends in the small but vocal Mormon dissident community had already left town. All feared for their lives, feared that they would be the next to hear footsteps in the night, that theirs would be the next name on the avenging angel's list.

Trembling, Tanner woke his wife.

Sandra Tanner was a fifth-generation Mormon, a direct descendant of Brigham Young, founder of Salt Lake City and builder of the Tabernacle, a larger-than-life figure that all Mormon children are taught to revere. As a young girl raised in a cloistered Mormon community in Los Angeles, she had never doubted her religion. In fact, she grew up thinking that it made her superior. "I knew *my* church history," she recalls. "The other kids, the Catholics especially, were dupes who were being spoon-fed altered history, but *I* was in the true Church. *I* had the inside scoop. *Our* leaders had nothing to hide."

And so she continued to believe until one day, overcome with curiosity, she began to ask questions. That led inevitably to trouble. In class after class, teachers scolded her for "confusing" the other students. Finally, after much soul searching, she left the Church, married Jerald Tanner, and enlisted in his mission to "give people knowledge so they can find the way."

How odd, she thought as she saw the fear on her husband's face, that the great-great-granddaughter of Brigham Young should be fearing for her life at the hands of his most zealous followers.

The noise was on the porch now. Someone leaving something at the door? Devout Christians, the Tanners thanked God that their children were not in the house that night. With his wife trailing him, Jerald padded down the stairs, his tall, gangly body stumbling in the darkness—without his contacts he could barely see his way to the door. Sandra would have to be his eyes.

In the midst of his terror, he wanted to catch the murderer in the act, actually laying the package at his doorstep.

It was Joseph Smith himself who put the death sentence on the Tanners' heads.

Sometime in 1839, while conversing with Saint Peter—he held frequent dialogues with biblical figures—Smith happened to mention the problems he was having with dissident members of the Church. According to Smith's own telling, Saint Peter said, in effect, "You should have *seen* the problem we had with Judas Iscariot." When Smith asked Peter how he handled his problem, Peter replied that he had personally "hung Judas for betraying Christ." That was enough for Joseph Smith. From that day forward, the punishment for dissent in his Church would be death.

Smith's successor as Prophet, Brigham Young, a brilliant leader but a huge bully of a man, spelled out the new theory in a series of bloodcurdling sermons. "There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground."

When a few brave souls suggested that such a doctrine was perhaps too harsh, Young replied, "I know, when you hear my brethren telling about cutting people off from the earth, that you consider it a strong doctrine, but it is to save them, not to destroy them." (Young, of course, had other reasons for imposing such a hard rule. He was determined not to lose converts at a time when settlers were badly needed to populate Salt Lake City.)

What exactly were the sins that required "cutting off from the earth"? In addition to dissent, they were murder, adultery, theft, taking the Lord's name in vain, miscegenation, breaking covenants, leaving the Church, lying, counterfeiting, and condemning Joseph Smith, his Church, or any of its leaders. Any one of these, according to the doc-

trine of Blood Atonement, required that a man be killed in order to be saved.

And not just killed. His blood had to be *spilled*: specifically, “his throat cut from ear to ear, his tongue torn out by its roots, his breast cut open and his heart and vitals torn from his body and given to the birds of the air and the beasts of the field and his body cut asunder in the midst and all his bowels gush out.” (In practice, slitting a throat usually proved sufficient.)

For those who didn’t catch on, Young and his followers provided many instructive demonstrations.

Only days after announcing his intention to leave Springville, Utah, for California in 1857, William Parrish was “interviewed” by three Mormon officials who found his beliefs “unsatisfactory.” Soon afterward, he and his son were shot and their bodies loaded into a wagon. When the corpses finally turned up, Mr. Parrish had been stabbed forty-eight times, and his throat cut “from ear to ear.” No one missed the point. Mrs. Parrish later recounted, “There had been public preaching at Springville, to the effect that no apostates would be allowed to leave; if they did, hogholes would be stopped up with them. . . . My husband was no believer in the doctrine of killing to ‘save,’ as taught by the teachers.”

Failing to believe in Blood Atonement was one of the sins that demanded Blood Atonement.

William Parrish wasn’t alone. During the early years of Salt Lake City, when new construction was everywhere, builders were constantly digging up skeletons, not in coffins, not in cemeteries, but just a few feet deep in what had been open fields. Local sheriffs looked the other way, but the U.S. marshal at the time, Sam Gilson, was convinced that “the leaders of the Church were the guilty party.” He decided to prove it by bringing one case to trial, the murder of a man named Yates, in 1871. Yates had committed the sin of selling ammunition to government soldiers who had been sent by President Ulysses S. Grant to enforce the laws against polygamy and foil Brigham Young’s plans to create a “spiritual and temporal Kingdom” of his own and secede from the United States. To Young, those troops were “the enemy” and so was anyone who supported them. Consequently, according to a contemporary account, Yates’s “brains were knocked out with an ax.”

A man named William Hickman, who did the actual “saving,” confessed that he did so on orders from the Mormon leaders, and the U.S. district attorney had the temerity to indict not only the mayor of Salt Lake and several others, but the Prophet himself, Brigham Young. Before they

could arrest him, however, Young, who had already been arrested and released on charges of “lewd and lascivious cohabitation” with sixteen of his wives, fled to the Mormon stronghold of St. George, Utah.

Meanwhile, in Salt Lake City, his followers did their best to persuade the authorities to drop the charges. The appeal was simple and direct. Heavily armed men visited all the local Gentiles (non-Mormons) who had supported the federal authorities “in opposing the Mormon system” and told them that if Young was arrested, they would all be killed.

Persuaded, the Gentiles ran to the U.S. attorney, R. N. Baskin, and implored him to drop the charges against Young. Baskin, a man not without a sense of humor, told their spokesman, “You would make a splendid angel, and as I do not intend to grant the request, you had better prepare to go to Abraham’s bosom.” (Young, the so-called Lion of the Lord, was eventually arrested for murder. But before his case was brought to trial—Baskin was certain the government would have won in court—he was released on a technicality.)

As the Tanners knew all too well, the bloodthirsty, vengeful spirit of Brigham Young was still alive in the vast outback of rural Utah. There were still polygamists out there, thirty thousand of them by some estimates. Although most were peaceful, decent people, a small core of fanatics believed that the current Prophet of the Church, Spencer W. Kimball, was an agent of the Devil because he had succumbed to the federal government on the issue of polygamy. On more than one occasion, they had threatened to blow him up.

By comparison, Blood Atonement was downright mainstream. In fact, it was still a part of the Temple Ceremony, the secret religious service established by Joseph Smith. Just as in Smith’s day, modern worshipers ritually agreed during the ceremony to kill anyone—themselves or others—who revealed its secrets. The P.R.-minded men on Temple Square didn’t like to talk about it, and many of the insurance salesmen and housewives who went through the motions didn’t know what they meant. But a few did. And in a state filled with guns and religious fanatics, it only took one.

11

One like Ervil LeBaron.

At age twenty-eight, LeBaron, a Mormon polygamist, founded the Church of the First Born of the Fullness of Times. Claiming divine inspiration, he waged a campaign of death, terror, and Blood Atonement unmatched since the days of Brigham Young. It began with the murder of his brother, Joel, in 1972. Six years later, God ordered LeBaron to have one of his wives, Vonda White, "Blood Atone" an apostate named Dean Grover Vest. God spoke to LeBaron, as he did to Joseph Smith, very specifically. Tell White to "fix Vest a hot meal," God said, and then, "while he is at the table enjoying the dinner," get behind him and "shoot him in the back of the head until he is dead."

When another of LeBaron's followers, Lloyd Sullivan, began having problems with his wife Bonnie, God interceded again. He told LeBaron to tell Sullivan: take Bonnie to the "Deep South and deep-six her there." In another revelation, God ordered the death of LeBaron's own daughter, Rebecca. The Lord's exact words: Send her a "one-way ticket."

As many as twenty-nine people may have been "Blood Atoned" under LeBaron's ministry of terror.

More recently, in 1984, two polygamous brothers, Ron and Dan Lafferty, had become infuriated at their sister-in-law, Brenda, for refusing to encourage their brother, Allen, to take on additional wives. To remove the obstruction and advance the cause of polygamy, they broke into Allen's home and killed both Brenda and her fifteen-month-old daughter, slashing their throats from ear to ear.

When Ron Lafferty was arrested, the police found a written revelation in the pocket of his shirt:

Thus sayeth the Lord unto my servants the prophets. It is my will and commandment that ye remove the following individuals in order that my work might go forward, for they have truly become obstacles in my path and I will not allow my work to be stopped. First thy brother's wife Brenda and her baby, then Chloe Low and then Richard Stowe. And it is my will that they be removed in rapid succession that an example be made of them

in order that others might see the fate of those who fight against the true saints of God. . . .

Not all the fanatics were as crazy as the LeBarons and Laffertys, but, unfortunately, not all the fanatics were safely out in the countryside. Some were right downtown, working in the Church Office Building.

They may have looked like drab office workers, in their white shirts, old suits, too-wide ties, and too-tight belts, but underneath they were the Lord's foot soldiers—some would have said God's gumshoes. Some were, in fact, former FBI agents and proud of it. They were led by L. Martell Bird, a former Fed who, upon retiring from the bureau in 1981, offered to run the Church's security operation gratis. Bird had been one of J. Edgar Hoover's right-hand men back in the good old days, before the bureau was high-teched and yuppified. It was said, with some awe (and often by Bird himself), that he was one of only seven men in the FBI that Hoover actually trusted—if he trusted anyone. He had been on the surveillance team that bugged Martin Luther King's hotel room and listened in on the moans of white call girls. He had also bugged communist college kids, those peaceniks and fairies who opposed the war in Vietnam. "Bad people have to be watched," Bird was fond of saying.

Bird had been appointed to his position as head of Church Security by Ezra Taft Benson, a man who made even J. Edgar look conciliatory, a man who considered Eisenhower "a socialist," the civil rights movement "a communist conspiracy," and the John Birch Society just a bunch of patriots. With Benson's backing, Bird had helped turn a tiny security operation that used to spend most of its time tracking down kids who stole from the candy machines into a mini-FBI, and the Church offices, especially the offices of the First Presidency, into a veritable fortress. When the Prophet was being moved from his official residence in the Hotel Utah to a new apartment, windows were replaced with bulletproof glass and walls fitted with sheets of steel—enough to stop a bomb.

"When you are at war," Apostle Boyd K. Packer said publicly, "and we are, security is crucial."

When a fire alarm went off on the fifth floor of the Administration Building, one man from Church Security came running out of his office yelling, "We're under attack! We're under attack!" In public, the Prophet was surrounded by more security men than the President of the United States. Offices were constantly being swept for electronic bugs. There were always rumors of phones being tapped and even of listening devices

being placed in rooms of the Temple to overhear the plotting of radical fundamentalists.

More ominous were the Church's increasing efforts—like those of the Nixon White House—to “keep track of” its critics. A secret “Intelligence Division” was created within the security office for just that purpose and staffed with the purest of the pure, the same kind of nonsmoking, non-drinking, hypercommitted Mormon shock troops that Howard Hughes had surrounded himself with in his last paroxysms of paranoia.

Only this time, they were working for God.

On November 6, 1975, afraid that his phone was being bugged, Jerald Tanner had picked up the receiver to call an ex-Mormon who knew something about bugging. Between the second and third rings, he heard a woman's voice saying softly, “They're trying to call out.”

A few months later, the Tanners received a letter from a young man in California named Stan Fields, inquiring about their activities. For the next four years, Fields corresponded and visited often. He was a bright, scrubbed young man, a former missionary who claimed to be a refugee fleeing from the Church.

He was, it turned out, a mole spying for the Church. His name was Steve Mayfield, not Stan Fields, and he had worked for both the Church and the FBI. On July 16, 1980, Tanner confronted him in the Church Office Building. He denied spying for the Church but confessed that some of the material he had gotten from the Tanners might have “floated upstairs.”

Some time later, the Tanners also discovered that the FBI had opened a file on them as potential “threats to the national security.” All it would have taken was a phone call from Martell Bird to one of his buddies still at the bureau, or, better yet, from a Church leader to a powerful Mormon politico in Washington—“God has asked me to ask you. . . .”

To sic the FBI on the Tanners was one thing; to blow them up was something else. But there were so many unanswered questions. Why did Church Security men materialize at the scene of the Hofmann bombing almost instantly? What about the report by the state legislator that Church Security had kept Hofmann under surveillance? That didn't make them bombers, but it didn't make them look good either. Did they see it happening and not try to stop it? At least one federal investigator from the Bureau of Alcohol, Tobacco and Firearms thought it looked more than just suspicious. He almost ignited a fistfight in the police department when he declared the murders were the work of the “Mormon Mafia”—a group of “hit men” from Church Security sent by their leaders to “off the

enemy.” Shades of Brigham Young. More level heads saw the possibility of a rogue operation: something unauthorized, something to protect the “plausible deniability” of higher-ups.

The night of October 16, the night of the third bombing, Jerald Tanner laid his trembling hand on the doorknob while Sandra peered out the window.

It was a man in a black uniform—a limousine driver. He was there to pick them up for their appearance on CBS’s “The Morning Show.” Apparently, someone had forgotten to tell the limousine company that the appearance was canceled.

Which again raised the question of why the appearance—to be taped at the Church-owned CBS affiliate, KSL-TV—had been canceled in the first place.

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When Jim Bell heard that Hofmann’s scans would take at least another hour or two, he stationed a uniform at the door and drove down to the bomb site on North Main to join his partner. The whole way, he kept replaying the bizarre conversation with Hofmann. Despite being surrounded by nurses and doctors and IVs and X rays, he just didn’t look or sound like a victim.

In fact, although Jim Bell didn’t know it yet, Mark Hofmann was already the number-one suspect.

Two witnesses at the Judge Building the previous day, Bruce Passey and his father, Hal, had ridden up in the elevator that morning with a man carrying a package addressed to Steve Christensen. They told the police, and the press, that the man was wearing “a Kelly green, letter-type jacket with brown leather sleeves, blue jeans, and tennis shoes.”

Early the next morning, Ed Ashment, a Mormon historian, called Dawn Tracy of the Salt Lake *Tribune*. “Dawn, it says on the news accounts that a man was seen carrying a package in the Judge Building with a green letter jacket on. Mark Hofmann has a green letter jacket. Mark Hofmann would fit that description.”

The suggestion seemed “totally off the wall” to Tracy. Not *Hofmann*. But she told her fellow reporter at the *Tribune*, Mike Carter, about it anyway. “That’s Mark’s trademark. The green letter jacket.”

Carter, a thirty-year-old blond, Brooks Brothers preppie in wire-rim glasses who covered the courthouse beat for the *Tribune*, relayed the news to Detective Don Bell—no relation to Jim Bell—later that morning. Bell took it nonchalantly. Like the rest of the Salt Lake City police, he was still working on the assumption that the bombings were CFS-related, not documents-related. But four hours later, when the third bomb went off, Bell collared Carter. “It’s Mark Hofmann. We may need you to swear as a witness on a search warrant.”

Carter said he couldn’t do that, ethically. “I can’t burn my sources.”

Not long afterward, Carter appeared at the bombing scene and told Ken Farnsworth, “I hear Hofmann wears a green letter jacket just like the one in the description.”

And he matched the composite.

The same two witnesses, Passey Senior and Junior, had taken their turns with Detective John Johnson, who doubled as the department’s sketch artist. Johnson wasn’t a likely man for the job, with his massive barrel chest, overbuilt arms, drill-sergeant posture, and steel-blue eyes. But with practice, he had grown extremely adept with the little kit of plastic overlays of mouth, eyes, hair, nose, chin that allowed even deep-chested military types to play artist.

Bruce Passey gave a general description first. “The man was about thirty to thirty-five, white, with a medium build, about 175 pounds, brown hair cut pretty short, and I think he had a thin mustache.” Using the overlays, Johnson constructed the face feature by feature, then showed it to Passey’s father, Hal. “It’s a real good likeness,” he said, “except he didn’t have the mustache.” So the mustache remained a question mark.

And except for the mustache, the police thought, the composite matched Hofmann to a tee.

Back at the bombing scene, all activity came to a temporary standstill.

Jerry Taylor had arrived from San Francisco.

What Joe Namath was to football, what Bobby Orr was to hockey, what Joe DiMaggio was to baseball, what Stallone was to *Rocky*, Jerry Taylor was all these and more to the Salt Lake City cops. Even a young bull like Ken Farnsworth had to pay his respect. This was a cop’s cop. He didn’t look like much—early forties, dark curly hair with a few touches of gray, thin, a bit of a paunch, glasses—not the kind of guy to stop traffic or bring a bar to its feet when he walked in. But appearances could be deceiving.

Jerry Taylor was the two things every cop wants to be: *professional*—

totally, uncompromisingly, shit-kicking professional; and *tough*—really tough, not TV tough, a hard-drinking, tough-talking, fast-moving, no-bullshit kind of a guy with a chain tattooed on his wrist. He was also the best at what he did, the very best, and he wasn't shy about telling you so. No false modesty about Jerry Taylor. Expertise was expertise and he wasn't the top ATF man in the Western United States for no reason. *No one* knew bombs like Jerry Taylor knew bombs. Cops in fifty states knew that, and they respected it.

They especially respected the way he spoke his mind, never pulled punches, never minced words, never hedged. That was the luxury of working with bombs. Bombs weren't subtle, they weren't gray, they weren't ambiguous, and neither was Jerry Taylor. He would look you straight in the eye and give you a straight answer, no matter who you were, no matter what your rank. If you tried to argue, he would shoot back, "What are you, some kind of shithead? Don't you understand what I'm telling you?"

When he fingered a criminal, he stayed fingered. When he said a guy was guilty, he stayed guilty. And when he came around to the courtroom to back it up, looked the jury in the eye, and said, "That man did it," they *always* believed him because he was Jerry Taylor and he goddam knew his business.

Without wasting any time, he and Bob Swehla, the local ATF man, examined the bomb site and checked the car, which was still smoldering. The braking mechanism had been damaged in the fire, and the car had rolled down the hill a few feet since the explosion. Taylor knew precisely where it had been at the time of the explosion from a small impact rut in the asphalt. From the lines of the pellet shots and fragmentation of the bomb, he pinpointed the direction of the explosion. All that in the first minute.

Then he divided the scene into sections with chalk marks on the pavement. They would map the scene and tag the evidence just as Jim Bell had done in the hallway of the Judge Building. ATF men fanned out over the scene tagging and packing items for the lab. Taylor, and Taylor alone, decided which pieces were of potential evidentiary importance. When the immediate vicinity was scoured clean, he sent men throughout the surrounding area, as far as the rooftops of nearby buildings, looking for more. Later, he had the storm drains checked in case the water that had been used to put out the fire had carried any important evidence into the gutter.

It was a joy to watch.

* * *

Taylor was still there when Jim Bell arrived from the hospital.

"Look," said Bell, grabbing Taylor away from the others. "I talked to Hofmann," he began. "He said he came back to his car and found a package on the driver's seat. When he opened the door, the package fell on the floor and he reached to catch it. That's when it blew up."

Taylor rubbed his chin and looked long and hard at the burned-out car. Then he turned to Bell. "The designer of these three bombs is different from any other in the United States," he said, seeming to ignore what Bell had told him. "This last bomb wasn't exactly the same size. And the Christensen bomb was the only one with nails. But other than that, all three bombs were the same. All three bombs had the same kinds of pipes, the same kinds of powder, the same kinds of mercury switches, the same kinds of battery packs, the same kinds of igniters, the same kinds of wiring systems, the same kinds of packages. Put all that together, and you have a unique bomb design, even though the elements aren't that unique. It would be an exercise in futility for a defense attorney to try to distinguish them.

"Now tell me again where Hofmann said the bomb was when he got in the car?" Taylor had that hard-eyed look.

"He said it dropped on the floor and went off when he got in the car."

Taylor drew in his breath and smiled. "Then you've got your bomber."

Bell was dumbstruck. "What do you mean?"

Taylor took him to the car and explained. It was clear, he said, that at the time of the explosion the bomb had been at the right edge of the seat, tilted against the console that separated the left seat from the right. "Hofmann is lying when he says it fell on the floor when he got in the car. He was kneeling on the seat fiddling around with the bomb when it went off. The guy just made a mistake. He dropped the bomb, and he knew it. He had a few milliseconds, but just long enough for his brain to say, 'Here it goes.'"

"You mean it was the biggest Oops! ever heard," said Bell. "The biggest Oh, shit! ever recorded?"

"That's about it."

Taylor showed him the indentation near the right side of the seat, which showed where the bomb was at the time of the explosion. It was a tight, cramped little car, with a console between the two seats and a tiny ledge behind them. "The bomb went off there," he said. "Do you see this

depression, going this way here and down? That means the bomb was right up on the seat—not *on* the seat exactly, but right at the edge of the seat, resting against the console. If the bomb was really on the floor when it went off, it would have blown straight down, and there wouldn't be any impression here."

The door had to be ajar, Taylor added, otherwise Hofmann would have been hoisted straight through the roof by the force of the blast. He had looked at countless homicide victims who had been in car explosions with the doors closed. They had shot through the roof but were usually caught halfway, at the waist.

In a flight of virtuosity, Taylor reconstructed for Bell the last few minutes before the explosion. "Hofmann comes back to the car. The bomb is probably in the back. He kneels down on the seat, twists to the back to get the bomb. It's moving forward, then he bobbles it, drops it by mistake, and . . . boom."

Taylor went on to play with a variety of scenarios, from the crazy—that Hofmann brought the bomb fully armed, propped between his leg and the console—to the more likely, that he armed it on the spot. "He rests it on the ledge behind the seat. Then he goes away and comes back, and needs to arm the device. So he has a simple protective mechanism—a couple of wires sticking out of the box, and all he has to do is twist them together. So he arms the device while it's resting on the ledge, then he brings it forward and drops it."

There it was, the Taylor conclusion: absolute, no hedging, no ifs, no maybes. Hofmann did it.

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After that, everything the police turned up only confirmed what Jerry Taylor already knew.

Christine Hayes, an attractive woman in her twenties, was on meter-maid duty in the area at the time of the explosion. She saw a man near the McCune Mansion carrying a briefcase. In her rear-view mirror, she watched him head west down the street and walk around behind the blue sports car (which she had noticed because it was such "a cool car"). He bent over the car as if unlocking the door. A moment later she heard the explosion, so close she could feel the heat. When she looked back, the man

was lying beside the car. So she turned around, drove back to the scene, and called for help on her radio.

Hayes was absolutely certain no one was standing outside the car at the time of the explosion. So Hofmann was lying when he said the bomb went off just after he opened the door. He had to have been sitting *inside* the car.

There was one problem: Hayes remembered the man as being blond and six feet tall. Hofmann was short and brunette.

Richard Evans had been staring at the little blue sports car from his apartment window just before the explosion. He confirmed it: there was no one standing outside the car in the moments before the explosion. No more than two seconds elapsed between the time he turned away from the window and the explosion. He turned back and there was a man lying in the street.

A postman and a friend had been walking along the sidewalk no more than twenty feet from the car when it blew. They agreed: no one was standing outside the car at the time. Ditto Maureen Clark, who was standing across the street. Ditto two women in a car on Main Street. Ditto Keith Sorensen, a truck driver who was turning onto West Temple, half a block away, when he heard and felt the explosion: no one outside the car.

Lori Loftin had been looking directly at the car and saw Hofmann *inside* at the time of the explosion. He was kneeling down on the driver's seat reaching for something, Loftin remembered. He had taken something from behind the front seat, turned slightly, and then boom, he was thrown from the car.

That was *exactly* the way Jerry Taylor had said it happened.

Later, when the warrant to search the trunk of the car arrived, they found an elbow of pipe, like the pipe used to make the Sheets and Christensen bombs; a black Magic Marker, like the one used to address the bomb packages; and two rubber surgical gloves, like anyone would use to avoid leaving fingerprints. They also found an old, dark, crinkled piece of paper (no one recognized it as papyrus) along with armfuls of other papers, all of them soaking wet from the drenching of the fire hoses. Hofmann clearly dealt in paper of some kind.

By seven that night, they had a warrant to search Hofmann's house, and Bell and Farnsworth joined the huge team that headed out to Holladay. With the warrant in hand, they were inside the house five minutes after arriving. Lucille Hofmann, Mark's mother, had already given them the key.

With men from the police department, sheriff's office, and county attorney's office, it looked like a marauding horde going through the little three-bedroom bungalow on Marie Avenue, but Bell had planned the operation with his usual care. Each officer was assigned a separate room and, when he was done, reported to one of the search officers. Bell assigned one officer to act as evidence custodian and collect the evidence, another to take photographs. Bell made it clear he did not want any foul-ups that would give some cowboy defense attorney a chance to exclude the evidence they found.

He knew it was a no-win situation. If they closed down the house and went through it piece by piece, it would take a week and the family would howl to the press, "The cops have taken over our house." If they took everything back to the police department and went through it there, a clever defense attorney could say the search was too broad, they took too much, so all the evidence was seized unlawfully.

The only thing to do was stick to the warrant, which listed bombs or materials that could be used in making bombs and the letter jacket. Nothing else. That meant no fishing. No papers, no records, no letters. They searched Hofmann's office in the basement and found hundreds of strange documents, but left them where they lay.

What they seized was an empty tape recorder (the parts could have been used to construct a bomb), some gun parts, and, most bizarre, an Uzi machine-gun manual. (What was a documents dealer doing with a machine-gun manual?) They also dismantled the security system. (Some of the parts could have been used to make a bomb.)

About fifteen minutes into the search, they opened the closet near the stairs. Sergeant Glen Bayless called out to the other officers, most of whom were in the basement, "You should come upstairs. We just opened a closet and there might be some items of interest to you in here." There, in the very back corner of the closet, on the floor, turned inside out, was a green letter jacket.

That afternoon, Chief Willoughby had held another press conference, to reassure the public again that no mad bomber was loose in Zion. "I think it's important that we not unnecessarily alarm our citizens. I think we have things well in hand." The chief said that the main focus of the investigation had indeed shifted away from CFS and toward the Salamander Letter, adding that the case was becoming so complex, it was "like something out of 'Miami Vice.'" He added, evasively, that it would be "99 percent accurate" to say that "the person making the bombs" was

“under surveillance.” When a reporter asked, “Isn’t it Mark Hofmann?” he coyly refused to answer.

Late that evening, Willoughby and ATF Agent Jerry Miller were speaking to the press again. And this time they were willing to name names. “We’ve found enough evidence that Jerry Miller is going to the U.S. Attorney’s Office to file charges,” Willoughby announced. “Jerry feels in his gut that we have more than enough to charge Mr. Hofmann. We’re not saying the investigation is concluded.” But, he added, with at least as much confidence as the night before, “We know who the players are and other charges will be filed—other than Mr. Hofmann.”

But weren’t the first two bombs supposed to be the work of a professional hit man? Weren’t those bombs, like today’s bomb, too sophisticated for a presumed amateur like Mark Hofmann?

“It’s a proven fact that it was sophisticated,” Willoughby quipped. “So much so that he blew himself up.”

Ken Farnsworth left Hofmann’s house about three that morning, when the search was finally called off. On his way home, he phoned the LDS Hospital and found out that Hofmann had just come out of surgery. He and Joe Everett, another cop, decided to swing by and get a fuller reading on his condition. Jerry Taylor had said he wanted a detailed description of Hofmann’s injuries so he could plot precisely the position of his body at the time of the blast. The longer they waited to get it, Taylor said, the more time the evidence would have to heal.

If Jerry Taylor wanted it, Ken Farnsworth wanted to get it for him, even at three in the morning.

They arrived at a good time. The attending nurse, Deborah Bowdoin, had held off redressing Hofmann’s wounds following surgery in order to let him sleep. He was lying in the brand-new special procedures room—a large space with two surgical lights above and outlets for oxygen, nitrous oxide, and air in case the room had to be used for surgery. It was big enough to hold three or four beds but right now held only one. Hofmann had a “C” collar around his neck and a fixator device on his knee, which was propped on pillows and still bleeding. There was a light dressing on his right upper arm with blood seeping through, and the fingers of his right hand, visible despite the splint, were bright red at the tips. He was attached to a blood pressure/heart rate monitor, a respiration monitor, and an intravenous-pump monitor.

Farnsworth took shorthand mental notes: “Right leg blown to shit, right hand blown to shit.” He had a laceration across his forehead, which

he must have banged on something very hard. He had a piece of shrapnel still stuck behind his shoulder blade, according to Bowdoin, and couldn't rotate his arm.

"He could have died," said Bowdoin, sympathetically. "But at this point, it's clear he won't."

In the last two days, Farnsworth had sat through both the Christensen and Sheets autopsies, separated by only an hour and half of sleep. He wasn't feeling sympathetic. As far as he was concerned, this man had just killed two people and obviously intended to kill a third when he blew himself to hell instead.

"He got what he deserved," muttered Joe Everett with a black laugh.

Farnsworth remembered Gary Gilmore, another Utah killer, who tried to commit suicide just before he was supposed to face the firing squad. Doctors had worked frantically to bring him back just so the authorities could get on with the execution. Farnsworth knew this was another capital case, probably another death penalty case, and here they were working a miracle of modern medicine for a guy they would end up executing. It was just weird.

He looked at Bowdoin, an emergency-room nurse as hard as any cop. "You patch him up," he said in a voice laced with sarcasm, "and we'll stand him up and execute him."

PART TWO

Too Good to Be True

14 Eighteen-year-old Mark Hofmann sat in the planetarium-like “Creation Room” of the Mormon Temple in Salt Lake City, surrounded by murals of swirling clouds in pinks and grays, dressed in the full splendor of his Temple clothing: white shirt, white pants, white belt, white tie, white moccasins. He had already been washed and anointed and was now ready for the Temple-endowment Ceremony, the supersecret ritual that faithful Mormons perform at least twice a year beneath the Buck Rogers spires of their Temples, beyond the prying eyes of a skeptical world.

If any of the worshipers objected to the aesthetics or to the sexism (men were anointed “to become hereafter kings and priests unto the Most High God,” women “to become queens and priestesses to your husbands”), none dared speak out. This wasn’t just ceremony, it was rehearsal. Rehearsal for entrance into the Celestial Kingdom. And when that day came, nobody wanted to fluff his lines.

It began with prologue, a retelling of Creation—although not a version most Christians would recognize. Joseph Smith believed there were many gods, generations of gods; that the God of this world was once a man, just as all good Mormons will one day be gods in their own worlds. Smith also believed that the God of this world, the Bible’s God, was really three gods: Elohim, Jehovah, and Michael. This was partly the result of Smith’s idiosyncratic reading of the Hebrew phrase *Elohim Jehovah*—“Lord God”—to mean two Gods, Elohim and Jehovah, Lord and God. Michael’s origins were less clear.

All of these gods were, of course, married, many times over, although there was a principal God/wife, or “Eternal Mother.” She wasn’t mentioned in the Bible because God was afraid humans would take Her name in vain.

So, in the version of Genesis that Mark Hofmann saw, as acted out in the Temple Ceremony, God, or Elohim, didn’t actually *do* the creating, he ordered it done.

Jehovah, Michael. See yonder is matter unorganized. Go ye down and organize it into a world like unto the other worlds that we have heretofore organized. (If there were other gods, there had to be other worlds.)

When the drama was over, Mark and the other worshipers gave the secret salute—right arm “to the square” (forearm at shoulder level, parallel to the ground)—and Elohim reminded them of their mission: “You do sacrifice all that you have, including your own lives, if necessary, for the building up of the Kingdom of God on the earth.”

Now it was time for the real ceremony to begin: the first of the secret tokens and signs.

They are most sacred and are guarded by solemn covenants and obligations of secrecy to the effect that under no condition, even at the peril of your life, will you ever divulge them. . . .

A Temple worker demonstrated the First Token of the Aaronic Priesthood by clasping the hand of another worker, placing the joint of his thumb over the first knuckle of the hand. By any other name, it was a secret handshake.

Then came the sign of the First Token. The worker demonstrated by bringing his right arm to the square, palm to the front, fingers closed, and thumb extended.

Finally came the “execution of the penalty” for revealing the First Token or the Sign of the First Token. The worker placed his thumb under his left ear, palm down, and drew his thumb quickly across his throat, from ear to ear.

There was no mistaking *that* gesture.

I, Mark, do covenant and promise that I will never reveal the First Token of the Aaronic Priesthood, together with its accompanying name, sign and penalty, rather than do so I would suffer my life to be taken.

Then came another morality play, acted out by Temple workers, this one a curious parable in which Lucifer tries to bribe a preacher to sway Adam to his cause. Lest the audience titter, the worker playing Peter instructed them to “avoid all lightmindedness, loud laughter, evil speaking of the Lord’s anointed, the taking of the name of God in vain and every other unholy and impure practice.”

Once again, Mark and the others gave the secret salute—right arm to the square.

Then there was a Second Token of the Aaronic Priesthood, another

secret handshake, another sign of the token, another penalty sign, and another oath.

Next came the part of the ceremony devoted to the higher Melchizedek Priesthood with its special garments (white robe; white, turban-like cap with a bow over the right ear; apron; and white moccasins) and more complicated signs and tokens like the Sign of the Nail (cupping the left hand and bringing it forward to form a square while placing the right thumb over the left hip); the Patriarchal Grip, or the *Sure* Sign of the Nail (interlocking little fingers); and the sign of the Second Token (raising both hands and then lowering them while repeating the incantation "Pay lay ale" three times).

Eventually, Mark was brought before the Veil of the Temple, a gauzy curtain embroidered with symbols and pierced by three holes. The symbols corresponded to the symbols on the Temple garments: the square, symbolic of the covenants he entered into in the Temple; the compass, a reminder that "all truth is circumscribed into one great whole and that desires, appetites, and passions are to be kept within the bounds the Lord has established; the navel mark, placed on the right side of the garment, over the navel, symbolic of the "constant need for nourishment to body and spirit"; and the knee mark, placed over the kneecap and indicating that "every knee shall bow and every tongue confess that Jesus is the Christ."

The holes in the veil were for the final test. Through one, a worshiper gave the secret tokens to Temple workers on the other side. Through another, the workers asked questions, and through the third, the worshiper gave the secret passwords. If all the responses were correct, there would be three taps on the magic mallet, like knocks on a door, and the person would be led around the veil—into the Celestial Kingdom.

When it was Mark's turn, he gave the five points of fellowship: inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.

He said the magic incantation: "Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the priesthood be upon me and upon my posterity through all generations of time and throughout all eternity."

He gave the secret password: "The Son."

And the Lord said, "That is correct."

Three taps with the mallet.

"What is wanted?" asked the Lord.

"Adam, having conversed with the Lord through the veil, desires now to enter His presence," intoned a Temple worker.

"Let him enter," said the Lord.

And Mark was brought into the Celestial Room, a Victorian hotel lobby filled with heavily padded chairs, for a few moments of introspection.

15 By all accounts, Mark William Hofmann was the ideal Mormon child. A little reticent socially, perhaps, and a little awkward physically, but studious, hardworking, and, above all, exceedingly deferential to his elders.

His was certainly the ideal Mormon family. His devout Mormon father, Bill, a salesman for Pitney-Bowes, had married his equally devout Mormon mother, Lucille, a seventh-generation Mormon housewife, and raised an obedient—if small—Mormon family of two girls and one boy in the ideal Mormon community of Millcreek, a prosperous suburb of Salt Lake City.

Like many Mormon men, William Hofmann ran his life with a combination of naiveté and rigidity—the former at work, the latter at home. Whether cheerleading in high school or peddling the latest get-rich scheme, salesmanship was in his blood. No promise was too extravagant, no sell too hard, no shot too long for Bill Hofmann.

At home, however, there were no deals. Most Mormons believe that they will be rewarded in the next life with worlds of their own, but in the little house on Marie Avenue, Bill Hofmann had decided to get a head start on the afterlife. Within its walls, he was already God. "Everything was black and white with Bill," according to a friend. "He couldn't deal with gray." Especially where religion was involved. When Mark, at thirteen, came home with questions about Darwin's theory of evolution and how it didn't square with Mormon doctrine, Bill Hofmann refused to hear about it.

"Your faith's not strong enough," he insisted. "If you have a testimony, your religion doesn't *need* proof." When Mark pressed, his father flew into a rage. No one remembers seeing him hit his children exactly, but he had a reputation for a low flashpoint, a tendency to become "a little

unhinged" in arguments, especially over religion. "If it wasn't what he wanted to hear, then it just wasn't true," recalls one family friend. "And everybody else around him had to feel that way too or else they were *bad*—not just wrong, but evil."

Like many Mormon women, Lucille Hofmann obeyed her husband, loved her children, and clung to her religion, rising every morning at five to read the Bible and pray. A slight, red-haired woman with big, intelligent eyes, she accepted the wifely role prescribed by Mormon doctrine, leading tours in Temple Square and serving as Relief Society president for her stake, the Mormon equivalent of a diocese. Everyone knew that Lu was smarter, better read, and more thoughtful than her husband, but that, unfortunately, didn't count. In a Mormon household, it was the husband who held the priesthood. Other wives finessed the doctrine by playing Donna Reed, all wifely deference on the outside, while ruling with a mailed fist on the inside. But Lu Hofmann was too pious for pretenses.

Their second child, Mark, was born on Pearl Harbor Day, December 7, 1954, and grew up, like most Mormon children, in a house filled with dutiful family outings, frequent prayer sessions—led by Bill Hofmann—and endless Church activities. At Sunday school, he sang the usual songs—"I hope they call me on a mission"—with the other children at the ward house (the local church) and joined the usual Explorer Boy Scout troop. Although an avid reader, he languished safely in the middle of the class, or a little below the middle. His weak chin, mincing walk, high-pitched voice, and glasses would have marked him as a nerd if his grades hadn't been so low—Cs and even Ds. Except that somehow everyone, from his friends at school to his family at home, *believed* his grades were very good.

He wasn't a bad athlete: "untalented but determined," according to one of his few friends. In the end, though, he didn't have much choice but to be a loner. Even his own cousin shunned him in the halls. In high school, he chose a loner's sport, track, and lifted weights.

To others, it looked like a bland but happy and typical Mormon adolescence—typical hobbies for a boy growing up in Utah: hunting (rabbits), camping, waterskiing, coin collecting. Typical summer jobs: roofing houses, bagging groceries (he was promoted to head of the vegetable department). Even his troublemaking was typical: a run-in with a teacher who caught him with his head down during class, a speeding ticket, flashing fake SOS signals to a park ranger on a camping trip to East

Canyon Reservoir, harassing cats and dogs with buckshot, shooting off illegal firecrackers.

And some overeager experimenting with his chemistry set. Once, when he was fourteen, he poured some wood alcohol into a heated beaker, covered it, and waited too long. The explosion sounded like a hard-hit baseball shattering a plate-glass window, somewhere between a pop and a ping and the end of the world. Mark tried to take cover but a jagged hunk of glass caught him under the chin, simultaneously tearing a gash in the skin and filling it with scalding wood alcohol. The miscalculation had left a thick, ugly yellow scar on his neck.

But even by Bill Hofmann's standards, a young boy was allowed to be rambunctious every once in a while. Nothing strange in that. At the appropriate time, he would settle down and act responsibly.

When he graduated from high school in 1973, Mark planned to go to college and study to be a doctor. "I want to save lives," he told a friend.

16

Mark Hofmann did have one secret. A secret so deep and filled with shame that he never told a soul about it.

The trouble began in 1836 when an attractive servant girl named Fannie Alger walked into Joseph Smith's life. Smith, who had moved his new religion from Palmyra, New York, to Kirtland, Ohio, instantly took a shine to the attractive young Fannie, as he had previously to a number of the female members of his flock. There was just one problem: Smith's wife Emma. Not long afterward, Joseph had a revelation from God:

Verily, thus saith the Lord . . . if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him. . . .

In other words, Joseph Smith could marry Fannie Alger *in addition to* Emma. For good measure, the Lord added a postscript addressed to Emma. "And let my handmaid, Emma Smith," He said, "receive all those that have been given unto my servant Joseph." Fearing the worst, Joseph

sent his brother, Hyrum, to deliver the revelation to the hot-tempered Emma. "I believe I can convince her of its truth," Hyrum said to Joseph before setting out, "and you will hereafter have peace."

Joseph knew better. "You do not know Emma as well as I do," he said to Hyrum.

Joseph was right. When Hyrum read the revelation, the only "piece" Emma Smith wanted was out of Joseph's hide. She gave Hyrum a tongue lashing and when Joseph later handed her the written revelation, promptly threw it in the fireplace. When asked why he would let Emma destroy a revelation from God, Smith replied he "could rewrite it at any time if necessary." Eventually Emma capitulated, and Joseph went on to marry not only Fannie Alger but at least forty-seven other women (hundreds more were "sealed" to him in eternity).

By 1844, the year Joseph Smith was martyred by an angry mob in Carthage, Illinois, polygamy, or "plural marriage" as the Mormons preferred to call it, had become the best-known and certainly most titillating feature of Mormonism. Salt Lake City, where the faithful settled in 1847 under the leadership of Smith's successor, Brigham Young, became the Plato's Retreat of the Wild West. Farmers threw lavish parties at which their wives could inspect the newest nubile prospects and help choose, in a kind of sorority rush, their husband's next bride.

Not surprisingly, the demand for brides soon outstripped the supply of new converts from Europe and the East. The problem was compounded, apparently, by libidinous missionaries who were "skimming off" the inventory. "The brother missionaries have been in the habit of picking out the prettiest women for themselves before they get here, and bringing only the ugly ones for us," complained Heber C. Kimball, an early Church official. Speaking for all the men of Salt Lake City, Kimball ordered the missionaries: "Hereafter you have to bring them all here before taking any of them, and let us all have a fair shake."

Mormon male leaders proved endlessly inventive in justifying their "peculiar institution." They argued that Jesus himself was a polygamist (they could name only Elizabeth, Mary Magdalene, and Martha as wives, but insisted there was "a host of others"). Even *God* was polygamous. "We have now clearly shown," declared Orson Pratt, an early Church leader, "that God the Father had a plurality of wives . . . by whom He begat our spirits as well as the spirit of Jesus His first born. . . ." In support of his claim, Pratt offered a simple mathematical calculation: "[I]t would have required over one hundred thousand million of years for the same mother to have given birth to this vast family."

So, of course, God simply *had* to have not one wife, but hundreds.

Some even tried to portray polygamy as a moral boon, attacking the one-wife system as a "source of prostitution and whoredom." Polygamy, they argued, was a bulwark against promiscuity. Polygamy reduced the temptations that beset married men, eliminated the need for mistresses and adultery, *and*—and this was the best part—it kept men strong and virile. "I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up," Kimball told the *Deseret News*, "while a man who goes into plurality looks fresh, young, and sprightly."

The sprightly men of Salt Lake City bought every word, but to Victorian America it all added up to one thing, legalized prostitution.

For a while, Mormon leaders thumbed their noses at the Gentiles in Washington and their laws against polygamy. "I live above the law," declared Brigham Young, who had accumulated twenty-seven wives, "and so do this people." Polygamy was divinely ordained, he insisted, and "no power on earth can suppress it, unless you crush and destroy the entire people. . . . A man that enters this Church ought to be able to die for its principles if necessary." "Polygamy was revealed by God," the Church announced in the *Deseret News* in 1865. "To ask them to give up such an item of Belief, is to ask them to relinquish the whole, to acknowledge their priesthood a lie, their ordinances a deception, and all that they have toiled for, lived for, bled for, or hoped for, a miserable failure and a waste of life." Just to make sure there was no doubt about where He stood, the Lord spoke to Wilford Woodruff, fourth president of the Church, at least twice to reiterate that plural marriage was nonnegotiable.

But all that changed in 1887, when the federal government seized all Mormon property, including Temple Square. To the hardworking, materialistic Mormons, dying for principles was one thing, but surrendering their property was something else. Eventually, the Lord came around to the government's view. He appeared to Woodruff and "showed me by vision and revelation exactly what would happen if we did not stop this practice," said Woodruff. In 1890 the Church issued a manifesto banning plural marriages.

But nothing really changed. The manifesto was just a ruse for Washington's sake, a public relations ploy, a sop to Congress on the eve of Utah's application for statehood. In fact, the Mormons had no intention of giving up their wives. Church leaders continued to perform polygamous marriages even as they condemned the practice in public. Joseph F.

Smith, the sixth president of the Church, had eleven children by five wives and performed plural marriages on ships in international waters long after the practice was supposedly banned by God.

To ensure that witnesses could not inform on those who performed these illegal marriages, the vows were often read from behind a curtain. Polygamy became the Church's little secret, something to be hidden from the outside world, from the federal marshals who came snooping around, and from the congressional committees investigating Utah's statehood.

In defense of the deception, Church leaders claimed they were "lying for the Lord."

In the end, however, not even Congress was fooled. Its report concluded: "The leaders of this church, the first presidency and the twelve apostles, connive at the practice of taking plural wives, and have done so ever since the manifesto was issued which purported to put an end to the practice."

Gradually, as the Church was transformed from a radical sect into an ultraconservative social institution, the crackdown on polygamy grew teeth. By 1904, a man could be excommunicated for taking a second wife. References to polygamy were expunged from official Church histories, students at Church-sponsored schools like Brigham Young University who had the effrontery to mention it in their papers had the references crossed out with the remark, "Too controversial." Professors were forbidden to write or speak of it.

Meanwhile, the human cost was devastating. Years of hypocrisy and deception threw generations of Mormon husbands and wives into legal limbo. Children suddenly found themselves illegitimate. To avoid federal agents, they took on false names, wore disguises, and developed an elaborate early-warning system. Children had to be brought into the conspiracy at an early age. According to one account, "Not talking to strangers, being part of a warning system, and being taught outright falsification were all elements in their training during those years." Like their leaders, they learned to lie for the Lord.

Far worse than the hiding, however, was the sense of spiritual abandonment as the Church reversed its position. Now their souls were in jeopardy. They felt betrayed by their leaders. For many families, polygamy became a secret shame.

One of those families was Lucille Hofmann's.

Her parents had been married from behind a curtain. From the time she was old enough to talk, they had told her repeatedly, Don't talk to strangers, don't say anything, and if anyone asks you if your father has two

wives, deny it. At all costs, she was to guard the family's dark secret.

Mark Hofmann may have respected his father, according to family friends, but he adored his mother. Her shame was his shame. Anything that hurt her, hurt him. That's why, when she finally confessed the family secret that had tormented her for so long, he was furious at the Church. "Institutionalized deceit," he called it. He ran to the Church genealogical libraries, determined to find out who, in fact, had married his mother's parents. He made a list of all the Church officials who had the authority to perform marriages at the time. Then he began eliminating names: one was on a mission, one was at a conference, another was on a trip. Finally he eliminated every name but one: Joseph W. Summerhays, a prominent businessman and Church leader. The hypocrisy of it all outraged him.

He confronted his father.

"You just need more faith," Bill Hofmann told him. It takes faith to follow the Church's teachings.

Which teachings, Mark demanded, the old ones or the new ones?

"Whatever the current Church believes."

Subject closed.

But like many Mormon boys with doubts, Mark was already caught up in the intriguing, Masonic-like initiation rites of the Mormon priesthood, the secret passwords, the secret handshakes, the special garments. On December 2, 1973, in a Temple Ceremony, he was received into the Melchizedek Priesthood. In his blessing, Patriarch Frank Carl Berg (a building contractor who worked out of his home on Preston Street), informed Mark that he was "descended from worthy ancient patriarchs that lived upon the earth anciently, even from Abraham, Isaac, and Jacob." Specifically, Mark's ancestor was Ephraim, "a worthy son of Joseph." "Ephraim was given an important blessing," intoned Elder Berg, "in which he was told that through him and his posterity the righteous would receive their knowledge of truth.

"You will rejoice in the special work you will be called to do. A burning will come into your soul and you will know that you are about your Heavenly Father's business. . . . Yes, you are truly a worthy son that has been given a special assignment to fill in this mortal world. . . ."

The next step was a "mission."

Almost every good Mormon male is "called" by God to perform missionary duty in another state or another country. (God rarely calls young

Mormon women.) God's summons is very specific. He not only tells you to go, He tells you where to go.

In 1974, God told Mark Hofmann to go to southwest England.

He made a good missionary, though not a great one. In a report listing the number of hours each missionary spent on the road proselytizing, he ranked forty-ninth out of 208. It wasn't easy work, especially for a diffident loner. Like a pack of young lions tracking a herd, the young missionaries preyed on the old, the sick, and the lame. The Church's research had shown that the most likely converts were blue-collar, lower-class workers unhappy with their low station in life, and those whose "ramparts were broken." "Your rampart is your circle of friends and your sense of a coherent life," explains a former missionary. "When people move, change jobs, get divorced—their ramparts are broken, and that's when they're most susceptible to conversion. Those were the people they told us to go after."

Hofmann spent the next two years making banal entries in his journal, engaging in occasional "Bible bashes"—heated debates with missionaries from other sects, especially the Jehovah's Witnesses—and studying Mormon doctrine. His fellow missionaries considered him quiet, intelligent, and bland—typically Mormon.

And he returned from his mission in 1976 with typical doubts. "I guess the Mormon Church only wins by default," he told a fellow missionary. "I just can't find any other Church that is true, that I can feel is true. At least the Mormon Church is better than any other."

For many young Mormons, the mission is an eye opener. After eighteen years in the Mormon stronghold of Utah, they discover that not only is there a world outside of Mormonism—a world that drinks and smokes and swears and fornicates and stays up late—but that that world is, at best, skeptical of, at worst, hostile toward Mormonism. Many never recover from the shock. A high school friend of Hofmann's, Jeff Salt (who had gone no farther than Florida), was one of many missionaries who in the process of trying to convert the benighted, almost joined their ranks.

When Hofmann entered Utah State in 1976, he chose to room with Jeff Salt. There were endless late-night, soul-searching discussions of religion that first semester. Hofmann admitted that he had first doubted when he picked up a book on Darwin at age thirteen and realized that Darwin's survival-of-the-fittest theory directly contradicted Joseph Smith's eternal progression from the Pre-Existence to the Celestial Kingdom.

Once again, Mark tried to bring his doubts home, to family dinners, to Bill Hofmann.

What about these discrepancies? Mark would demand.

"Nit-picking," Bill Hofmann would say.

Mark would run to his room to get a book or an article to bolster his point.

But Bill Hofmann never looked at them. "He was intimidated by ideas," according to a family friend, "by thoughts, intellectualism. Everything was from the heart, not the head."

"Concentrate on the value of the Church as a whole," he would tell his son, according to the same family friend.

But the books. . . .

"Put your faith in the living Church."

But the history. . . .

"Don't get hung up on history. Look at it as it is now, and as it affects your life now."

But the Prophet said. . . .

"Don't be so concerned about what some Prophet said or didn't say."

But it keeps changing. . . .

"What you need is more faith."

Subject closed.

Infuriated, Mark went back to school and wrote out his beliefs in a page-long letter. He was an atheist. He didn't trust the Church or its leaders. Why did they hide things from its members? Like the truth about polygamy. It was dishonest. He planned to send the statement to his mother. She was a victim herself. Surely she would understand.

Bill Hofmann must have tried to tell himself that this was all normal; that Mark was just finding himself. It was typical for missionaries to return with doubts. Mark was just going through a trial. His faith was strong, and it would triumph in the end.

When Lu Hofmann read the letter, if she read it, she put it away and never said a word to her husband. As for any doubts about the Church she may have shared with her son, they would undoubtedly be resolved in time.

Right now, what Mark needed, they agreed, was a good wife.

17

One Sunday that first year at Utah State, Bill and Lu Hofmann drove up from Salt Lake City to Logan, about eighty miles, to visit their son. Like most of their visits, it was unannounced. If Mark knew in advance they were coming, he might make some special arrangements, so it was better if they just surprised him. Mark understood the real purpose of the no-warning policy. On their last visit, he hadn't had time to take down his Farrah Fawcett-Majors poster. Lucille Hofmann took one look and it was down. She didn't have to say a word. It was replaced by a poster she gave him with a Mormon devotional message.

This Sunday, the Hofmanns made another, similar discovery.

"Mark's not here," Jeff Salt told them.

"Where is he?" In church perhaps?

"Sunday afternoons, he's at Jill's," said Salt.

For a twenty-one-year-old boy who had never dated, never even kissed a girl before, Jill Stone was quite a catch. Friends called it "beginner's luck." How could Mark Hofmann, a detached, often arrogant, somewhat wimpy science major, attract this tall, tanned, dark-haired girl with a shapely body and pretty face? He was usually quiet, she was extremely verbal; he was sarcastic (if seldom funny), she was always serious; he wore T-shirts and jeans, she wore anything tight and black; he was aloof toward girls, she was flirtatious toward boys; he was a cultural cipher, she played the piano, and well. On the surface, about the only things they seemed to have in common were blue eyes and a taste for off-beat people.

Mark didn't just woo her, he laid siege to her. For whatever reason, he wanted to have a wife—and Mark Hofmann had a way of getting what he wanted. He wrote her cute little notes telling her how much he loved her, bought her flowers—"Not just the red-roses-once-a-year routine," she says—and thoughtful presents like a copy of the *Book of Mormon* bound in white leather and a gold teddy bear on a chain. He told her how much he liked her long dark hair, the way she did her makeup, the way she dressed. She was such a *lady*. At that, Jill surrendered without a fight.

She was the oldest of three daughters raised by an Idaho rancher.

Inevitably, that meant being raised like an eldest son, so Jill found being treated like a lady a new and exhilarating experience. “Oh, Markie,” she gushed. She told him how selfless and noble he was for giving up a lucrative future in medicine in favor of a life of helping people through medical research. To friends she bragged about her gallant young beau from an excellent Mormon family.

Maybe they didn’t share the same intellectual interests, but at least he could talk—so many boys couldn’t—and talk very intelligently, at that. Maybe he was a little on the nerdy side, but then, with her interest in classical music and her serious outlook on life, she was hardly the frivolous, fun-loving, sorority type herself.

When Jill threw out his dirty jeans and unkempt T-shirts and bought him the kind of preppy clothes that befitted a boyfriend of hers, Mark didn’t complain. His mother had always bought his clothes anyway.

In April, only four months after they started dating, Mark popped the question, and Jill said yes. Yes, *but*: she wanted a long engagement “so we can get to know each other better.” Mark reluctantly agreed to wait one year. To mark his claim, however, he bought her a huge one-carat diamond ring. Jill was touched by the gift but troubled by the message that accompanied it. “You’re too flirtatious,” he told her. “This ring will let everybody know you’re already taken.”

That was Jill’s first hint that Mark was “dealing from two decks.”

What, for example, did he think about the Church?

On the one hand, he railed against it. “It’s all a joke,” he would say. “The *Book of Mormon* is a fairy tale.” And then—as if it came to him as an afterthought—“God is dead.” He always wanted to argue with her about it. He showed her books and articles and research papers. He took her to visit well-known anti-Mormon activists. “Don’t you see how strongly I feel?” he protested. “It’s important to me to find things out about the history of the Church so I can prove it’s not true.” He seemed to think these were explosive ideas and waited for Jill to counterattack.

Jill wondered what all the fuss was about. Although she considered herself a good Mormon, she didn’t really *believe* that Joseph Smith had found gold plates on a hillside in New York State. She wondered if *anybody* did, except maybe a few old relics at Church headquarters. The real strength of the Mormon Church wasn’t the doctrine, anyway; it was the people, the family and community values. “I am a Christian first; that’s my real priority,” she told him. “All I really care about is living a good life, having a nice family, and being, you know, a useful member of society.”

Why did Mark take every little thing so personally? "Why are you getting so fanatical?" she would ask. "It's just history."

What she truly didn't understand was why he still considered himself a Mormon. Why did he still go with her to church every Sunday? Why did he still pay his tithe? Why did he still present himself to the outside world as a good and faithful Mormon if he had such strong antagonisms? Why was he so obsessed with appearances? Surely it wasn't for her sake. She had been raised in a split family: Protestant father, Mormon mother, and they had gotten along just fine. As long as he let her raise their children as Christians, they could live together happily, Mormon or not.

"If you're really not into the Mormon faith," she told him impatiently, "don't devote your life to tearing it down. Walk away from it."

But for some reason Mark couldn't do that. He couldn't let go.

Once they were engaged, she couldn't do anything right. "Tone down the way you dress," he commanded. "Don't be so visible." One day she came home and found him in her apartment uninvited. When she went to her closet, she noticed some things were missing: a halter top, a sheer blouse—just the kind of flashy clothes Mark always complained about. When she accused him of taking them, he didn't even bother to deny it.

She was too independent. "Let's go get our blood tests," she suggested one day.

"We can put it off," he said.

Procrastinating as usual, she thought. "Let's just go do it and get it over with," she insisted.

She just plain *thought* too much. When he mentioned that he was considering dropping out of school, she had the gall to have her own opinion on the subject. "I think it's a lousy idea," she said.

She was bossy and overbearing. "Grate the cheese," she told him one night when they were fixing pizza at his apartment.

"Why are you always telling me what to do?" he exploded, his face turning bright red. Suddenly Mark was frothing at the mouth, gesticulating wildly. "I'm sick of you trying to control my life," he screamed. "Sick, sick, sick, SICK!" While Jeff Salt stood and watched, his jaw dangling in disbelief, Mark grabbed Jill's arms and threw her against the wall.

Not about to be manhandled by this crazed choirboy, she grabbed the nearest thing in reach, a dishwasher-safe plate, and batted him over the head, hoping maybe a good lump would bring him to his senses.

But two weeks later he did it again.

She was "too social." She had too many friends. When an old boyfriend

came to visit her, Mark and Jeff Salt hid in the bushes and kept an all-night vigil with a pair of binoculars. Mark took down the boyfriend's license plate number and somehow traced it through the Department of Motor Vehicles. The next day, with the boyfriend's name in hand, he accused Jill of sleeping with him. She tried to slough it off—"You're ridiculous," she told him—but Mark was sure he was right. Not long afterward, he walked into the room when she was on the telephone with the same old boyfriend.

"Who was that?" he demanded.

"I don't have to tell you," she said and hung up.

"Then I'll find out for myself." He grabbed the phone and dialed the operator. "My twelve-year-old daughter just made a call that I shouldn't be paying for. If you could give me the number, I can charge her for it. She needs to learn to be responsible for her own expenses." The operator gave him the number.

Jill was furious. Mark was even more furious.

But he never stopped planning the wedding.

He chose the place—the Temple in Salt Lake, where his parents had been married (even though Jill's parents would have to wait outside during the ceremony, since her father wasn't a member of the Church). *He* chose the time—September 1977, instead of the original date the following June. *He* even chose the wedding dress—a Victorian extravaganza with a high neck, ruffles at the top and bottom, long lace sleeves, faux pearls, a huge train, and a profusion of slips forming a glorious full poof. It was a sixteen-year-old girl's fantasy—and just like the dress his mother had worn. There would be two wedding receptions, one in Idaho, the other in Salt Lake. More than five hundred people were invited.

But Lucille Hofmann was having second thoughts. Finding a wife for Mark was one of her highest priorities, but it had to be the *right* wife.

All along, Lu Hofmann had been concerned that Mark's relationship with Jill was too "liberated," that Jill was too "negative," too "willful," not *Mormon* enough. Once she even took matters into her own hands, telling Jill, "You'll have to be more respectful if you want to make a marriage work." But that wasn't enough. As the wedding date approached, Mark pointedly reported to Jill the negative feedback he was getting from home: "They think you aren't religious enough, or traditional enough, or subservient enough to make a good wife for me."

Or socially prominent enough. Bill and Lu Hofmann thought their brilliant, young pre-med son deserved nothing less than the daughter of

a leader of the community—preferably the daughter of a General Authority.

Eight days before the big day, Mark called Jill and canceled the wedding. No explanations, no apologies, no wedding.

Three days later, he called back. “Jill, you question me too much. You question what I do. You disagree with what I feel religiously. And you’re way too *visible*. You have a huge circle of friends. You’re way too extroverted. You could never be what I have to have in a wife. You could never be more compliant, more . . . more. . . .”

“More like Lucille Hofmann,” she completed the sentence under her breath. It was almost as if he had some plans for the future, she thought, plans that required a wife who wouldn’t ask questions, who wouldn’t have friends traipsing through the house, who would rely on him utterly, who could be trusted to keep some secret. And he was right: that wasn’t her.

Two years later, Mark married Doralee Olds, a freshman at Utah State whom he had met the previous fall in the laundry room of his apartment complex. She couldn’t have been more different from Jill: small and skinny with mouse-brown hair and a wardrobe filled with worn jeans and old T-shirts. When asked about her good points, friends would say, “She’s a very simple girl” or “She’s good at planning things.” “Dorie’s not an aggressive sort of person,” says one friend. “She just wanted to get married and stay home and have kids and make cookies and not have to worry about taking care of herself in the big, bad world.”

In July 1980, Mark and Dorie moved to Sandy, a suburb south of Salt Lake City.

Like the typical young Mormon wife, Dorie bore three babies in quick succession: Michael, Karen, Lisa. Like the typical young Mormon husband, Mark ignored her, put on weight, and played with the babies. (Feeding, diapering, and bathing them he left entirely to her.) Like the typical young Mormon couple, they went to church and to Sunday school every Sunday and were reasonably active in the ward. Dorie became a counselor in the Relief Society Presidency, teaching homemaking skills—cooking, quilting and sewing, home decorating, budgeting, and health. Mark served in the Elders Quorum Presidency.

Neighbors didn’t see much of them, but what they saw they liked. Dorie was “sweet and wholesome” they thought, “a typical girl next door.” Mark “kept to himself” but “loved his kids.” They remembered the time, in 1981, when he came to the aid of a lady down the street whose house needed new shingles but who couldn’t afford a roofer. Mark orga-

nized a work crew at the ward house. "Don't you worry about a thing," he told her. "You just let me take care of it." The day they planned to do the work, a storm blew up and it poured rain, but Mark just kept working through the lightning and thunder. He was afraid if they didn't finish, the roof would leak.

"Mark, get down from there and go home!" the woman called to him as he worked in the rain, soaking wet.

"No, no. There's only a little bit more to do."

"Let me pay you," she insisted when he was finished.

"Oh, no," Mark said pleasantly. "Helping your neighbor is what Mormonism is all about."

18 Mark Hofmann's obsession with the past began simply enough, with coin collecting—the perfect activity for a non-athletic, socially inept, and overly controlled twelve-year-old boy. Except Mark didn't do it for the same reason other boys played football or dated girls. He didn't even do it for the same reason other boys collected stamps or baseball cards. Mark did it for one reason and one reason only: money. He would buy rolls of pennies and sit quietly for hours, days, in his room, going through tens of thousands of pennies looking for the defect, the mint mark, or the date that might make a penny worth a nickel or a dollar, or maybe even a hundred dollars.

One day, Mark took a friend, Ralph Feurer, down to his basement workshop.

"This is my electroplate set," he said proudly, pointing to a stainless-steel tank, a rectifier, some wires, and several bottles of solutions.

"What's it do?" asked Feurer, an affable, athletic boy who was always bemused by Mark's mysterious projects.

"You put these clips on and you can build up metal."

"That's great, but what do you use it for?"

Mark, who had been waiting for that question, held up a dime. "You see this mint mark," he explained, pointing at the tiny letter on the head side of the coin. "If that says one thing, this dime's worth about two dollars. But if it has a different mint mark, it would be a much, much rarer coin and would be worth hundreds and hundreds of dollars. With this

electroplate set I can change the mint mark. I can take an old one off and build a new one up.”

Not long afterward, Mark sent a rare dime to the American Numismatic Association in Colorado Springs for authentication. They sent back a letter stating the coin’s value and instructing him, “Please send us 3 percent of the value of the coin.” Mark sent them the money, and they returned the coin, along with a certificate verifying its authenticity.

When Feurer heard the story, he asked Mark if the coin was genuine. “Of course it’s genuine,” Mark said with a smile. He had an unpleasant way of smiling without showing his teeth. The corners of his mouth would tighten, as if on a drawstring, and his lips would thin to a line that looked more like an incision than a smile. “If the American Numismatic Association says it’s genuine, why then it’s genuine.”

It wasn’t long before Mark’s remarkable success in coin collecting merged with the other great preoccupation of his life. In 1967, at the age of thirteen, he began collecting Mormon memorabilia. His very first purchase was a \$5 note from Joseph Smith’s short-lived bank, the Kirtland Safety Society. It was signed by Smith himself. Mark paid what was, for a thirteen-year-old, the huge sum of \$250.

And that was just the beginning. Before long, he was selling and trading little “odds and ends” of Mormonabilia and studying the collection of early Church materials at the Wilford C. Wood Museum in Bountiful. By the time he graduated from high school, Mormon history was no longer just a hobby, it was an obsession.

19

And what a history it was.

Beginning with the story of Israelites sailing to America in 600 B.C. on a boat designed by God, as related in the *Book of Mormon*, it was a curious history indeed.

There were those hundreds of revelations from God to Joseph Smith, many of them amounting to little more than “Stop bothering Joseph Smith” or “Give Joseph Smith your money” or “Let Joseph Smith marry your daughter.” Never in the history of religion had a supreme being

found it necessary to talk at such length and with such specificity to one of his servants.

There was that awkward passage in the Book of Abraham, “translated” by Joseph Smith, that cast blacks into eternal disfavor for sinning in the Pre-Existence. The Church’s policy of excluding blacks from the priesthood had stood against all attempts at reform during the civil rights movement. But then, in the 1970s, a Stanford University official declared that if the B.Y.U. basketball team ever wanted to play Stanford again, the Mormon Church would have to “reinterpret God’s word and establish doctrines compatible with Stanford’s policies.” After a decent interval, the Prophet *did* have a new revelation reversing the Church’s position on blacks.

It was only the most recent embarrassment in a history already marred by murder, forgery, fraud, boundless lust, betrayal, and power politics—to say nothing of polygamy. With a history like that, it wasn’t surprising that the Church in which Mark Hofmann grew up, was, to put it mildly, *ambivalent* about its past. Rather than study history, early Mormon historians preferred to rewrite it—or just forget it.

The process of revision began soon after the Church began. Joseph Smith himself recounted at least three different versions of the all-important First Vision, his initial encounter with God at age fourteen. In one version, for example, God appeared to him with Jesus and some angels, in another version the angels stayed home.

When Smith died, the Church immediately set to work revising *his* story—more than doubling the length of his *History of the Church*, for example, putting the additions into the first person and claiming that they were Smith’s own. The Church also deleted some material. In his version, Smith had written that he drank a “glass of beer at Moesser’s.” The line was dropped in later editions. When a memoir by Lucy Mack Smith, the Prophet’s mother, was published in 1853, word went out from the First Presidency that all copies of the book should be “gathered up and destroyed, so that no copies should be left.” Brigham Young later appointed a “committee of revision” to “correct” the book. The commission added 436 words, changed 220, and deleted altogether another 1,379.

Over the years, other revisions were made in Smith’s biography: the fact that he declared Missouri, *not* Utah, to be Zion, the land promised by God to His people; the fact that he urged moderation, not abstinence, in drinking; and especially the fact that he broke his own rules to confer

priesthoods on Elijah Abel, a black man, and, according to some accounts, Emma, his wife.

Brigham Young, too, left a trail of embarrassing historical facts that had to be excised from the record, among them the cover-up of the Mountain Meadows massacre, an Indian raid planned and supervised by Young's men in which 150 men, women, and children were killed; various murders; counterfeiting charges; bizarre plans to create a wilderness kingdom and crown himself king; and dipping his rather large hand into the Church's tithing till. (While sponsoring communitarian values for the faithful, Young himself amassed a vast personal fortune.)

Around the turn of the century, even the revisions had to be revised. In the drive for statehood, Church leaders had decided that the time had come to enter the mainstream, to become respectable, and thus began a period known as the Great Accommodation. That meant no discussion of polygamy or Blood Atonement or communitarianism or anything else that sounded even vaguely cultish. Great chunks of Mormonism's lusty and colorful but decidedly fringe history disappeared overnight.

The Church was forced to deny its common roots with the secret society of Masons, a fraternal organization with elaborate ceremonies and arcane symbology. Smith had "restored" an ancient Christian ceremony that the Masons had bungled. When it was pointed out that Joseph Smith had joined the Masons just two months before devising the Temple Ceremony, the Church claimed it was just coincidence. And the dozens of exact parallels in the two ceremonies (including many word-for-word borrowings)? Just coincidence.

Why did the Mormons flee from Missouri in 1839? The official Church response was that persecution by local non-Mormons forced them out. Which was the truth, but not the whole truth: the fact that Joseph Smith formed a small band of storm troopers called the Danites, who robbed and burned the property of local non-Mormons, was simply dropped from the histories. As were Smith's orders to "murder and plunder the enemies of the Saints." Officially, the Church denied that the Danites existed at all. When confronted with documents proving their existence, the Church argued that Joseph Smith knew nothing about their activities. When confronted with evidence that he did, the Church argued that their activities were justified.

What couldn't be denied or justified was simply not talked about, like the Mountain Meadows massacre. The official Church policy was, according to one historian, to "shrink from it, to discredit any who try to

inquire into it, to refuse to discuss it," and to refuse "to accept all the evidence. . . ."

The early Church, like many utopian sects of the nineteenth century, had practiced blatant communism: not just good community values, not just helping people in need, but red-blooded *communism*: "From each according to his abilities, to each according to his needs." The idea came to Joseph Smith himself in a revelation from God (later called the Law of Consecration and Stewardship): Church members were to hand their property over to the Church (i.e., to Joseph Smith), who would then give them back what they needed, making them "stewards," while keeping the rest in the hands of the Church (i.e., his hands) for the benefit of the poor.

Communalism was taken up more eagerly still by Brigham Young as a solution to taming the hard frontier of 1860s Utah. Even as he himself became a highly successful frontier capitalist, Young created a series of experimental frontier cooperative communities, including, notably, Brigham City, in which, according to one historian, "the entire economic life of this community of 400 families was owned and directed by the cooperative association."

Needless to say, especially during the McCarthy era, a mainstream institution couldn't be seen as embracing communism. So yet another important aspect of the early Church conveniently disappeared from the record.

Where it could, the Church simply rewrote the history books. In 1965, for example, Parley P. Pratt's 1855 *Key to the Science of Theology* was rewritten to remove the lengthy discussion of polygamy. Missionaries fanned out to libraries across the country offering to exchange old publications for "more up-to-date material." To most librarians, the deal offered by the young missionaries was too good to pass up. The missionaries would hand them the new books, then suggest helpfully, "Now that you have these books which tell the truth about our religion, undoubtedly you would like to discard other books in the library which tell lies about the Mormon Church. Other libraries have been glad to have this pointed out to them."

When a Mormon historian, Fawn Brodie, dared to write a neutral—and widely acclaimed—biography of Joseph Smith, *No Man Knows My History*, the Church promptly excommunicated her and published a shrill pamphlet in response called *No, Ma'am, That's Not History*, written by the Church's most beloved historian, Hugh Nibley. The pamphlet made up in sarcasm what it lacked in historical argument or analysis, referring variously to the author, a respected professor at UCLA, as "Mrs. Brodie," "Mrs. B.," and "the lady."

But what about those things the Church couldn't deny, delete, or discredit? What about the documentary record that proved all the embarrassing truths? The Church had a place for those too.

The Vault. It sounded like the title of a Kafka novel. The Vault was the final resting place of all the uncomfortable truths. Its contents, according to legend, would shake the foundations of the Church of Jesus Christ of Latter-day Saints. Any document, letter, record, or journal that was too "hot," that might cast doubt on the Prophet or on Church doctrine, was locked up forever in The Vault. No one knew exactly where it was—except that it was somewhere in the First Presidency building, a great stone, banklike structure near Temple Square, the sanctum sanctorum of Church business. The Vault's walls were said to be sixteen feet thick. It was filled with gold. It was as big as an underground garage. Only the Prophet himself knew the combination.

No one knew exactly what was in it, either, and in the absence of information, speculation ran wild. According to one account, it contained the Urim and Thummim, the seer stones that Joseph Smith had used to "translate" the *Book of Mormon*. Others thought it must contain the missing 116 pages of the *Book of Mormon*. Some even suggested that the golden plates themselves had disappeared into The Vault. But why would the Church want to hide such things? What could be so damaging that it had to be kept secret from the faithful?

Church spokesmen, of course, denied everything. At first, they even denied there was such a vault. Then they denied that it contained anything. Then that it contained anything sensitive. Then that they ever bothered to go inside. When asked why no one, not even their own historians, was allowed to review the materials, they argued that the contents were personal, mostly private journals of early Church leaders that contained embarrassing "intimate revelations." They cited in particular, the diary of George Q. Cannon, a former president of the Church. The diary contained repeated references to members of the Church who had confessed to some sin or other, and it was felt that those confessions deserved something like priest-penitent confidentiality.

True or not, few believed it. Some tested the explanation and requested to see the journals of their own ancestors. Hugh Nibley asked to see a relative's diary that he himself had given to the Church only a few years before. His request was denied. A descendant of Frederick G. Williams, an early first counselor to the First Presidency of the Church, asked to see Williams's journal. The Church denied having it. It later turned up in the custody of Joseph Fielding Smith, the Church historian for forty

nine years before becoming president in 1970. Dozens of similar requests were turned away with polite circumlocutions or, if one pressed, outright lies. "If you had the discourtesy to ask them a direct question," according to one critic, "they had a right to tell you what they needed to tell you in order to make you go away."

That approach worked fine—as long as nobody dug up any new skeletons.

20 The policy of "lie and deny" kept the lid on Mormon history, but it was a public relations disaster. Anti-Mormon groups had a field day, accusing the Church of stonewalling its own members. What thinking person could believe a church that was afraid of its own past? From the other side, polygamists accused the Church of denying its true heritage at their expense. To the world, the LDS Church was looking more and more like an institution with something to hide.

Finally, the Church caved in. Nothing that might come out could possibly do more harm than all the bad P.R. and speculation about the Church's secrets. In 1972, the Council of the Twelve appointed a new head of the Church Historical Department: Leonard J. Arrington.

The son of an Idaho farmer, Arrington was hardly a radical, but he was unlike anything the Historical Department had ever seen. For years, it had been staffed exclusively by "a bunch of shirttail relatives of the General Authorities and people who had drifted there because they couldn't drift anywhere else," according to one insider. "Basically, they were people who had the combinations to the locks."

In marked contrast, Arrington was a genuine historian—there had never been one in the Historical Department—and a good one. Although a devout Mormon, he had criticized the Church for not being more open about its past, and especially about the contents of The Vault. "It is unfortunate for the cause of Mormon history," he had written, "that the Church Historian's Library, which is in possession of virtually all of the diaries of leading Mormons, has not seen fit to publish these diaries or to permit qualified historians to use them without restriction." He also

refused to heap the ritual scorn on Brodie's biography of Joseph Smith, calling it more credible than the official biographies, which he described as "undeviating pictures of sweetness and light."

He even had the gumption to make some demands. His publications would not pass through the process known euphemistically as "Church correlation." They would not be censored by a panel of Church functionaries. "I won't have the publications submitted to people who will take out facts that are facts," he declared. "I will be the correlation committee. I will attest to the factual accuracy of the books." Although he would allow an "advisory member," chosen by the General Authorities, to read his books before publication, the advisor would not be allowed to edit them—something that General Authorities had always done as a matter of divine right.

To everyone's astonishment, especially Arrington's, the Church agreed to his demands, although they did appoint Apostle Boyd Packer, sometimes known as "Darth Packer" for his imperial views on Church authority and dogma, to act as advisor to the department. When asked how he would deal with the special sensitivities of Church leaders like Packer, Arrington—equal parts optimist and diplomat—would say: "There are ways to say things that are more discreet than others, and we will try to be discreet about what we do. But we won't compromise our integrity."

Fired by the conviction that "you could turn over any rock in Mormonism and you could easily find something that would support the traditional story," Arrington laid out an ambitious slate of new projects: a one-volume history of the Church for a mainstream Mormon audience (told in "a way to educate Latter-day Saints while still leaving them feeling good"); another one-volume history for a non-Mormon audience to be written by Arrington himself; and, finally, the *pièce de résistance*, a massive, definitive, sixteen-volume scholarly history of the Church to be written by various scholars.

It was a thrilling idea—actually throwing the spotlight of history on all aspects of the Mormon experience, and it sent chills of anticipation down the spines of all but the most conservative Mormon scholars. Even before the major projects got under way, magazines like *Sunstone* appeared to test the new *glasnost*—journals of Mormon "thought" outside of direct Church control. They featured articles on the Church's early communitarian efforts, the role of women in the history of the Church, discrepancies between the various accounts of the First Vision, and other formerly forbidden topics.

Almost overnight, Mormon history became the rage. Even the most

obscure episodes, like Joseph Smith's money-digging activities, became the subjects of research and writing. Every scrap of paper, every historical document, every word ever penned by Church leaders became the subject of intense scrutiny for historical clues—not just by scholars, but by a legion of history-obsessed para-scholars, devout Mormons who followed every new discovery in the magazines. In a feeding frenzy, they devoured every fragment of the past that could be scared up from family chests and attic shoe boxes.

But through it all, The Vault stayed closed. Arrington was allowed access to *some* Church documents (“Before, you practically had to have a blood relationship to Joseph Smith to see even casual documents,” says one insider), but the legendary treasure trove of early history remained inaccessible—which only added to the fury of the search.

Documents had become the magic link to the past, the long-denied, long-hidden past. Dormant for so long, suddenly the market for Mormonabilia came alive. And Mark Hofmann was right in the middle of it.

21 In 1978, a young man walked into the bookstore run by Jerald and Sandra Tanner, the leading Mormon apostates and publishers of anti-Mormon literature, out of the parlor of their house. There was nothing distinctive about him; he seemed to be a typical young Mormon male, probably back from his mission, suddenly asking himself questions and hoping maybe the Tanners would have some answers. With the explosion of interest in Mormon history, they were seeing more and more of them lately.

They all looked lost and uneasy, but this one seemed unusually nervous. His glance bounced from the pale green walls to the stained ceiling, to the drab bookshelves where the Tanners stacked their homemade books.

“I have a document,” he finally said to Sandra Tanner. He had the high, nasal voice of a boy half his age. “It’s from my grandpa’s collection.” He held out a piece of paper.

It was a photocopy of a handwritten “second anointing,” a ceremony performed in the early years of the Church only for V.I.P.s. Unlike the first anointing, the ceremony performed by all good Mormons in which

they prepare for the Celestial Kingdom, the second anointing virtually *guaranteed* a position of prominence in the hereafter. It was the religious equivalent of an American Express Platinum Card. To maintain strict secrecy, the words of the second anointing ceremony were always memorized. Although a crib sheet still existed, it was never supposed to leave the Temple. At one time, a Church member caught copying or revealing those words could have been put to death.

"My family wouldn't be comfortable with me being here," the young man explained, his eyes darting around the room again. "My grandpa has died, and my family has been sorting through all these papers and they came across this and I realized its significance and I don't want to see it buried and locked away so that no one would ever see it again. I thought someone should be aware of it."

"Why did you come to us?" Sandra asked.

"I know who you are," he said, gaining confidence. "I know about your work. I don't necessarily agree with what you're doing except that you are preserving history and making it available for all scholars."

So this nice Mormon boy was willing to risk his family's wrath, as well as his place in the Celestial Kingdom, by revealing this document to known apostates. And for what? For history? Sandra Tanner was skeptical.

"What's your name?" she asked.

"I can't tell you who I am," the boy said quickly. "I am from a prominent Mormon family, and you'd recognize the name of my grandfather."

"Can you tell me the family name?" After several generations of polygamous marriages and huge families, giving your last name in Salt Lake City was like giving the name of your community—a general identification at best.

But the boy balked again. "My family would be embarrassed that I am associated in any way with the Tanners," he said. "So why don't you just take it?" He seemed anxious to have it over with.

Sandra looked at the paper again. It had "Salt Lake Temple" written across the top. It was probably genuine, she thought, but how could she ever prove it? If she didn't know the name of the family, there was no way to verify that it really was what this man claimed it was, no way to trace it back to the family. Without a provenance, it was useless.

"Thank you," she said, taking the piece of paper with the certainty that she would never use it. "It's very interesting."

The young man smiled a weird smile and walked out.

* * *

A year later, Mark Hofmann appeared in the office of Jeff Simmonds, the curator of special collections and archives at Utah State, with a document he wanted to sell. It was a second anointing.

Simmonds knew Hofmann about as well as anybody at Utah State. The two had spent hours together talking about Mormon history, especially the early period from 1839 to 1844, when Joseph Smith moved the Church to Nauvoo, Illinois. Although a sixth-generation Mormon by birth, and closely related to Smith, Simmonds was no Mormon—not even close. He not only liked to drink, he liked to talk about drinking (“I just drank lunch”), he cussed now and then, and he downed blasphemous amounts of coffee.

But he was fascinated with Mormon history. Over the years, he had built what he called, tongue-in-cheek, “the third best collection of Mormon materials on earth.” The only problem was nobody wanted to use it. “I’m less likely to get a student researching Brigham Young,” he used to say, “than one studying the otters in southern Utah.”

Then along came Mark Hofmann. Hofmann not only knew loads about the most esoteric aspects of early history, almost as much as Simmonds himself, he wasn’t a stuffed shirt about it. He didn’t object when Simmonds referred to the Church Office Building as the “Power Tower,” or E. T. Benson, future Prophet of the Church, as “Extra-Terrestrial Benson” for his serene dissociation from the real world. Simmonds realized early that Hofmann wasn’t one of those upright, uptight Mormon *Bundesjungen*, whose eyes flared with disdain every time someone ordered a Coke. In fact, in one of their few conversations about doctrine, Hofmann had made it clear that he “didn’t buy” the Book of Abraham, a portion of the *Pearl of Great Price*, which, along with the *Book of Mormon* and *Doctrine and Covenants* constituted the three gospels, or “triple combo,” of the Mormon faith. “Joseph Smith just made a mistake with that one,” Hofmann said flippily.

At times, Hofmann was so cool that Simmonds had to look and make sure he still had that “little smile”—the telltale semicircular impression of the low-cut Temple garments under his shirt. Mormons and non-Mormons alike keep a sharp eye out for the little smile that sets the Saints apart. Hofmann always had one.

After a while, teacher and student became like two jocks in a bar, swapping baseball stories about the spread of polygamy, obscure court records, and Kirtland bank notes. Every so often, especially when the

conversation turned to Mormon money, even Simmonds's eyes glazed over and he was reminded of a sign in an Idaho Falls antique shop: BROWSING, FREE. \$25 AN HOUR IF I HAVE TO LISTEN TO ALL THE THINGS YOUR GRANDMOTHER HAD. But most days it was "Hello, how's the weather, and let's get down to Nauvoo in 1840."

But Nauvoo wasn't the only thing they had in common. There was *The Word*.

Both Simmonds and Hofmann had devoured Irving Wallace's 1972 thriller about ancient manuscripts, forgeries, and murder. In the fall of 1979, they discussed the CBS mini-series, based on the book and broadcast the previous year, and relived together all the excitement of Wallace's potboiler. How the impoverished Frenchman, Robert Lebrun, was betrayed by the evil priest, Père Paquin. How he plotted his revenge by planting a brilliant forgery that would rock the foundations of Christendom. For two men whose lives were wrapped up in documents, it was a delicious treat to read of Lebrun's meticulous forgeries; of the authentic papyrus leaves that he stole from museums; of the careful planning that went into the text of the forged document, the "lost" Book of James; and of his recipes for making and aging ink.

Especially fascinating was the way Lebrun planted the forgery so that a professor of archaeology would "accidentally" discover it. Hofmann was particularly impressed with how brilliantly he planned every detail. Not even the greatest experts in the world could detect the forgery. They all pronounced it genuine. "Their egos would not let them do otherwise," Lebrun declares just before he is killed.

"When I get ready to retire," Simmonds joked, "I'm going to forge the ultimate Nauvoo diary and sell it to B.Y.U." He and Hofmann had a good laugh over that.

It didn't bother Simmonds that his wife, Jeannie, a shrewd judge of people, took an "instant dislike" to the bookish, bespectacled new student, or that his usually blasé staff "couldn't stand the guy." To Simmonds, Mark was always a model of thoughtfulness, deference, and scholarly dedication. So when he brought in a second anointing "from a relative's attic" in excellent condition, Simmonds snapped it up for what he considered an excellent price: \$60.

Hofmann made him promise not to tell anyone where he got it.

22

On April 17, 1980, less than a year later and two weeks before the medical school entrance examinations, Hofmann again came running into Simmonds's office in the library at Utah State. He seemed agitated and out of breath. Simmonds knew immediately something was up. It was so strange to see any kind of emotion on Mark's placid face.

Carefully, portentously, Hofmann laid an old Bible and a folded piece of paper on Simmonds's desk and then began to tell his breathless but remarkably lucid tale.

A month before, he had bought this 1668 Cambridge edition of the King James Bible from a Salt Lake City man. The man had occasionally sold him Mormon odds and ends in the past, but Hofmann was particularly struck by this Bible when he saw some handwriting inside and a signature in the name of Samuel Smith—the name of Joseph Smith's grandfather. Not wanting to seem too nosy, he had inquired casually, "Where did you get this Bible?"

"In Carthage, Illinois," the man replied, naming the town in which Joseph Smith had died at the hands of an angry mob.

Simmonds's heart was already fluttering. But the best was yet to come.

"I was in my apartment yesterday, about 4:30," Hofmann continued, "when I saw that two of the pages in the Bible were stuck together with this funny black glue."

Simmonds wondered for a split-second why someone as sophisticated as Hofmann hadn't examined the book more carefully when he bought it.

"I don't know why I never saw it when I flipped through the Bible before," Hofmann went on without pausing. "I was trying to separate the pages as carefully as I could when I saw this piece of paper, stuck between the pages because of the glue."

Simmonds was on the edge of his chair. Maybe the folded sheet had been bound in by accident. The old book looked like it had been rebound at some point in its three-hundred-year history.

Hofmann continued: "I managed to pry off the top page and there, on the paper, was the name 'Joseph Smith Jr.' "

Simmonds had already seen the signature on the folded piece of paper in front of him. It set his pulse pounding. He had seen Smith's signature on a host of documents, but this was different, this was a *discovery*.

Hofmann told how he had carefully separated the document from the Bible with a razor blade but dared not go any further. The piece of paper had been folded in fourths and sealed with glue and he was terrified of damaging it. So he had brought it to his friend and mentor for help.

There, clearly written on the outside was an inscription: "These characters were diligently copied by my own hand. . . ." It was signed "Joseph Smith Jr." Just by coincidence, a copy of Robert N. Hullinger's *Mormon Answer to Skepticism* was lying nearby on his desk, and Simmonds turned to the inscription by Joseph Smith: the word *character* was spelled without the *h* and with an *o* instead of an *e*.

After ten seconds of silence in which Simmonds's mind raced in a thousand directions at once, Hofmann leaned over the desk and asked in a solemn sotto voce, "Do you think the signature is authentic?"

Simmonds ran to his vault to fetch the only authentic signature by the Prophet that he had in his collection, one on a Kirtland bank note. The moment he laid the note next to the brown piece of folded paper, his heart nearly stopped. It *was* authentic.

The two men stood looking at the two signatures for a long time before Hofmann finally asked, "How can we get this thing apart?"

The problem was the adhesive. Simmonds had never seen anything like it, except maybe the tar that his father had used to seal the horse troughs on his family's farm.

The closer he looked, the less it looked like an accident. Maybe the person who had rebound the Bible had glued the paper into the book for safekeeping, and then, over the years, the glue had oozed through, bonding the bottom of the document to the top, sealing it shut for what, a hundred years? a hundred and fifty?

This wasn't a dream, he thought. This wasn't a novel. This was real, and it was happening to him.

"How do you think you could remove the glue?" Hofmann asked, surprisingly calm and directed in the middle of such momentous events.

Simmonds tried dissolving the glue with toluene, a mild solvent. Nothing. He took an X-Acto knife and tried scraping the glue. Nothing. Here I am, confronted with the archival find of the century, he thought, and *I can't get it open!*

Finally, in exasperation, he turned to Hofmann. "What would you say

if I just *cut* the damn thing?" It was like Simmonds to be so aggressively un-Mormon at a moment like this.

Hofmann looked at him gravely, then nodded an okay.

Simmonds was a little surprised and a little sorry he agreed. Now *he* would have to cut it. He brushed the wisps of hair from his forehead, swallowed hard and picked up the knife. Fighting to control his trembling hands, he slit the document open along the side where the tarlike glue had sealed it shut. He felt like a surgeon. The old, yellow paper yielded with frightening ease. "If this document is what I think it is," he kept repeating to himself, "this is like wiping up a coffee stain with the Declaration of Independence."

Then he leaned down and peered into the slit.

It *was* what he thought it was.

Joseph Smith's problems did not end the moment the Angel Moroni directed him to the place on Hill Cumorah where the golden plates were buried. Even after he translated the tablets and began to spread the word of his new religion, converts did not exactly flock to his door. The solution, he decided, was better publicity. He just needed to get the *Book of Mormon* into more hands. But to do that, he needed money.

That was where Martin Harris fit in. A well-to-do and somewhat gullible farmer who was constantly chasing after new religions, Harris was prepared to sell his farm, worth \$10,000, and give the money to Smith to finance the publication of the *Book of Mormon*. Harris would have done so if it weren't for his wife, who was outraged at the notion. To placate her and to satisfy his own nagging doubts, Harris demanded to see the gold plates. Smith refused to allow that, but he did offer to show Harris a transcript of a small part of the *Book of Mormon* that Smith claimed to have hand-copied from the gold plates.

Harris may not have been too bright, but he was industrious. He took Smith's transcript east to show it to some experts, one of whom was Professor Charles Anthon at Columbia University. Anthon was not impressed by what he saw. He told Harris that the strange conglomeration of symbols given him by Smith belonged to no known language, and he suspected that the whole story of the gold plates was either a hoax or a fraud. Harris brought that bleak assessment back to Smith, but the Prophet had an answer for everything. The process of engraving the golden plates was so long and tedious, he explained, that the Nephite prophet Mormon (the ancient author of the *Book of Mormon*) had turned

to a "shorthand" Egyptian obviously unknown to Anthon. Smith called it "Reformed Egyptian."

That sounded good to Martin Harris. So good, in fact, that he began saying that Professor Anthon had, indirectly, *confirmed* that the characters were genuine. When Anthon later learned that Harris was misrepresenting his opinion, he was furious. "The whole story about my having pronounced the Mormonite inscription to be 'reformed Egyptian hieroglyphics' is perfectly false," he wrote. In his opinion, the story of the gold plates was either "a hoax upon the learned" or "a scheme to cheat the farmer of his money." Hoax or not, the transcript did succeed in parting the farmer from his money. Harris put up \$5,000 for three thousand copies of the *Book of Mormon*. Soon thereafter, the so-called Anthon Transcript disappeared.

Now, 150 years later, it was on Jeff Simmonds's desk.

Simmonds rushed to his bookshelf, found his copy of Fawn Brodie's *No Man Knows My History*, and turned to page 51. He knew just where to find Professor Anthon's description of the transcript that Harris had showed him. Simmonds's eyes jumped electrically from the book to the paper. Every detail matched up perfectly:

all kinds of crooked characters disposed in columns. . . . Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks. . . .

This *was* it. This was *it*—the high point of his career as an archivist.

Simmonds handed the book to Hofmann, who took it as if it was some new and strange object and then read the passage with intense, childlike attention. When he looked up, his eyes were wide with excitement. "Do you think it could be?"

Two days later, Hofmann arrived at the Church Office Building in Salt Lake City wearing the white shirt and tie he would always wear in dealings with Church officials. He walked into a hero's welcome. Dean Jessee, the Church's expert on Joseph Smith's handwriting, had seen the transcript the day before and pronounced the inscription authentic (pending more careful examination). Leonard Arrington, a man of considerable understatement, now took one look at the document and said, "Well, well. This

looks very important. We ought to go tell Elder Durham.” He and Hofmann paraded to G. Homer Durham’s office on the second floor of the east wing of the Church Office Building, where they explained the significance of the discovery in terms that grew more glowing at each telling. Hofmann, of course, remained quiet and deferential throughout, smiling awkwardly, as though the publicity made him uneasy, as if he longed for the fuss to be over.

Durham nodded wisely and said in his sententious voice, “Well, well, we ought to have a meeting of the First Presidency and let them know about this. This is very important.”

In fact, few could remember any document quite so important. The meeting was set for 1:30 *that* afternoon. For an institution that usually moved at a glacial pace, that had only recognized the equality of blacks *two* years before, this was the equivalent of exultation.

Hofmann’s discovery could not have come at a better time.

Ever since the previous December, when Sonia Johnson was excommunicated for espousing the Equal Rights Amendment, the Church had been under media siege. Johnson appeared on the “Donahue” show, and every day, national papers carried more damaging revelations about the Church’s bitter campaign against the ERA. Mormon women had been bused into neighboring states to lobby legislatures where the amendment was under consideration. Substantial Church funds had not only been spent but had been secretly transferred from California to Florida to help defeat the amendment in that state. Journalists uncovered “irregularities” in the Church’s lobbying practices, especially in Virginia, where Johnson lived. And when the Church sent one of its own, Apostle Gordon B. Hinckley, out to calm the Gentile press, he wasn’t treated with anything like the deference that was due a man appointed by God. On the “Today” show, Tom Brokaw had the temerity to ask him if the Church wasn’t largely responsible for the ERA’s defeat. Hinckley, of course, denied it.

After six months of this relentless bashing, the LDS Church desperately needed some good press.

Mark Hofmann provided it.

At 1:30 in the afternoon, April 18, the governing board of the Church of Jesus Christ of Latter-day Saints met in extraordinary session with Mark W. Hofmann. Two days before, he was an obscure student at Utah State. Now he was sitting with the representatives of God on earth in the boardroom of the First Presidency.

Spencer W. Kimball, the twelfth Prophet, Seer, and Revelator of the Church, stood unsteadily over the document, looking at it through a

magnifying glass. Although widely admired and surprisingly progressive, the eighty-five-year-old Kimball was known for wafting in and out of coherence.

Gathered around Kimball at one end of the big corporate-style table were the “younger” men who really ran the Church. Men like N. Eldon Tanner, a former Canadian who, in his better days, had overseen the vast expansion of the Church’s corporate empire but now, as Hofmann later told a friend, looked “kind of comatose.” The octogenarian Marion G. Romney, first cousin to George Romney, former Michigan governor and presidential candidate, sat in the corner humming to himself during most of the meeting. Apostle Boyd K. Packer, one of the most conservative of all the Church’s leaders, was there, as was Gordon B. Hinckley, the former railroad CEO and media savant, still in favor despite the embarrassments of the Sonia Johnson-ERA debacle.

The meeting lasted forty-five minutes. The elderly men asked questions and milled around one another to get just one more look at the little piece of yellow paper laid out on the enormous table. Someone commented, “Isn’t it marvelous that this important document should have been brought to light during our sesquicentennial year?” A Church photographer took pictures. Hofmann hovered over the document to the side, never straying far from it, answering questions with a combination of shyness and formality that delighted the Brethren. Nothing would have been more inappropriate in such august company than an open display of emotion. Hofmann was suitably humble. They were suitably pleased.

Leonard Arrington explained that Hofmann’s find was not only the earliest known example of the Prophet’s handwriting, it was nothing less than the document from which Smith *personally* transcribed the characters from the gold plates. “In 1828,” Arrington said, “this very piece of paper had lain on a table top alongside the sacred tablets.” The leaders liked the sound of that. That pleased them *very* much. It was an inspiring image, a wonderful thought, especially in the way it made the gold plates so real. It would be repeated often, by Church officials and by Mark Hofmann.

The Church, of course, couldn’t wait to add this treasure to its collection. They would have preferred it if Hofmann had donated the document, but they soon discovered that Hofmann wasn’t nearly so self-effacing at the bargaining table as he was at the photo opportunity. He wanted \$20,000. With rich businessmen, the Brethren could be powerfully persuasive. After all, they had a direct line to God—one bad word from them and

the “reserved” sign could be taken off a man’s place in the Celestial Kingdom. That tended to discourage the faithful from hard bargaining with the Church despite its vast wealth. But Hofmann could be excused. He was a young man with a family, just heading out into the world. Besides, \$20,000 was a steal.

Still, an exchange of money would not look suitably reverent, so they agreed instead on a trade. Hofmann would give them the transcript and they would give him materials from their archives worth about \$20,000—a first-edition *Book of Mormon*, a \$5 gold piece, and some Kirtland Safety Society bank notes. That way Church publications could honestly report that the Church had not *paid* for the document.

Somewhere in all the excitement, someone suggested that perhaps they ought to authenticate the document before buying it. But that idea got nowhere. They wanted that document, and they wanted it *now*.

On April 22, only two business days after Hofmann first brought it to them, Church officials signed the agreement. The next day, G. Homer Durham wrote to thank Hofmann for his “gift”:

I am happy to write confirming the execution of the acquisition sheet and instrument of gift which was executed April 22, 1980 by yourself and Leonard J. Arrington.

Once the document was safely in their hands, Church leaders rushed to make it public. The formal announcement came at the Mormon History Association meeting, which was being held that sesquicentennial year, suitably enough, in Palmyra, New York—the very place where, exactly 150 years before, Joseph Smith had penned the Anthon Transcript. It was a public relations coup, orchestrated brilliantly by the Church’s public relations specialist, Gordon B. Hinckley.

On May 3, 1980, the Salt Lake papers ran articles on the discovery, along with the picture taken in the boardroom showing Hofmann leaning protectively over the transcript while Kimball examines it with his magnifying glass. UTAHAN FINDS 1828 WRITING BY PROPHET, trumpeted the *Deseret News*.

Suddenly Hofmann’s face was everywhere: in Church publications, in newspapers, even on the television—in particular, the Church-owned CBS affiliate KSL. “It appears to be the earliest Mormon document,” he explained one night on the news, looking uncharacteristically rakish in a sporty print shirt. “Also I think it’s exciting to think apparently this piece of paper was copied by Joseph Smith’s own hand—the char-

acters were. Just *right* from the golden plates that were *right* there.”

Jeff Simmonds watched the outpouring of attention and stewed. The next time he saw Hofmann, he joked, with just a touch of bitterness, “I should have murdered you and added the manuscript to the special collections.”

Eventually, Don Schmidt, the Church archivist, took the new acquisition to B.Y.U. and had the photo studio run it through the standard ultraviolet and infrared examinations—ultraviolet to check for alterations or additions, infrared to see if the ink was appropriate to the time period. It passed. Dean Jessee, the Church’s handwriting expert, examined it again and gave it a definitive thumbs-up. The inscription was indeed written by Joseph Smith, he announced, and the paper was consistent with the 1828 date.

When Hofmann heard the results of the test, he seemed pleased but not entirely convinced. He suggested that maybe they ought to test the tarlike glue as well. He thought NASA’s Jet Propulsion Laboratory in Pasadena, California, could probably do the job. Church officials admired his conscientiousness. “Isn’t that just like Mark,” one of them said. “Never satisfied.”

23

Nine months later, on February 12, 1981, Hofmann called Michael Marquardt, postal employee, documents investigator, and arguably the most important terminus in the Mormon underground, the network of liberal Mormons and former Mormons who trade gossip about Church politics and photocopies of damaging Church documents. The two men hadn’t spoken since their first meeting, one week after the sale of the Anthon Transcript.

After six months of silence, Hofmann wanted to talk about “the succession problem”—the question of whether Joseph Smith, Jr., the Church’s founder and Prophet, should have been succeeded by his son, Joseph Smith III, or Brigham Young. He also wondered if Marquardt, a “walking encyclopedia” on Mormon trivia, happened to know what Joseph Smith was doing on January 17, 1844. The conversation seemed strangely “out of the blue” to Marquardt, but he checked on the information and two

days later, when Hofmann called again, told him that Smith was at home that day.

The next time Hofmann visited Church leaders, the occasion wasn't nearly so joyous.

A year had passed since the discovery of the Anthon Transcript. Mark had forsaken his plans for medical school, dropped out of college, and set up shop as a full-time documents dealer. He had moved with Dorie, now pregnant, to Sandy, a small suburb south of Salt Lake City. Riding on the celebrity of the transcript, he had quickly established himself in the small community of collectors, doing a brisk business mostly in books and Mormon money. He had even done a few deals with the Church—although nothing like the Anthon. That had been a “once-in-a-lifetime find,” he told friends. Now he was in the documents business for the long haul.

Then lightning struck again.

On February 16, he drove to the Church Office Building and walked directly into Don Schmidt's office. He didn't have to make an appointment. No one stopped him; his face was well known by secretaries and guards. He handed Schmidt the photocopy of a document, and Schmidt read it without expression.

“Have you showed this to anybody else?” he asked when he was finished.

“You're the first person.”

“How much do you want for it?”

Hofmann suggested somewhere in the neighborhood of \$5,000—and he would take it, as before, in trade. But he also had something else to offer, something more than just the document, something equally valuable. “I promise I won't breathe a word of its existence to anyone,” he told Schmidt.

To Hofmann's surprise, Schmidt hesitated.

Trying hard not to sound threatening, Hofmann added, “You know there are people who would be willing to pay me a lot more for this document.”

When Joseph Smith died in 1844, a dispute erupted over who should succeed him. On one side was Brigham Young, Smith's chief lieutenant and a powerful, charismatic leader. On the other side was Smith's eldest son, Joseph Smith III, an eleven-year-old boy overly attached to his domineering mother and chief sponsor, Emma Smith. While avowing alle-

giance to the young Smith, Young wasn't about to serve as regent to a callow pre-teen. Seizing the initiative, he had himself declared Prophet and led most of his people on the arduous trail to Salt Lake City, where he founded an empire. Joseph III, Emma, and a small group of supporters stayed behind in Independence, Missouri, and fared considerably less well.

Young's church became the huge, wealthy LDS Church with more than five million members worldwide and, by some reports, ten thousand times that many dollars in the bank. Smith's church, the Reorganized, or RLDS, Church, remained an obscure sect, with less radical ideas (no polygamy), fewer members (about 200,000), and not enough money to build a proper Temple. But they continued to claim, much to the chagrin of the General Authorities in Salt Lake City, that *they* were the true Church, that Brigham Young was a false prophet, that Joseph Smith III and his descendants were the true heirs to Joseph Smith's church.

And now Mark Hofmann had found a document that proved they were right.

To Hofmann's surprise, Schmidt said he wasn't interested. The document wasn't important enough, and the price was too high.

But Hofmann was persistent. He came back twice more, the second time on February 23. This time, he said that if Schmidt wasn't interested in the document, he knew someone who would be very interested. "I think the RLDS Church might possibly trade a *Book of Commandments* for it." This was a rare, early version of Joseph Smith's revelations from God, which was later enlarged and "corrected" by the First Presidency to become the *Doctrine and Covenants*. It was worth at least \$30,000.

"If you think you can get a *Book of Commandments* for it," Schmidt chuckled, "then you ought to try."

As Hofmann expected, the RLDS Church wanted the blessing and wanted it badly. Madelon Brunson, Schmidt's counterpart at the RLDS Church, was a bit taken aback when Hofmann said he wanted a *Book of Commandments* though. "Oh, my, that is quite a price," she said over the phone when he called the next day. But within twenty-four hours, Richard Howard, the historian of the RLDS Church, was on the line, agreeing to meet with Hofmann on March 2 at the Church Office Building in Salt Lake City to arrange the deal.

In the meantime, Hofmann decided to give the LDS Church one last try.

This time, he took the letter to Dean Jessee, ostensibly to ask his

opinion of the handwriting. But Jessee couldn't help reading the startling contents:

A blessing, given to Joseph Smith, 3rd, by his father, Joseph Smith. . . .

Blessed of the Lord is my son Joseph, who is called the third,—for the Lord knows the integrity of his heart, and loves him, because of his faith, and righteous desires. And, for this cause, has the Lord raised him up; . . . For he shall be my successor to the Presidency of the High Priesthood: a Seer, and a Revelator, and a Prophet, unto the Church; which appointment belongeth to him by blessing, and also by right.

The handwriting was neat and precise, nothing like Smith's hasty script. Jessee agreed with Hofmann that it must have been dictated by Smith to his secretary, Thomas Bullock. As if to remove any doubts, Smith had obligingly signed his name on the back and written the date: January 17, 1844.

Unlike Schmidt, Jessee knew a bombshell when he saw it. He immediately called Earl Olsen, Schmidt's superior, and asked if he knew Schmidt had turned it down. Could Schmidt have bungled such a momentous decision on his own?

Olsen knew nothing about it, but he wasn't going to make the same mistake himself. He took the matter to G. Homer Durham, who saw the letter's "importance" right away and called the Church's man for sensitive matters, Gordon B. Hinckley.

Hinckley was no theologian, but he knew a public relations debacle when he saw it. The Reorganized Church in Missouri could blow this up into a national media circus. SALT LAKE CHURCH BASED ON BOGUS CLAIM. OLD FEUDS REKINDLED BY NEW DISCOVERY. The Mormon bashers back East would have a field day. It would be Sonia Johnson all over again.

The word came down from above: of course the Church was interested in this document, very interested. On February 28, duly chastised, Don Schmidt called just about every dealer and collector of Mormon documents he knew and put out the message: "Mark Hofmann was here and offered us something and wanted us to buy it. We're interested. If he comes to you, grab it." Then he called Hofmann: the Church had changed its mind, he said. It wanted the blessing after all. Was it still available?

Hofmann mentioned his pending negotiations with the RLDS Church. He had written Howard giving him a deadline of March 8 and didn't feel

that he could withdraw his offer before that time. Schmidt could only agree that, under the circumstances, it would be unethical for the LDS Church to interfere with Hofmann's negotiations with the RLDS Church. But that same night, Schmidt called back, more anxious than ever: Could Hofmann possibly meet with G. Homer Durham on March 2, *before* he met with Howard?

On the morning of March 2, Durham made the Church's position very clear: "The Brethren very much want to acquire the document. Could you possibly free yourself from your negotiations with the RLDS Church?"

Hofmann was the very model of deference. "Well, I see one possible way out of my agreement with them," he ventured. "In my last conversation with Howard, he indicated that it would require perhaps several weeks before the blessing document could be authenticated." If the authentication couldn't be completed by the March 8 deadline, the LDS Church could have it. Based on their experience with the Anthon Transcript, of course, they wouldn't need to bother with authentication.

Hofmann repeated how uncomfortable he felt being sandwiched between the two Churches, but Durham waved his concerns aside. All that mattered was that Hofmann free himself from his agreement with the RLDS Church. Durham and his bosses wanted that document.

Hofmann went directly from his meeting with Durham to see Richard Howard, who had just received the letter with the March 8 deadline. "It will be impossible for the RLDS Church to authenticate the blessing document before that date," Howard said. Hofmann didn't say anything. If Howard took his silence to mean that the deadline wasn't binding, Hofmann later explained, that was *his* problem.

Four days later, on March 6, Howard got a call from Lorie Winder of *Sunstone*, asking for any possible statement he might be willing to make on the Joseph Smith III blessing. "I have learned that the LDS Church acquired it from Mr. Hofmann this morning," she said.

Howard was dumbstruck. Then furious. As far as he was concerned, the document had been sold out from under him. On March 3, he had told Hofmann that the tests couldn't begin until March 17, and Hofmann had agreed to bring the document to Missouri at that time.

Howard called Hofmann, who confirmed what Winder had told him. Then he called Don Schmidt and asked him for a certified photocopy of the blessing along with permission to publish it. Schmidt balked. "I'll forward your request to my superiors," he said, referring to Olsen and Durham. "But you'll have to put the request in writing first."

Howard not only fired off a letter to Schmidt requesting the photocopy,

and letting him know what he thought of this kind of ecclesiastical cooperation, he also publicly accused Hofmann of “duplicitous negotiating” and threatened to bring legal action against him for breach of contract. For a few anxious days, the incident threatened to explode into full-fledged sectarian warfare—just the kind of publicity that Hinckley dreaded most. The last thing the Church needed was a bitter custody battle fought in open court.

But the cat was already out of the bag. Within days of the “secret” March 6 signing, calls started coming in from *Time*, the *New York Times*, the *Los Angeles Times*, and other magazines and newspapers across the country. Clearly it was too late for a cover-up. A lengthy court battle might keep the document out of the hands of the RLDS Church, but nothing would keep it out of the papers.

Under the circumstances, Hinckley must have decided it was better to release the document to the press immediately rather than be killed slowly by leaks and innuendo. Of course, Church officials strived mightily to put the document “in context,” as they liked to say. Jerry Cahill, the Church spokesman, described it to the press as merely “an interesting historical footnote.” Gordon B. Hinckley himself, waxing sentimental, called it “a father’s blessing given upon the head of a son he loved”—the equivalent of a Hallmark greeting card: sweet and touching, but hardly historic.

Less than two weeks after acquiring it, Hinckley decided to turn the document over to the RLDS Church in exchange for the *Book of Commandments* Hofmann had demanded. Richard Howard was summoned again from Independence, and the two Churches held a joint press conference to announce the exchange. It was yet another public relations coup by the Church’s P.R. genius. What better way to play down the document’s importance and put an end to media coverage than to give it up?

And the Church made almost \$10,000 in the bargain.

And most important, Hinckley had learned an important lesson. In the future, he would deal with Mark Hofmann personally.

During the negotiations between the two Churches, Richard Howard asked Don Schmidt to provide a provenance for the document. Schmidt called Hofmann and asked, “Could you provide an affidavit from the person who sold it to you? Would that be possible?”

“No problem,” said Hofmann.

Sometime later, he produced a notarized statement from Allen Bullock of Coalville, Utah, the descendant of Thomas Bullock from whom he had bought the document. *But*, he told Schmidt, you must never, under any

circumstances, make this affidavit public. You can only inform the RLDS Church that it exists. Later, when Schmidt telephoned to get some additional information on Allen Bullock, Hofmann supplied him with a middle name, Lee, and a year of birth, 1918. But, he cautioned again, the name must never be made public. "Allen Bullock also has some important papers concerning Brigham Young's finances that would be very embarrassing to the Church," he warned. Better not to stir those dirty waters.

24

Mark Hofmann had the golden touch.

If it had anything to do with Mormon history, Hofmann was the man to see. If you were a dealer or a collector and you wanted a particular kind of document, Hofmann was the man to see. If you had a lead on a rare document and you wanted someone to track it down, Hofmann was the man to see. Of course, it wasn't *all* luck, he would say. He was, after all, "the only person on earth who is actively, and on a full-time basis, pursuing Mormon documents." Other collectors had jobs or businesses to tend to, but Hofmann was out there, twenty-four hours a day, sifting through public records, flying around the country, even canvassing Utah towns door to door, beating the bushes of history.

And what about his close ties to the Church? No one could remember Hofmann actually bragging—that wasn't his style—but somehow everyone knew how tight he was with Church officials, especially Hinckley. They knew about their regular phone calls and meetings. Everyone knew that since the Anthon Transcript deal he had virtually unlimited access to the First Presidency archives. (According to one source, Hofmann had actually seen the fabled seer stones. "They're like brown chocolate eggs with white stripes," he reported.) What better source for leads on missing artifacts than the one who had access to the confidential journals and other secrets of The Vault?

Even with all that, though, Hofmann's knack for finding just the *right* document for the *right* collector was truly beyond belief.

Since his arrival in Utah in 1953 with all his earthly possessions stuffed in the back of his car, Al Rust had parlayed a love of coins into a \$6 million-a-year business with two stores—one for each of his sons. A sweet-tempered, affable man with a face as elastic and disarming as the Cow-

ardly Lion's, Rust had only three passions in life: the LDS Church, his family, and Mormon money.

Like many collectors, Rust looked forward to Mark Hofmann's unannounced visits. Not just because Hofmann was a good source, although he was; and not just because Hofmann promised to cut him in on some fabulously profitable deals, although he did. (Rust, in fact, had loaned him \$10,000 to buy the Joseph Smith III blessing.) Rust saw Hofmann as a kindred spirit, someone who could, like Rust, spend hours talking about obscure issues of Mormon currency—a service that Rust found especially helpful at a time when he was trying to put the finishing touches on his five-year magnum opus, *Mormon and Utah Coin and Currency*.

Among the few items missing from Rust's book were "valley notes," the earliest printed money used in Utah. Also known as white notes, these two-inch by four-inch handwritten bills had circulated only briefly for a few years starting in 1849, when the dies used to strike gold coins broke. Although descriptions existed in various journals, no examples had ever been found.

In March 1981, Mark Hofmann walked into Rust's Coin Shop in Salt Lake City with eight of them.

Rust thought he had died and gone to heaven. What the Holy Grail was to the Crusaders, what the Ark of the Covenant was to archaeologists, these eight little slips of paper were to a Mormon-currency collector. At the mere sight of them, Rust went breathless. When he regained his composure, he handed them back to Hofmann. "Don't tell me what you want for them," he said. "They're too valuable." A devout Latter-day Saint, he insisted, "They should go to the Church."

Later the same day, Hofmann appeared in Don Schmidt's office and told him he had found *four* valley notes. Schmidt bought all four for \$20,000. It was a steep price, but they were, Hofmann didn't fail to point out, the only four in existence. He then returned to Rust and sold the remaining four for an additional \$12,000. Rust considered it a bargain price—after all, there were only eight in existence.

Until several months later, that is, when Hofmann returned to Rust's shop and said he had discovered nine *more* valley notes. This time, Rust received the news with considerably less enthusiasm. When there were only eight in existence, half of which were locked away in the Church archives, \$3,000 apiece was a steal. Now with *seventeen* in existence . . . But if he didn't buy them, Hofmann would sell them to someone else for less and the price of his notes would go down. The only way to protect the price was to take them off the market. That cost him an additional

\$27,000. But he was grateful that Hofmann had brought them to him in the first place.

In late 1982, Hofmann showed up with another find of a lifetime: Spanish Fork Cooperative notes.

Brigham Young had established scores of small utopian communities, or cooperatives, all over Utah, some of which issued their own primitive currency. Yet no examples had ever been found. "Wouldn't it be great," Rust had fantasized to Hofmann one day, "if some of those notes actually showed up."

Not long afterward, as if by a miracle, Hofmann returned with copies of notes issued by the cooperative at Spanish Fork, Utah.

Rust could hardly believe it. How exciting it was to be in on the discovery from the very beginning. What an exciting life Mark Hofmann led. What a reasonable price \$2,500 was for such rare items.

It didn't seem to diminish the thrill too much that Hofmann returned in early 1983 with yet another set of notes that he was sure Rust would want to include in his book—it was, after all, the only other set in existence; and the price was only \$1,500 this time. Later, Hofmann sold still another set of the notes to a collector in Arizona, and still another set to the Church.

Brent Ashworth also had a wish list—although looking around the Philippine mahogany walls of his study, one wouldn't have thought so. Behind the floral-patterned, L-shaped sofa were rows of framed documents: a bill from Paul Revere; letters from Thomas Jefferson, Benjamin Franklin, and George Washington; an original copy of the Thirteenth Amendment to the Constitution, including all the original signatures. The bookcase on one wall was stocked with dozens of first editions, including a 1611 first edition of the King James Bible. It was just the blue-chip collection one would expect from a well-heeled lawyer who, at age thirty-one, had already landed a job he would probably have the rest of his life: vice-president and legal counsel for Nature's Sunshine Products, a company owned by his cousin.

What could a young dealer in Mormon documents like Mark Hofmann possibly have that would interest a man who already had it all?

Salvation.

For Ashworth, Hofmann wasn't just selling documents, he was selling status within the Church—status in this world that could eventually be cashed in for status in the next. An astonishingly honest man, Ashworth would come close to admitting as much in conversation: Mormon docu-

ments were his entrée to the Celestial Kingdom. He had almost missed the boat once, at age nineteen, when he skipped the two-year mission expected of all able Mormon males.

Hofmann's documents gave him a second chance. That's why he wasn't interested in anything that wasn't what the Church called "faith promoting." Hofmann could bring him Joseph Smith's teen diary, but if it didn't hew to the Church line, if it didn't support the Church's version of its own history and doctrines, Ashworth wasn't interested. If he wanted history, he could buy another Washington or Lincoln. When it came to his religion, there had to be, in his phrase, a "religious-spiritual payoff."

On March 6, 1982, Hofmann drove to Ashworth's home in Provo, an hour south of Salt Lake City and home to B.Y.U. The house was an odd one for Utah: more solid than most, all cut stone and mahogany boards, but idiosyncratically arranged. Like the Temple and the Tabernacle in Salt Lake City, it was a building designed by a man who believed good materials and hard work were incapable of producing bad results. A mural with a Mormon theme over the staircase announced the family's devoutness, and the long row of photographs in the living room, of Ashworth's beautiful dark-haired wife and six handsome children, proved his adherence to the Mormon ideals of family and fruitfulness.

Hofmann settled on the edge of the L-shaped sofa in front of the Revere and the Washington and very carefully pulled a sheet of paper from his portfolio. Ashworth took it and peered at it closely through his huge, horn-rimmed glasses. As he read, his fleshy cheeks and chin began to tremble. He was always a little nervous, on edge about doing the right thing, but this wasn't nerves. It was sheer elation.

Suddenly, he leaped from his chair and reached for the nearest frame, the letter from Abraham Lincoln making Sherman a general. Would Hofmann take that in exchange? He ran to the three-page letter by George Washington, written a week before Washington's death. What if he threw that in as well? It was the latest Washington letter known to be in private hands. *And*—he ran across to another wall—the letter from Robert E. Lee to Jefferson Davis saying the Confederate cause was lost. "I *have* to have this," Ashworth pleaded, hugging the document Hofmann had shown him.

When Joseph Smith began telling people that an angel had led him to the golden plates from which he translated the *Book of Mormon*, not everyone believed him. It didn't help that when they asked to see these

golden plates, Smith explained that he had given the plates back to the angel.

To buttress his claim, he had two groups of men attest to the fact that they “beheld and saw the plates, and the engravings thereon.” The first three—Martin Harris, David Whitmer, and Oliver Cowdery—were reportedly shown the plates by an angel. A second group of eight men—all but one relatives of either Whitmer or Smith himself—were reported only to have seen the plates. But there was very little direct evidence of these events. There was no direct evidence from Harris, for example, that he had done anything more than hold a box that Smith told him contained the plates, not that he had actually seen them, certainly not that he had seen an angel.

It didn’t help much that two of the three key eyewitnesses, Martin Harris and Oliver Cowdery, were later excommunicated from the Mormon Church and that the third, David Whitmer, left of his own accord. Harris, in particular, was no Rock of Gibraltar. When he became a Mormon, he had already tried out four or five other religions. Even the conservative Mormon historian Richard Anderson later admitted that Harris was disposed to a certain amount of “religious instability.” Joseph Smith put it more bluntly, calling Harris “too mean to mention” and telling people that God Himself had called Harris “a wicked man.”

The document Brent Ashworth “had to have” was a one-page letter from Martin Harris, written in 1873, forty-six years after the momentous events in Palmyra, New York.

I now solemnly state that as I was praying unto the Lord that I might behold the ancient record, lo there appeared to view a holy Angel, and before him a table, and upon the table the holy spectacles or Urim and Thummim, and other ancient relics of the Nephites, and lo, the Angel did take up the plates and turn them over so as we could plainly see the engravings thereon, and lo there came a voice from heaven saying ‘I am the Lord,’ and that the plates were translated by God and not by men, and also that we should bear record of it to all the world, and thus the vision was taken from us.

If Mary had recorded her version of the Annunciation, if the Apostles had penned letters home about the Last Supper, if the soldier guarding Christ’s tomb had written a memoir, that’s how important Harris’s letter was. Here for the first time was written, firsthand confirmation by Martin

Harris of Joseph Smith's First Vision, the golden plates, and, most important, the divine origin of the *Book of Mormon*—all from a man who was known to be resentful of his treatment at the hands of Smith and his followers, a man who had every reason to cast doubt on the Mormon religion.

The letter even quoted God.

If anything would ever elevate Ashworth in the Church's grace, if anything would ever make up for the undone mission, this was it. That's why he had to have it.

When Mark Hofmann finally left that night, he had \$27,500 worth of Ashworth's documents under his arm.

In July, Hofmann was back with another astonishing discovery: a letter from Joseph Smith's mother, Lucy, to her brother, Solomon Mack, dated January 23, 1829, which described some of the material in the lost 116 pages of the *Book of Mormon*. (When Martin Harris returned from showing the transcript to Professor Anthon, he served as Joseph Smith's scribe while Smith "translated" the first 116 pages of the *Book of Mormon*, dictating to Harris from behind a screen. To appease his skeptical wife, Harris implored Smith to let him take the pages home to show her and, when he did, promptly lost them. Some suspected the shrewish Mrs. Harris of destroying them. In any case, they hadn't been seen since. If they ever did turn up, this letter from Smith's mother could be used to validate them.)

It was also the earliest known letter by the Prophet's mother, anticipating by some two years an 1831 letter, also to her brother, containing some surprisingly similar passages, but no mention of the contents of the 116 pages. In fact, it was the first-known document from *anyone* to *anyone* relating to the history of the Church.

To those who knew anything about Mormon history, it was a truly historic find. For years skeptics had been saying that Smith waited a suspiciously long time before recording his First Vision. If he really had a vision from the Lord in 1820, why wasn't it described in writing until 1838? Here was a description written as early as 1829 that conformed exactly with the version that the Church had selected—among the several Smith left behind—as the *genuine* version.

Ashworth later recalled that he "fell out of his chair" when he saw how important the letter was. Once again, he had to have it.

But Hofmann hesitated. "Don't you think maybe the Church ought to have it?" he suggested.

"Oh, no, Mark. This is one I really have to have." At that moment, he didn't seem to care about the Church, the cost, or the Celestial Kingdom. He wanted that letter.

And he went to the wall to get it.

He pulled down his pride and joy, the framed original copy of the Thirteenth Amendment to the Constitution. "Would you take this?" he asked breathlessly. Before Hofmann could answer, he pulled two letters off the wall, the Benjamin Franklin and an Andrew Jackson. Then he went to the bookshelf. How about the *Solomon Maximarius*, the book Joseph Smith's grandfather wrote in 1811? It was the only copy in private hands.

All the time Ashworth was running around the room, Hofmann was totting up values in his head. He wanted \$30,000 for it, and Ashworth was short. No problem, said Ashworth. Hofmann added some items to the list. By the time he was done, the total had climbed to well over \$30,000 by Ashworth's estimate, but he didn't care. The letter was priceless.

But Ashworth did have one request. He insisted that Hofmann's role be kept strictly confidential; that Hofmann let him take credit for the discovery.

To his delight and surprise, Hofmann agreed without an argument.

When Ashworth's discovery of the Lucy Mack Smith letter was announced at a press conference in August, the Church was so pleased that the First Presidency invited Ashworth and his wife to a meeting afterward. It was the Mormon equivalent of an audience with the Pope. For a devout Mormon, there was nothing more thrilling this side of death.

The Church leaders muttered their congratulations. "Nice job." "It's very exciting." "We like what you're doing." Gordon Hinckley, since elevated to the First Presidency, shook Ashworth's hand and looked deep into his eyes. "Keep up the good work," he said. "What you're doing is a positive thing for the Church." Ashworth smiled his nervous smile and unstuck his tongue long enough to say, "The real joy to me is getting something that the Church that I believe in can use."

The Prophet, Spencer W. Kimball, now eighty-seven and feeble, entered the room slowly, looked at the Lucy Mack Smith letter—he was, in fact, related to her—and posed for a picture with Ashworth and his wife. (The picture was later sent to all the stakes in the Church to show that President Kimball was still, in Ashworth's word, "viable.") Not that he was all that "viable." Mostly, he wandered around the room, ignoring

the letter. At one point, he turned to Ashworth and mumbled, "I love you, I love you."

Later, Ashworth would tell friends that there, in the presence of the Prophet, he had had a "spiritual experience."

Shrewdly, Ashworth held off announcing the Martin Harris letter until October, at the General Conference, a twice-yearly convocation of Mormons from around the world. It was also the conference at which the Church planned to announce, with great fanfare, the new subtitle of the *Book of Mormon: Another Testament of Jesus Christ*. (There had been an Old Testament, then a New Testament; now there would be Another Testament.) What could be more appropriate for such an occasion than the discovery of Martin Harris's written testimony that the gold plates did, in fact, exist? It was so fortuitous that some devout Mormons attributed it to divine intervention.

With the round of interviews and the spotlight of national media coverage on him, Ashworth felt like a "personal crusader for the Church." At the press conference, he played his part well, telling reporters, "I feel like the letter supported that new title, that this is also a testament of Christ. I felt like the Church would use the letter in the way the writer intended." Letters poured in from Church members all over the United States and around the world, congratulating him on his find. The document was featured in Church publications and both local papers, as well as on local television stations. In the *Deseret News*, it merited a full-page write-up, accompanied by heartwarming words from G. Homer Durham: "Because it is a signed statement, it represents one of the most significant documents regarding [the] coming forth of the *Book of Mormon, Another Testament of Jesus Christ*." Another commentator called it a veritable "festival" of faith promotion.

After the hubbub died down, Hofmann tried to persuade Ashworth to donate both the Harris letter and the Lucy Mack Smith letter to the Church—or at least *sell* them to the Church. "You know, you ought to try to do that before G. Homer Durham dies," he prompted. "I think you could get a complete set of Mormon gold for them." But Ashworth wouldn't hear of it. He loved too much the limelight they brought. Instead, he had thousands of copies printed up—on yellow paper, to make them look old—and gave hundreds of talks to Church groups about how these documents had reaffirmed his faith.

It wasn't any wonder that collectors like Ashworth and Rust put up with unreturned phone calls; erratic, unannounced visits; occasional bounced

checks; bizarre behavior; and especially Hofmann's stubborn refusal to reveal his sources. That was, they told themselves, part of the business. And besides, the profits—however you calculated them—were too good to question.

25 Every Wednesday morning, Ashworth would come to Hofmann's house and sit in the cramped living room while Mark reclined in one La-Z-Boy and Dorie in another. They talked mostly about things "in the woodwork"—collector talk. Then they would meet again every Wednesday afternoon at the Crossroads Mall in downtown Salt Lake City. It was such a routine that Mark's three kids had come to think of Ashworth as a kind of uncle.

Only this Wednesday, Mark wasn't home.

Ashworth was willing to wait, but he had to rearrange his schedule. He asked Dorie if he could use the phone.

"The one up here doesn't work," she told him. "You'll have to use the one in the basement."

The phone hung on the wall in the hall next to the door to Mark's workroom. The door was open. Ashworth looked inside and saw a clutter of papers, including a stack of old cover letters lying on the floor. It would be so easy, he thought, just to walk in and see what Mark had in the pipeline. Knowing Mark, there were probably some valuable things lying around. It was tempting. Extremely tempting.

No, he decided. That's Mark's business. He shouldn't butt in.

Mark came home while he was still on the phone. When he saw Ashworth, he became suddenly agitated—more agitated than Ashworth had ever seen him. As soon as he was off the phone, Mark nervously hustled him up the stairs. I guess that area's off-limits, Ashworth thought.

26

Hofmann was on a roll. Profits from the big deals with the Church, Rust, Ashworth, and others, plus dozens of little deals began to add up. He was doing more and more business out of town as well—jetting off to New York on a moment's notice. In March 1983, he bought his father's old house in Millcreek, the house in which he had grown up, and moved his family back to Salt Lake City. Within a year or so, he bought himself a racy blue Toyota MR2 and installed a cellular phone—a necessity for fast-breaking deals, he told Dorie. Some friends wondered why Hofmann, the ultimate low-profile pragmatist, would buy such a snappy, impractical car. Wouldn't he want something less cramped for his long document-hunting expeditions into rural Utah? And how would it fit his family, now grown to five? But as long as he was successful, nobody fretted too much over such questions.

Nor did they complain that he wasn't seen around the ward house very much. The rumor had spread quickly through the Mormon grapevine that Mark Hofmann was on a first-name basis with several General Authorities and that he was doing the entire Church an invaluable service in hunting down documents. So if he kept to himself, missed church now and then, rarely entertained, and spent inordinate amounts of time in his basement study, nobody was going to make a fuss. Hofmann, the neighbors agreed, had his own way of working. Strange, perhaps, but undeniably successful.

In September 1982, Peggy Fletcher, editor of *Sunstone* magazine, managed to catch the high-flying documents dealer for an interview, subtitled "How to avoid medical school but still make the bucks."

How do you go about finding documents? Do you have specific items in mind which you actively pursue or do you simply cover whole geographical areas where there might be documents?

When I first got started there were very few sources for the material I was interested in. Then I started getting more aggressive. I have gone door to door in places like Cedar City looking for things rumored to be there. I didn't know any other way of finding them.

Mostly what I do nowadays, though, is just track down leads. In fact,

I now have someone working for me strictly to pursue leads. And I could probably afford to hire even a few more people.

Hofmann met Lyn Jacobs at Deseret Book, a watering hole for dealers, collectors, students and various other eccentrics who shared an obsession with Mormon history. The son of a Church-employed electrical engineer, Jacobs worked in the Church's genealogical library to help pay his way through the University of Utah and support his passion for collecting foreign-language books on Mormonism—a *Book of Mormon* in Hindi or a *Doctrine and Covenants* in Czech—an esoteric specialty even by Mark Hofmann's standards.

Jacobs was what people in Salt Lake City called flamboyant. He had been on a mission to Quebec, had visited Los Angeles often, and knew big-city life. With his stylish, skintight European clothing, tight, dark ringlets of hair, calibrated walk, and roller-coaster patter, he seemed to be on a personal mission to bring the flamboyant life-style of the Sodom and Gomorrahs of the coasts to Brigham Young's backward kingdom. Jacobs wasn't the kind to hide his lights. If nothing else, even his detractors admitted, he was a welcome relief from the great, grinning goodness of Mormon culture, a crystal of salt on a vast landscape of mashed potatoes.

It was really this distinctiveness, more than the usual mutual obsession with Mormonabilia, that drew Hofmann to Jacobs. Hofmann, too, seemed to Jacobs somehow outside the mainstream. Unlike Jacobs, he could "pass"—he looked so unassuming, almost dopey, Jacobs thought. He would walk in with that black-hole look on his face and say in the most unassuming voice, "Oh, dear, I found something today . . ." then drop a bombshell on you. Jacobs wasn't nearly so adroit with people—but he was smart. Hofmann used him mostly to handle the minor documents. "He was too busy to take care of every one of his dippy little things," says Jacobs. "He had so much going on every day he would shove something off on me."

And it was okay with Jacobs that Hofmann didn't want his name involved in the deal. That just made Jacobs look better. He took his cut—usually in the form of some little pamphlet he wanted for his collection—and signed the check, if there was one, over to Hofmann.

Once you have found an item, how do you determine if it's authentic?

Actually, to authenticate a Mormon item—at least so far—has been easier than the same process for, say, Lincoln or Washington letters. There have been all kinds of Lincoln forgeries around and even though

I'm in the business, I wouldn't buy a Lincoln letter without getting one of the few persons I respect as experts to authenticate it. To date that hasn't been a real problem with Mormon documents. Now, however, with the publicity that's been given the tremendous amount of money to be realized . . . there may be some temptation to forge.

More than a year after discovering the Anthon Transcript, Hofmann drove back to the site of that first triumph, the special-collections archive at Utah State University, to see Jeff Simmonds. He had yet another startling find to show his old mentor. It was a letter from Joseph Smith himself, addressed to Maria and Sarah Lawrence, two of his plural wives, ages nineteen and seventeen.

Dear Maria & Sarah:—I take opportunity this morning to communicate to you two some of the peepings of my heart; for you know my thoughts for you & for the City & people that I love. God bless & protect you all! Amen. I dare not linger in Nauvoo Our enemies shall not cease their infernal howling until they have drunk my lifes blood. . . . I want for you to tarry in Cincinnati untill you hear from me. Keep all things treasured up in your breasts. burn this letter as you read it. I close in hast. Do no dispare. Pray for me as I bleed my heart for you.

The letter not only added weight to the argument, which made the Church very uncomfortable, that Joseph Smith was an ardent polygamist, it also shed some new light on one of the more colorful incidents in his exceedingly colorful life. After being appointed legal guardian to Maria and Sarah Lawrence upon the death of their father, Smith was discovered *in flagrante delicto* with the elder daughter, Maria. One of the other guardians, William Law, filed charges against Smith, and an indictment was issued accusing him of "adultery and fornication."

Simmonds examined the document and looked at Hofmann. "I think it's a fake."

Hofmann looked surprised, but not upset. "Do you really think so?"

Not long afterward at a restaurant in Boston, where they were attending a book fair, Hofmann gave Lyn Jacobs and a group of friends a basic lesson on the ins and outs of forgeries—to help in detecting them, he said. On the paper tablecloth, he drew them a George Washington, an Abraham Lincoln, a Walt Whitman, and a Joseph Smith. "He talked about lifts and pressure points and a whole host of things," Jacobs recalls. "He really knew his stuff."

Do you keep any of the documents you find for your own collection?

My basic technique is to turn over material as fast as I can. If you buy things at a good price, there's a tremendous amount of money to be made. I try to sink as much of it as I can back into the search. My strategy isn't necessarily to get top dollar for every item but just to sell it so I have more money to keep looking. The real reward in the whole business is being able to see things that no one else knows about. It gives me a kick to know that this is original stuff, that no one else on earth has pieced this together or knows what this says. So there's the pleasure. It's like being a detective.

Sounds like a fascinating life.

Although I do have fun, it's really not as romantic as it sounds. It seems like you always have people who hate you or are mad at you.

One day, Hofmann handed Lyn Jacobs a small piece of paper with the words *Maid of Iowa* printed on it. Jacobs recognized it instantly.

It was a ticket from a Mississippi steamboat, the *Maid of Iowa*, of which Joseph Smith was half owner. Smith gave out tickets like favors: if he liked you, you got a ticket with your name written on it and signed by him. If he didn't like you, you had to figure out a different way to get across the river. Jacobs did some quick estimating in his head. The Joseph Smith signature: \$1,000. Nauvoo imprint (rare): another \$1,000. The ticket had Brigham Young's name on it (rarer still): another \$500. It had been co-signed by Emma Smith (extremely rare): a couple of thousand at least.

Then there was the uniqueness factor: no *Maid of Iowa* ticket had ever been found.

Not long afterward, Don Schmidt bought it for the Church for \$2,500. "Only one?" Schmidt asked abruptly.

"Just the one," Hofmann assured him.

A few days later, when Jacobs congratulated him on the sale, Hofmann gave him a wink. "Guess what? There's another one."

The second one went to Brent Ashworth.

At their next meeting, Hofmann told Jacobs about the sale to Ashworth. "Too bad there aren't more," Jacobs lamented.

"Guess what?" Hofmann said with another wink. "There's a third."

Hofmann took the third one back to Schmidt. "Guess what? I found another ticket," he said in his dippiest, most disarming voice. When Schmidt started to boil, Hofmann explained, "This one doesn't have Emma's signature on it—it's slightly different."

Schmidt wanted that one too.

If a document is of significance to the Church, do you give them the first chance to purchase it?

If I think the Church should have it, I do. My experience is, however, that the Church usually doesn't pay as much as a private collector would for an item. There are exceptions. I know of the collecting interests of the Church historians, things which they are pursuing or are interested in. Those things they will pay top dollar for. But there have been a lot of things which I think are historically significant which I haven't even given the Church a crack at. A lot of historians, I'm sure, aren't happy with me for this, but I'm in this for the money.

Are there any documents other than court records from Joseph's early money-digging days?

There is other material that I know about, but I don't want to say anything about what it is because I am actively seeking it.

27 Of all the many rumors about Joseph Smith, none was more damning than the one about money digging. Not that money digging was rare in the early 1800s. It was, in fact, all the rage. As one Mormon historian put it, "While the Founding Fathers were busy putting the finishing touches on the nation, the rest of the country was busy poking around in their backyards for Captain Kidd's buried treasure."

If Smith had merely gone out in his yard and dug a few holes, he would have been guilty of nothing more than gullibility. But the rumors were far worse than that. The rumors were that Smith, like his father, hired himself out to superstitious farmers and offered to search their fields with a divining rod or a looking glass or a seer stone, feeling for the vibrations of precious metals. That wasn't just unethical—even by the standards of the time—it was illegal. There was even a rumor that Smith was brought to trial for money digging and *confessed*.

This was serious stuff. If Smith did, in fact, engage in money digging as an ongoing enterprise, running around the farms of Palmyra with a seer stone looking for buried gold, it didn't speak well for his story of *finding* gold plates buried in the land around Palmyra and "translating" them

with the help of a seer stone. It all began to sound less like a divine revelation and more like a publicity stunt. And what did it make of the “testimony” of the other witnesses to the gold plates, many of them members of Smith’s family?

Mormon scholars shuddered at the thought. They agreed that if anyone could ever substantiate any of those dreadful rumors that Smith had actually confessed to money digging in a court of law, it would be catastrophic for the faithful. Said one Mormon scholar: “If any evidence had been in existence that Joseph Smith had used a seer stone for fraud and deception, and especially had he made this confession in a court of law as early as 1826, or four years before the *Book of Mormon* was printed, and this confession was in a court record, it would have been impossible for him to have organized the restored Church.”

In fact, such a trial record had existed for some time, had even been reprinted in several nineteenth-century journals. But the Church claimed it was an early forgery, that no such trial had ever taken place. Then, on July 28, 1971, Wesley P. Walters, a Methodist minister from Marissa, Illinois, while rummaging around the records in the basement of the county jail in Norwich, New York, found two boxes of county bills from the early 1800s. There, in a bundle of bills from 1826, were the records of the court trial of “Joseph Smith, The Glass Looker” on March 20, 1826.

That left one Mormon scholar arguing desperately that the Joseph Smith in the 1826 trial record couldn’t be *the* Joseph Smith, and praying that no new evidence turned up to prove him wrong.

Sometime between January 11 and January 14, 1983, Hofmann brought another document to Temple Square. This time, instead of stopping at Schmidt’s office in the Historical Department, he went straight to Elder Durham’s door. Durham took one look at the letter and marched Hofmann directly over to Gordon Hinckley’s office in the First Presidency building and placed the letter on Hinckley’s bare desk. It was addressed to Josiah Stowell and signed “Joseph Smith, Jr.” The date: June 18, 1825. If nothing else, it was the earliest known writing of the Prophet.

As described by one associate, Hinckley was “no Mahatma Gandhi. No waves of spirituality emanated from his person. No one came away from meeting him claiming their faith had been renewed.” He was, first, last, and always, a bureaucrat—cool, precise, difficult when necessary; diplomatic, even charming, when appropriate; extremely effective at cutting through red tape and getting the job done. He was also notoriously shrewd about people.

Hofmann had every reason to expect that Hinckley, who had written a short history of the Church earlier in his career, would recognize the name Josiah Stowell. A wealthy farmer in Bainbridge, New York, Stowell was the customer whose dealings with "Joseph Smith, The Glass Looker" resulted in the complaints documented in the court records from 1826. Now Hofmann had found a letter, *in the Prophet's own hand*, proving that "Joseph Smith, The Glass Looker" and Joseph Smith, Prophet of God, were the same man.

Hinckley took up the letter, sat back in his ample chair, and read.

Dear Sir.

My Father has shown me your letter informing him and me of your Success in locating the mine as you Suppose but we are of the oppinion that since you cannot ascertain any particulars you Should not dig more until you first discover if any valluables remain you know the treasure must be guarded by some clever spirit and if such is discovered so also is the treasure so do this take a hasel stick one yard long being new Cut and cleave it Just in the middle and lay it asunder on the mine so that both inner parts of the stick may look one right against the other one inch distant and if there is treasure after a while you shall see them draw and Join together again of themselves let me know how it is Since you were here I have almost decided to accept your offer. . . .

"We would be interested in making a purchase," Hinckley said when he finished. He told Hofmann to return the following Monday. At the second meeting, no one else was present. Just Hinckley and Hofmann. Hinckley pulled out a checkbook and wrote a check for \$15,000 from a Church account. He handed the check to Hofmann and took the letter. "The Council of Twelve, and the First Presidency, and Elder Durham, and my secretary, Francis Gibbons, will be the only ones to know about this document," he said, according to Hofmann's account. "Have you mentioned it to anyone?"

"No," Hofmann assured him.

"Not even to your wife?"

"No."

"Does anyone else know about it?"

"No one else within the Church." Hinckley knew, and he knew, and the original owner knew. That was it.

"Where did you get it?"

"From an Eastern source." Hofmann assured him that it had been authenticated by an autograph expert in New York.

"Can you get me a copy of the authentication?"

"I can."

And the deal was done.

No press conference, no picture with the Prophet, no headlines, no articles, no interviews this time. For the 1829 letter by Joseph Smith's *mother*, there had been official proclamations—"The earliest known dated document"—and solemn, long-winded testimonials—"The vindication of Joseph Smith's work." But for this much earlier statement from the Prophet himself, nothing.

When Hofmann came out of the First Presidency building and rendezvoused with Lyn Jacobs across the street in the Crossroads Mall, he was smiling. He told Jacobs that Hinckley's parting words were: "This is one document that will never see the light of day."

Hofmann's *Sunstone* interview concluded with several questions about his "testimony."

Do you consider yourself an active Latter-day Saint?

Yes. I'm an eighth-generation Mormon, and my mother is a stake Relief Society president right now.

Has your profession affected your beliefs at all?

I guess I am a lot more calloused than I was. But generally I just don't worry about some things. I don't have to figure everything out, have an explanation for everything. I can just say, "Well, that's the way it is."

Do you look for specific documents to substantiate Mormon historical claims?

You can't really do that; you have to take what you can find. I don't think documents really change anyone's mind anyway. For example, the Anthon Transcript. The anti-Mormons used it for their purposes and the Mormons used it for theirs. The same with the Lucy letter. I think most people are a little like me. You have your beliefs and you don't really let things change them too much.

If you found a document that was potentially embarrassing to the Church, would you consider hiding or destroying it?

Oh, no. That gets into a matter of ethics. It's not my role to burn a document just because I don't like what it says—not to mention that it's not a very profitable thing to do in the business world. The closest I've

come was the Joseph Smith III blessing which shook up a few people in the Church. It surprised me a bit that the Church didn't buy it up quick and stash it away somewhere, but I guess the Historical Department is trying to be more objective and get away from that sort of thing.

28

Dawn Tracy believed that too—until Thursday, May 19, 1983.

That was the day Tracy, then a reporter for the Provo *Daily Herald*, heard a rumor from a B.Y.U. professor that liberal Mormon writers and intellectuals were being called in by their bishops. Like most newspaper writers in Utah, Tracy, a Mormon herself—but one who had questions about the way her Church was being run—had always had to contend with its vast power. Not that the Church owned the *Daily Herald*. It didn't need to. The paper served a readership in Utah County, the county with the highest percentage of active Mormons in the state. The mayor of Salt Lake City once called it the most conservative county in the most conservative state in the nation. If anything, the readership was more conservative and more devoutly Mormon than the readership of the Church-owned *Deseret News* up in Salt Lake. So the *Daily Herald* tended to steer clear of the Church. Sure, there were occasional little articles about a new bishop or a Church-related barbecue, but where was the real news, Tracy wondered.

This was one rumor she wasn't going to let get away. She grabbed her copies of *Sunstone* and *Dialogue*, the two liberal reviews, made a list of the authors, and started dialing. "Hi, I'm Dawn Tracy from the *Daily Herald*. Have you been quizzed by your bishop on your testimony?" she asked, using the Mormon shorthand. Every good Mormon is supposed to have a testimony, a heartfelt belief that the *Book of Mormon* is "true," that Joseph did translate it from golden plates, and that the LDS Church is the only true Church. If your faith wanes, you lose your testimony. From an early age, children are warned that "losing your testimony" is a fate worse than death. Twice a year, bishops call in ward members to review, along with the record of their tithing, the status of their testimonies. Without a testimony, you can't get a Temple recommend, and without a Temple recommend, you can't get into the Celestial Kingdom.

Tracy called twenty-five or thirty writers, from California to Virginia, and all of their stories sounded strikingly similar. Clearly the local officials were acting on orders from higher up. Tracy stayed at her word processor until past midnight making more calls and writing the story for the next day's edition, but no amount of arguing could convince her editors to run with it. Then, an hour before the Sunday edition went to press, they decided that the story was too big to sit on and gave her the go-ahead.

Latter-day Saint stake presidents and bishops are warning Mormon writers who publish intellectual material to write faith-promoting stories or their church membership will be in jeopardy.

The writers say the stake presidents and bishops are acting under orders from high-ranking general authorities, a charge LDS officials neither confirm nor deny.

That was only the beginning of the story. Before long, it was on the UPI wire and a reporter from the *New York Times* was burning up the phone line to Provo. Pieces began to fall into place as the first article scared up more stories from a stunned community. Tracy was no longer dealing with a few isolated incidents. This was much bigger than that. The first word that came to mind was "crackdown."

It had begun in February when university officials banned the liberal newspaper *Seventh East Press* for "offend[ing] our sponsor, which is the LDS Church." After the newspaper folded, many of its writers were called in for "personal interviews" by their bishops and told they were "on the road to apostasy." One was forced to resign from a job with the Church. The editor of another paper, *BYU Today*, was dismissed. Then came the warnings to writers and historians off-campus who had written for liberal magazines and newspapers. Along the way, at least three professors at B.Y.U. were swept into the net, called in by Church officials and questioned on their writings.

Devout Mormons didn't know whom to be angrier at: the writers and professors for complaining, or Dawn Tracy for reporting their complaints. Richard Cracroft, dean of the College of Humanities at B.Y.U., lectured the malcontents: "If this is what the Brethren [the Prophet and his Apostles] want, then good Latter-day Saints must say it is appropriate. This may be difficult for scholars, but obedience is an important concept

of the Mormon Church.” Dr. Keith Perkins, chairman of the Church History and Doctrine Department, couldn’t understand why all scholars didn’t share his view: “I want to write what the Lord wants written. I don’t want to offend the Lord.”

But in Provo and Salt Lake City and Logan, all along the Wasatch Range, a second word was being whispered more and more frequently as the chilling details piled up. Tracy heard it for the first time over the phone from J. D. Williams, a highly respected Mormon professor at the University of Utah: “It’s an inquisition.”

Dawn Tracy didn’t know it at the time, but the inquisition had begun long before.

Almost from the day in 1972 when Leonard Arrington took over as Church Historian and ushered in the so-called Camelot of Mormon history, the Brethren didn’t like it.

Ezra Taft Benson, the former Secretary of Agriculture in the Eisenhower Administration and the Prophet-in-waiting, railed against “humanistic philosophy” and “contextual history.” Ever since seeing the phrase “communal living” used to describe early Mormons, he had suspected the Historical Department was a hotbed of communists anyway. (Benson had once proclaimed, much to the embarrassment of his colleagues, that a good Mormon, “if he is to follow the Gospel, cannot also be a liberal Democrat.” His son, Reed, had once served as public relations director for the John Birch Society.)

The fact that Benson would soon replace the ailing Spencer Kimball as Prophet did not augur well for the historians.

Elder Boyd Packer was every bit as distrustful as Benson, but less discriminating. He didn’t like intellectuals of any stripe. In fact, he didn’t even like *ideas* if they weren’t his own. “Are you here to lobby or to listen?” he would demand of people who dared disagree with him. “Because if you’re here to lobby, you can leave. If you’re here to listen, you may have an audience.”

There were some among the Church leadership who didn’t care that much about the religious implications of the historical digging. To them the mission of the Church was to lay down a moral regimen for people, lead the political effort against pornography and other social ills (the ERA, for example), and promote a comfortable group identity that could be glamorized on the pages of the *Reader’s Digest* and in television ads. They were businessmen at heart. Any talk of religion—from the historians or the anti-historians—made them uncomfortable,

and they wished that people wouldn't bother themselves with such questions.

But there was one thing that *everybody* cared about: the bottom line. More than politics or theology, it was the bottom line that finally turned pragmatists like Hinckley, who had been reading almost everything that came out of the Historical Department, against Arrington's Camelot.

The Mormon Church runs the most active and successful missionary program of any denomination in the world. In 1981, a Church press release boasted, "In an era of increasing disinterest [sic] in organized religion, someone joins the Church of Jesus Christ of Latter-day Saints every two minutes and thirty seconds." One insider calls the missionary effort "the driving force of the contemporary Church."

And it didn't take a genius to know that what the historians were uncovering about money digging and polygamy didn't exactly lend itself to the all-important missionary effort. In fact, the reports were coming back from the field. These newspaper articles about Mormonism's colorful, cultish past were killing them in Polynesia.

In 1976 Hinckley appointed his old missionary buddy, G. Homer Durham, to rein in Arrington and his band of historians. Hinckley was smart enough P.R.-wise to know that mass executions in the Historical Department would only bring down the wrath of the national media. He had a better plan.

Durham was just the man for the job. When he wasn't in the field congratulating wealthy stakes for being wealthy and therefore blessed, he was in the First Presidency building, clawing his way up through the dense, sanctimonious jungle of the Church hierarchy. By general agreement, there had not been a more ambitious, more arrogant, more disagreeable, or more conniving General Authority since the wild days of Parley P. Pratt, an early Apostle who decided to take on a "plural" wife who was already married, adding bigamy to polygamy, and so enraging his new bride's first husband that he hunted Pratt down and sent him prematurely to the Celestial Kingdom.

Although considered flexible and kindly during his terms as Commissioner of Education in Arizona and president of Arizona State University, Durham had been transformed by the fierce competitiveness of the Church's inner circle into a Mormon Machiavelli. The closest he ever ventured to humility was a "holy gaze" with which he liked to receive visitors, especially groups of schoolchildren. When asked to give a brief speech at a devotional, he would invariably spend thirty minutes talking about himself and his accomplishments. Staff members down

to secretaries and mail clerks, considered him “slimy,” “mean,” and “sneaky.” Even the benign Arrington referred to him as “Pharaoh.”

Durham wasted none of his charm on the Historical Department. He demoted Arrington from Church Historian to head of the Church’s Historical Department. He cut the department’s budget and staff. New publishing projects were held up indefinitely waiting for approval “from higher up” that never came. Writers were summarily cut off from Church-controlled historical records. A spy on the librarian’s staff underlined “controversial passages” and sent copies to the General Authorities.

Slowly, out of the public eye, Camelot was dismantled. Durham ordered that all publications be submitted to the Church Correlation Committee. Deseret Book (whose president, Lowell Durham, was G. Homer’s nephew) withdrew the contract to publish the sixteen-volume history of the Church. Arrington’s book for non-Mormons was allowed to proceed (it was under contract to a non-Mormon New York publisher). But the corresponding history for Mormons was subjected to heavy editorial pressure and then, despite its surprising commercial success, eased out of print.

On July 2, 1980, the Salt Lake *Tribune* announced the coup de grace: “The history research division of the Mormon church’s historical department will move to Brigham Young University. . . .” To demonstrate its commitment to history, the Church had decided to create a new Joseph Fielding Smith Institute for Church History based, appropriately enough, at the Church university. And who more appropriate to head this new institute than Dr. Leonard J. Arrington, distinguished church historian—now lower case. The crucial news was buried further down in the press release: “The department’s library and archives and arts and sites division will remain at the church’s Salt Lake City headquarters, said church President Spencer W. Kimball. . . .” In other words, if you can’t take the documents away from the historians, take the historians away from the documents. At B.Y.U., they would still be within the fold—Church employees—but out of harm’s way.

It was a brilliant stroke, another public relations coup: a knockout punch delivered in a good-news press release. And the author, of course, was Gordon Hinckley.

For those historians who might have missed the subtle message of Hinckley’s maneuver, Elder Boyd Packer spelled out the Church’s new attitude in a speech on August 22, 1981.

I have come to believe that it is the tendency for many members of the Church who spend a great deal of time in academic research to begin to judge the Church, its doctrine, organization, and leadership, present and past, by the principles of their own profession. . . . In my mind it ought to be the other way around. . . .

There is a temptation for the writer or the teacher of Church history to want to tell everything, whether it is worthy or faith promoting or no.

Some things that are true are not very useful. . . . Be careful that you build faith rather than destroy it. . . .

For the truly thickskulled who *still* didn't get the message, Packer brandished the big gun.

A destroyer of faith—particularly one within the Church, and more particularly one who is employed specifically to build faith—places himself in great spiritual jeopardy. He is serving the wrong master and unless he repents, he will not be among the faithful in the eternities. . . . In the Church we are not neutral. We are one-sided. There is a war going on, and we are engaged in it. . . . [T]here is a limit to the patience of the Lord with respect to those who are under covenant to bless and protect His Church and kingdom upon the earth but do not do it.

In 1982, Arrington was dismissed from his position in the Church Historical Department. His replacement: G. Homer Durham.

With their own house in order, the General Authorities set out to bring the rest of the flock to heel.

29

Brent Metcalfe couldn't imagine what the meeting was for. Sure, once or twice, he had slipped off to the men's room without permission. But did they have to make a federal case out of it? How typical of the FBI types in Church Security. A simple reprimand wasn't enough. They had to call a meeting in the personnel rep's office.

But the meeting wasn't about trips to the men's room. As soon as Metcalfe sat down, his boss, Ron Francis, began reading from a piece of

paper: You are *ordered* not to associate any further with groups that exhibit “anti-Church attitudes.” Something like that.

When Francis was done, Metcalfe asked to see the paper.

“You can’t,” said Francis.

Metcalfe, a soft-spoken, dark-haired, eager-looking young man, wasn’t sure he understood what was happening. He had written some articles six months before for the *Seventh East Press* and had recently been asked to contribute to *Sunstone*. But not even Francis could consider either one of those publications subversive—could he?

Francis continued: “You are to sever yourself from involvement with people, groups, or publications that teach doctrines, privately or publicly, which are contrary to those of the Prophet.” Even at fifty, Francis was six feet of military clichés and proud of it. He always said, in a way that was simultaneously menacing and incoherent, there was *nothing* he wouldn’t do for his job. “Furthermore, you are not to write, publish, speak publicly, debate, etc. on controversial Church-related topics, and you are prohibited from serving on boards, committees, staffs, etc. of any controversial organizations.”

Metcalfe was tempted to invoke the name of his father, who was, after all, the managing director of the Temple Department, the man who supervised Temples all around the world. But it was clear these men already knew who his father was—and didn’t care. Which meant that this meeting had been authorized very, very high up.

“Your employment will be subject to termination if you don’t cease these activities immediately.”

“My employment means a great deal to me,” Metcalfe said, thinking immediately of his wife, Jill, and their two-year-old daughter, Michala. “I am willing to do what you want.” He agreed to the terms that were set and was placed on thirty days’ probation.

The next day, he told his editors at *Sunstone* that he would no longer be available as a writer. Two days later, he resigned from the *Seventh East Press* and asked the editor to remove his name from the masthead. Then he went to the personnel rep’s office to report what he had done.

Metcalfe heard nothing more until March 10, the last day of his probation. On that day, he was summoned to a meeting with Francis and the head of Church Security, Martell Bird. The presence of the martinet Bird omened ill. The two men had butted heads a year before when Bird instructed Metcalfe to cease writing rebuttals to anti-Mormon groups in New Zealand, Metcalfe’s native country and the site of his mission. Apparently, higher-ups thought his “defenses” of the Church were doing

more damage than the critics' attacks. "You are not to give firesides or speak publicly responding to anti-Mormons," Bird had commanded. At the time, Metcalfe had insisted that he was just a seeker after truth whose only wish was to "pursue historical research with a great deal of honesty and to let history lead me rather than me to lead history." Well, Martell Bird wasn't buying any of *that* doubletalk.

Ron Francis acted as spokesman for the group: "Brother Bird and I are all very pleased with your total compliance with the rules and guidelines given to you. And with the openness and honesty expressed during our previous meeting on February 11. With the completion of this probation, all is forgotten. This probationary period will in no way stay in your record or affect your pay increases or job promotions."

That night, for the first time in a month, Metcalfe slept soundly.

But three weeks later, he was summoned to the office of Russ Homer, the managing director of Personnel.

"The Brethren have told us to call you in," Homer began. "They have reason to believe that you have violated your probation. They feel an inquisition is necessary."

Metcalfe went a little breathless at the sound of the word. He considered himself a historian. How could they use that word so lightly? Did Homer realize what he was saying?

In fact, Homer was oblivious to anything other than the task at hand. "They've asked us to determine," he continued, "if your historical research and scriptural studies are such as to warrant your termination."

Inquisition *was* the right word.

Once the questioning began, it was fast and furious. "What do you research?" "How?" "Why?" "Have people assisted you?" "Who?"

There were questions about his friends and associates. "Who are they?" "What are their names?"

The questions were not based on any concrete information, but instead fired randomly in the hopes of finding something, anything, to show that he had violated his probation.

"How often do you go to the Historical Department?"

"My visits to the Historical Library are sporadic."

"How much time do you spend there?"

"Sometimes I will spend as much as four to five hours a week studying there."

"Have you had any further involvement with *Sunstone*?"

"No. But I did drop by to see if their new magazine had been published."

"You shouldn't even be *reading* these magazines. You want to avoid the very appearance of evil."

Metcalf began to wonder what country he was in, let alone what Church he belonged to. His back stiffened. "If you're telling me what I can and cannot read," he said, "then something is very wrong, and you'll have my resignation tomorrow."

Utter silence. He realized he had expected them to say, "Oh, no, no, that's not what we're telling you." They didn't.

Homer, apparently frustrated by the fruitlessness of the enterprise, began reading from a list of prepared questions.

"Do you have a Temple recommend?"

"Yes."

Metcalf could see immediately where this was headed. In order to have a Temple recommend, you must pledge that you have "sustained the General Authorities"—meaning that you haven't questioned the Church leaders in any troublesome way. If they couldn't get him for something substantive, they would get him for perjury.

"Now, what books have you been reading in the Historical Department during the last week?"

Metcalf listed each book he had read.

"Were any *old* books used in your studies?"

This was the crux. In Homer's calculus, old books apparently meant unedited books, "uncorrelated" books, dangerous books. When somebody used old books they were rummaging too far back into the true history of the Church. Terror of the past was palpable in Homer's voice.

"Your research is what is known as 'delving into the mysteries,'" Homer said.

"I didn't realize that researching Church history was considered that way."

"It is. The Brethren feel it is harmful to the Church."

With that, the inquisition came to an abrupt end.

Until April 8, when Metcalf was again summoned to the Personnel office.

"You are being terminated from Church employment," Ron Francis informed him.

It wasn't really a surprise. A shock, but not a surprise.

"What are the grounds for the termination?" Metcalf asked, struggling to remain composed.

There was no answer.

"What are the grounds for the termination?"

Again, no answer.

He asked one last time. "What are the grounds for the termination?"

Finally someone spoke up. "You are being terminated because you didn't conform to the spirit of the things discussed in our previous meetings."

That was a lie, Metcalfe was certain, and he was suddenly indignant. "I fulfilled every requirement you asked of me."

"You conformed to the *letter* of the things that were previously discussed, but not the spirit."

"Give me specific examples of my neglect in conforming to the spirit."

Long pause. Much discomfort and many sidelong looks. Finally, weakly: "Your support for the General Authorities is questionable."

On May 16, 1983, Brent wrote President Gordon Hinckley a seven-page letter, describing his ordeal in detail and asking for his help. It concluded:

I cannot emphasize too emphatically that in all the detailed researching and studying that I have done, nothing can approach the detrimental effect on the spiritual well being of my family and I resulting from the events described herein. . . . As of this date, May 16, 1983, I remain unemployed.

May 16 was his birthday.

Hinckley never responded. But within a month, Metcalfe was offered a job by Steve Christensen at CFS. Hinckley, it was said, didn't like loose ends.

30 To Lyn Jacobs, who had moved to Cambridge, Massachusetts, in the fall of 1984 to begin a divinity degree at Harvard, Mark Hofmann's soprano on the other end of the line sounded like a voice from another world. It reminded him again how far the Harvard Divinity School was from the LDS Church, how far Harvard Square was from Temple Square. One thing was the same, though. His first-semester study of early Christian history had reconfirmed for him that much of

what Christians now believe, like much of what Mormons now believe, was imposed on their religion long after its founder died.

The voice sounded excited—very unusual for the cool, unflappable Hofmann. Something was up.

When Jacobs left that fall, Hofmann asked him to be on the lookout for stampless covers—letters that were mailed prior to 1850, before postage stamps were introduced, and therefore bore only the imprint of the post office where they were mailed, the date, and the cost of mailing, which varied depending on the number of pages and how far the letter was going. Hofmann was particularly interested in any stampless covers coming out of Palmyra, New York. “You know, not everybody back East knows who Joseph Smith is,” he said with his usual edge of sarcasm. “Something important might have gone unnoticed.”

In his first hectic months of school, Jacobs wasn’t able to do any looking, but he did give Hofmann a few names of dealers who might help him find something.

That was the last Jacobs had heard from him until this day. Just by the sound of his voice, it was clear that he had contacted those dealers and had found something—something big.

Hofmann described an “incredible” find, a letter dated 1830, written by Martin Harris, the same farmer and Smith intimate who had taken the Anthon Transcript to New York for verification. Hofmann didn’t have to go any further. Harris’s name was enough to make it a spectacular discovery even if it was only a laundry list. But this was much more than that. This was nothing less than *Harris’s version of the finding of the gold plates*.

“Get a load of this,” Hofmann clucked as he began to read:

... Joseph often sees Spirits here with great kettles of coin money it was Spirits who brought up rock because Joseph made no attempt on their money I latter dream I converse with spirits which let me count their money when I awake I have in my hand a dollar coin which I take for a sign. . . .

Jacobs’s first thought, as he listened to the long document, was, “I can’t believe it, Mark’s done it again.” His second thought was, “I’ll never see a dime.” He should have asked for some kind of agreement when he provided Hofmann with the names of those dealers, he thought. Now it was too late.

He tuned out on the rest of the letter.

Michael Marquardt, however, was all ears when Hofmann called him

in late November. He scribbled notes frantically as Hofmann read tantalizing excerpts:

To W. W. Phelps, postmarked Palmyra, October 23rd, 1830. in the fall of the year 1827 I hear Joseph found a gold bible I take Joseph aside & he says it is true I found it 4 years ago with my stone but only just got it because of the enchantment the old spirit come to me 3 times in the same dream & says dig up the gold but when I take it up the next morning the spirit transfigured himself from a white salamander in the bottom of the hole & struck me 3 times. . . . Joseph found some giant silver spectacles with the plates he puts them in a old hat & in the darkness reads the words & in this way it is all translated & written down. . . .

Something had to be wrong, Marquardt thought. This couldn't be the story of *the* golden plates. This story didn't sound Mormon at all. It didn't even sound *Christian*. There was no vision of God, no mention of Christ. Where was the kindly Angel Moroni who, as all Mormon children learn, showed Joseph where to dig? This story sounded more like a Grimms' fairy tale than a Sunday-school lesson: kettles of money guarded by spirits, seer stones, enchanted spells, magic "spectacles," ghostly visitations. And instead of a benevolent angel, a cantankerous and tricky "old spirit" who transforms himself into a *white salamander*!

This was just the link that was needed to connect Joseph Smith's early involvement in money digging and folk magic, proved by the Glass Looker trial records, with the folk magic at the core of the *Book of Mormon*. No longer able to deny Smith's connection to money digging and magic, the Church had tried to palm it off as "youthful indiscretion," unrelated to his later religious activities. This new letter showing that Smith had never abandoned his interest in the occult blew a gaping hole in that explanation.

Marquardt couldn't dial the Tanners' number fast enough.

"You won't believe this one," he exulted in his bizarre, singsong voice. "A letter has been found, a letter from Martin Harris, and it says the money-digging thing and it refers to this old spirit."

"Doesn't it mention an angel?" Jerald Tanner asked, remembering Fawn Brodie's theory that Joseph Smith's "angel story" evolved from his illegal money-digging activities.

"Not a word," reported Marquardt.

"When was it dated?"

"Eighteen-thirty."

"Boy, that's kind of late," said Tanner. Although fascinated by Smith's early involvement with folk magic (he had written a book on the subject), Tanner was by nature a suspicious man, whether he liked what he heard or not. "It seems like the story would have evolved more by then. Are you sure it doesn't mention an angel at all?"

"No. Nothing about an angel. Just this old spirit who transforms himself into a white salamander."

There was a pause on the other end as Jerald assessed the startling news. "That's *amazing*," he finally said—a rave from the undemonstrative Jerald Tanner. "Quite a sensational find."

At ten in the morning, December 11, Marquardt arrived at Hofmann's house, questions swarming in his mind. Was the letter in Harris's handwriting? Were there examples against which to compare it? What did the rest of the letter say? Where did Mark get it? From the Phelps family? Where was it postmarked? Did it have the correct postage?

The meeting lasted for five hours. Hofmann didn't have the document itself, only a typescript and a photocopy. The original was still in the seller's hands. The price was \$18,000. With a check already made out, Hofmann was ready to jump on the next plane to Boston. But before he did, he wanted Marquardt's advice on "getting the letter out," i.e., making it public.

"Who should I leak it to?" Hofmann wondered aloud. "The *New York Times*? *L.A. Times*? *Newsweek*? *Time*?" The list of names sent him into a reverie.

"It's up to you," said Marquardt, his mind on whether the typescript was accurate.

"You know the Church isn't going to like this," Hofmann said at one point. "How do you think we could soften the blow?" It was an awkward question for Marquardt. He was used to bird-dogging the Church and rushing into print whatever he could get his hands on. Why was Hofmann talking to *him*, one of the Church's archenemies, about "softening the blow"?

Marquardt suggested accentuating the positive. "Say something about the fact that Harris was a witness to the *Book of Mormon*," he suggested lamely. "Emphasize the faith-promoting aspects of it."

"What faith-promoting aspects?" Hofmann looked surprised.

"It confirms the Anthon Transcript."

Hofmann smiled his strange smile.

When Marquardt asked where he had found the document, Hofmann talked elusively about "a dealer back East." Surely Marquardt understood,

he couldn't reveal the name. But at one point in the conversation, something very curious happened. After flourishing the envelope that the copy had supposedly come in, he turned it face down on his desk within easy reach of Marquardt and abruptly left the room. Marquardt looked at it for a long time, turning it over in his mind, then decided he "couldn't afford to be caught looking at it."

If he had looked at it, he would have seen Lyn Jacobs's address.

Despite all his protests, Marquardt realized, Hofmann hoped that he would see the letter in tomorrow's *New York Times*. He hadn't been giving Hofmann advice on how he should leak it, Hofmann had been giving him tips on how *he* should leak it. After all, hadn't Marquardt leaked the inscription on the Joseph Smith III blessing, the letter from Joseph Smith making his son heir to the Church? Soon after Hofmann showed it to him, it appeared in a pamphlet published by the Tanners. "Boy, the Church was sure upset that that got out," Hofmann said to him afterward, with everything but a wink and a nod.

What Marquardt didn't realize was that Hofmann wanted to make sure that when the letter did leak, the name attached to it was Lyn Jacobs, not Mark Hofmann.

That night Hofmann called Jacobs in Cambridge. "I just wanted to reassure you," he said. "You had a part in finding the letter, you should have a share in the profits." Jacobs was surprised and thrilled.

Two days later, Hofmann called Marquardt in a tiff. "*Someone* has leaked," he said in the voice of a playground bully. Even worse, the leak had gotten back to the seller and, for a while, it looked like the deal was off. But, fortunately, Hofmann had calmed him down and saved the sale.

When Lyn Jacobs arrived home for Christmas vacation on December 16, he saw for the first time the document that, according to Hofmann, he, Jacobs, had discovered. To appreciative eyes, it was an exquisitely fragile fragment of history: a single folded sheet of foolscap, worn and creased and penned in faded brown ink. Hinckley's going to want this, Jacobs thought, the adding machine starting up again. If there was ever a document that the Church would want off the streets and safely locked away in The Vault, this was it. Jacobs felt a twinge of sadness. It really was too bad: holographic documents weren't his passion, but he had to admit, it was a beautiful piece of work. Hofmann, too, seemed proud of it in a strange way—which was one reason his request came as such a surprise.

"I want you to do the selling."

Jacobs was shocked. He wanted to know why.

"I don't want the publicity," Hofmann said. "There have been some threats on my family."

Together they decided what to ask for it. Jacobs took the high road, Mark the low. They never came any closer than "anywhere between \$25,000 and \$60,000." Jacobs thought Mark was surprisingly casual about price—the only thing he seemed to care about was that his name be kept out of the sale.

In early January, Jacobs took the letter into Donald Schmidt in the Church archives. When Schmidt heard the asking price, he said exactly what Jacobs knew he would: "You know I'm not able to make decisions in that price range."

Jacobs liked this act. With this bombshell under his arm, people paid attention to him. They treated him differently. He wasn't just a local eccentric whom people tolerated. He got respect. "That's okay," he told Schmidt with a toss of his shiny ringlets. He would take it up with Hinckley.

It was a memorable encounter. The hushed, paneled rooms of the First Presidency had not often, if ever, been a backdrop for such high-camp theater. From the moment Jacobs bounced into Hinckley's softly lighted, minimally decorated office in baggy Italian pants and purple-and-black shirt—he liked to wear dark colors with his dark hair—Hinckley moved about like a man caught in a freezer.

There were a few words of introduction and then an awkward pause. "Are you a member of the Church?" Hinckley asked, trying, apparently, to establish Jacobs's pliancy. "I understand that you were a missionary in the Canadian mission."

Hinckley had obviously done his homework. But it wouldn't work: the first few times Jacobs had sold items to the Church archives, Schmidt had tried to make him feel that, as a member of the Church, he should simply "give the stuff up." It hadn't worked then, and it wouldn't work now.

"Do you know Mark Hofmann?" Hinckley asked.

"Yes, I do."

Another awkward pause, then Hinckley, his hands clasped in front of him, knuckles white, said quietly, "The letter, the letter." But when Jacobs finally handed it to him, he read it without the slightest sign of emotion. He could have been reading an insurance policy.

When he finished, he slid the letter onto his slick, empty desktop and clasped his hands together.

"Well, what should we do about it?" he finally asked, without a trace

of emotion in his voice. Another day, another problem. Running a church was much like running a railroad.

If that was supposed to be a philosophical question, Jacobs wasn't going to pay any attention to it. He had only one thing on his mind, and he answered the question he wanted to hear.

"What I'd like is one of the coins that Brigham Young minted." Without Hofmann there to control him, Jacobs's greed was getting the better of him. Those coins—\$40 and \$20 Mormon gold pieces—were worth somewhere between \$25,000 and \$100,000. The warm-up with Schmidt had made him feel invincible.

For the first time, Hinckley showed an emotion: a shadow of disgust passed over his benign, bureaucratic face. He didn't look astonished at the high price, just perturbed that anyone would demand it. Obviously, he, too, knew how much those gold pieces were worth. "That's a little high," he said very slowly, very much in control.

Jacobs burst into justifications. "Look, if I sell the coin, I'll have to pay almost 50 percent, you know, capital-gains tax. So you have to understand that the real profit on this is only half." Hinckley didn't look as if he appreciated the lesson in tax accounting. "Besides," added Jacobs, "you've got two sets."

"No way," Hinckley said firmly. "We have that as an investment."

"Okay," Jacobs relented, too quickly. "Good-bye to that one. Okay, I want a *Book of Commandments*."

Hinckley looked at Jacobs suspiciously. There was only one question on Hinckley's mind, it seemed, and it had little to do with price: Could *this* man be trusted to keep quiet about the contents of the document and about the Church's involvement?

At the first opportunity, Hinckley broke in. Jacobs read the look on his face as "I don't want this document unless you make it a donation." The meeting was not going well. "Well," Hinckley began portentously. "I don't really think we can do any business here. I'm not sure the Church would be interested in acquiring the letter at this time."

Trying to stay in control of the negotiations, while pumping new life into them, Jacobs said, "The other person we might offer the letter to is Brent Ashworth, since he's bought so many documents before." Jacobs didn't really believe that. He knew that Ashworth collected *faith-promoting* documents. This wasn't even close.

"Well, that might be a good idea," Hinckley said, to Jacobs's surprise.

"Brent might not be averse to donating it to us." That wasn't any more likely than Ashworth's buying it in the first place.

Then Hinckley stood up: "This meeting is over."

Jacobs was stunned. Didn't Hinckley realize how explosive this letter was? Could he be so dense? Was he willing to dismiss the only chance the Church would have to bury this bombshell?

In fact, Hinckley wasn't dense, nor was he dismissing anything, especially not this bombshell.

31

Lyn Jacobs didn't know what had gone wrong.

"Well, Mark, I mean, you know, what can I say? No gold coin, no *Book of Commandments*. What are we going to do now?"

Hofmann sat on the other side of the booth, paying more attention to his hamburger than to Jacobs's excuses. "You asked for too much," he said absently, thinking that Jacobs had been the wrong man for the job all along. "It'll be a neat experiment," he had told himself at the time. The idea of putting Jacobs together with Hinckley had appealed to his sense of humor. Now he realized it was a mistake. How could Hinckley trust someone like Jacobs to keep the deal a secret? He was hardly the picture of a faithful, do-as-you're-told Mormon.

But Hofmann had other problems. He was still brooding over his meeting with Brent Ashworth earlier that day.

"It's selling for \$50,000," he had told Ashworth. "The Church wants to buy it."

Ashworth read the long typescript of the letter from Martin Harris. In all the years the two men had been dealing, Hofmann had always shown him originals.

"Lyn has the original," Hofmann anticipated. "But we want to offer it to you first."

Ashworth shook his head. "Well, that's great, because I don't want it. It's obviously a non-faith-promoting document, and I am buying faith-promoting documents."

Hofmann tried a different tack. "It's a very major document," he said,

leading to Ashworth's taste for publicity. "*Time* magazine says they may be interested in doing a story on it."

"Well, I hope not," Ashworth said, laughing. "I mean the Church doesn't need that kind of publicity."

"Besides," he added. "I think it's a fake."

Hofmann looked intrigued. "You think so?"

Ashworth had recently reread *Mormonism Unveiled*, a famous early attack on the Church, and there were just too many similarities between the "old toad jumping out of the box" in E. D. Howe's 1834 account and this silly white salamander. "It's probably a very early forgery," Ashworth said, "but I think it's a forgery."

Hofmann jumped in. "Dean Jessee's seen this already. Lyn's shown it to Dean, and Dean has authenticated it. He spent a lot of time on it. There may be some similarities, but this has been authenticated. It's gonna be in *Time*."

"Personally, I think it's a fake," Ashworth repeated, more softly this time. "But you know, I could be wrong."

"The Church wants to buy it," Hofmann pressed.

"Well, they really ought to have it. Because they ought to be the ones to own that letter. That's something that no collector should be stuck with having to explain or mess with."

Not a very encouraging response.

The next morning, Hofmann decided to try again. If the real problem was Jacobs's sales pitch, then maybe the Church would buy it from him. He called Don Schmidt and told him he could obtain complete control over the document and then he, Hofmann, would sell it to the Church. They could trust him, as they had in the past.

Schmidt wanted to know the price for this service.

"I think I can get it for ten or fifteen," Mark said.

Schmidt had to check with his superiors.

In the meantime, Hofmann tried to develop another buyer, maybe get an auction going. He remembered that Brent Metcalfe, whom he had gotten to know better since he left Church Security, was doing historical research for a rich businessman who was eager to buy Mormon documents—especially controversial documents. So eager, in fact, that he had supplied Metcalfe, and Metcalfe had supplied Hofmann, with a list of the topics he was interested in.

It was quite a shopping list: the coming forth of the *Book of Mormon*, Joseph Smith's involvement with money digging, the early practice of

polygamy, the Adam-God theory, and the priesthood in the Temple. In short, *every* area of special Church sensitivity.

At the time, it seemed a little strange that an established Mormon businessman (a bishop in the Church, according to Metcalfe) would want to collect such *verboden* materials, especially at a time when the Church was cracking down. But now Hofmann was too desperate to afford the luxury of a lot of questions. He called Metcalfe.

"You're not going to believe this document Lyn and I found. It's made to order, so to speak," Hofmann told him. "It has to do with early Mormonism."

"Does it have to do with the origins of Mormonism?" Metcalfe asked.

"Yes."

"Does it have to do with the coming forth of the *Book of Mormon*?"

"Yes."

"Does it have to do with the money digging?" Metcalfe was getting more excited with each question.

"I'll just bring it down and show it to you."

Hofmann drove over to Metcalfe's office in the CFS building and showed him the document.

Metcalfe sat and read it. All he could say was, "Oh, my gosh." And when he was done, "I can't believe this."

Metcalfe ran down the hall and returned in a few minutes with a handsome, stout, surprisingly young man.

"Mark Hofmann," he said, barely able to contain his excitement, "this is Steve Christensen."

32

Gordon Hinckley had to consider Steve Christensen just about as perfect as a Mormon could get—in this world, at least. Handsome, in a kind of overstuffed way that bespoke a manly appetite and an absence of vanity, well dressed, well groomed, well spoken, and, best of all, impeccably deferential to his elders. Thanks to his meteoric rise at CFS, he could now safely be considered "successful" despite being only thirty. He had a wife, Terri, who wasn't just stunningly beautiful, but smart and sensible too, and three handsome young sons, Joshua, Justin, and Jared.

Among the elders of the Church like Hinckley, Christensen was already something of a legend. A former Boy Scout and president of his senior class, Steve had left a conspicuous trail of good works and warm feelings in his rapid rise up the Church ladder. There was the time on his mission to Australia when the local teenage kids were vandalizing the ward house. Young Christensen solved the problem not by going to the local police, but by organizing Church-sponsored soccer matches—with punch and cookies after the game. There was the time in Centerville, the suburb where he lived, when a fire consumed a nursery and Christensen mobilized the community to help rebuild. There was the time of the great flood, when he led the sandbagging effort, saving dozens of homes and businesses.

The legend was helped enormously, of course, by the fact that Steve's father was "Mr. Mac," the owner of a chain of clothing stores in the Salt Lake City area and a fixture on television advertisements in which he hawked his wares with the fervor of a TV evangelist. Men like Hinckley had grown up with Mr. Mac. They had bought their suits from him—when he would let them pay. Their pictures hung on the walls of his stores like pictures of sports stars in a bar or of movie stars at Sardi's.

As soon as Steve learned to drive, his father had sent him out with truckloads of suits to the homes of important General Authorities. They could shop at home, pick the ones they liked. When the bill came, it was always dramatically reduced—if it came at all. What was good for the Church was good for business, Mac Christensen believed. In fact, in his mind, the two were practically indistinguishable. It was said of him, admiringly, "Going to work and going to church are pretty much the same thing for Mac."

It was on those home-shopping visits that Church leaders first met Steve Christensen. He was the serious, diffident young man driving the Mr. Mac truck, his tie pulled up tight around his neck, his hair recently cut (every two weeks) and neatly combed, speaking in hushed tones, shaking their hands solidly. He impressed them even then.

Steve Christensen had a knack for doing that—impressing older men. In Australia, his mission president was so taken by his knowledge of Church history and doctrine that he took the young man under his wing and appointed him district leader. In college, Steve made a deep impression on a history professor when he went out and bought a multivolume history of the Popes instead of merely "taking a look at it," as the professor had suggested. At CFS, he won his way into Gary Sheets's heart with a slick, bound report listing the "ways he could make Sheets's life easier."

(The list included chauffeur service for Sheets's peewee baseball team.) Sheets rewarded him by making him president of the company at age thirty-one.

Christensen worked the same magic with the father figures on Temple Square. While still in his early twenties, he was appointed to the General Church-Writing Committee and, at twenty-four, chosen to head the highly important Church Doctrinal-Resource Committee, a group of much older academics and theologians who prepared doctrinal briefing papers for the General Authorities. Three years later, even God responded to Christensen's charms, "calling" him to serve as the bishop of his ward in Centerville. At twenty-seven, he was the youngest bishop in the Church outside of college wards.

With Hinckley's backing, Christensen was sure to reach regional representative within a few years, and the Quorum of the Seventy soon after that. Gary Sheets had said it: "Steve Christensen was *born* to be a General Authority." But everyone knew that was only the beginning. Once in the Seventy, advancement would be largely a matter of seniority, and it wasn't stretching a point to guess that with his head start, Christensen might someday be a likely candidate for the First Presidency, or, dare anyone speculate, the *capo di tutti capi*, Prophet, Seer, and Revelator.

Gordon Hinckley knew that if anyone could succeed at a delicate task involving sensitive documents, it was Steve Christensen.

But there were, in fact, two Steve Christensens, and men like Gordon Hinckley saw only one of them. As the oldest of eight children of a tyrannical, ungiving father, Christensen had learned everything there was to know about deference and accommodation, about the appearance of obedience and the reality of resistance. Underneath the Boy Scout uniform, there was, by Mormon standards at least, a closet rebel.

Gordon Hinckley would have been astonished at the way Bishop Christensen, Apostle-in-training, ran his ward. The Church maintained that ward jobs were assigned by God. Not Steve Christensen. "Look," he told a Sunday-school class soon after being called, "you might as well know, speaking at least about myself and about 90 percent of the bishops, we're *not* inspired when we call you to a Church job. So if you covet another job, don't covet it, just come ask for it." The Church maintained that people with serious psychological problems should seek counsel from their bishop. Apostle Bruce R. McConkie had gone so far as to describe psychiatry as "the Church of the Devil." But when members of Christensen's ward came to him with serious problems, he ignored

McConkie's warnings and sent them to a psychiatrist. He even offered to help pay the bills.

The Church ordered that young people who engaged in premarital sex should be denied their Temple recommends. Christensen told members to "just keep quiet about it." When one young man came to him just before heading out on a mission and said he was planning to make a confession to the stake president, Christensen advised against it. "If you confess to him, he'll make you stay behind for six months. Only God can really forgive you, so work it out with Him."

The Church exalted businessmen. Christensen excoriated them. "Why should a businessman who bilks people out of their money but who is righteous in his own mind go to the Temple instead of someone who is conscientious enough to be aware of his own sins?" he asked once. "The honest one is going to come in and confess all of his sins. He's the one who really ought to be able to go to the Temple. *He's* the one who's truly worthy."

Christensen knew he was straying from the path. "It's only a matter of time," he told close friends, "before they fire me as bishop." But so far his luck had held. His superiors were so taken with his charms and with his bottom line (tithing went up substantially after he became bishop), that every time he offered to quit, they pleaded with him to stay. "If you ever want to release me from my job as bishop," he told his stake president, "I'm ready and willing to be released any day. Just say the word." But the answer was always, "Oh, no, no, no. You're doing great." It was another of the many tactics he had learned in Mac Christensen's shadow.

And that wasn't the worst of it. If Hinckley would have found Steve's anti-authoritarian methods disappointing, he would have found his ideas appalling. Christensen's vast readings in Mormon history had convinced him that the golden plates were not ancient, if in fact they existed at all, and that the *Book of Mormon*, while it may have been divinely inspired, certainly wasn't what Joseph Smith claimed it was. He also knew that the modern Mormon Church bore only the most superficial resemblance to the Church that Smith founded. With social Mormons and friends among the anti-Mormon underground, he shared these heretical views. But to the men in power, to Gordon Hinckley and the other father figures in his life, he never breathed a word of doubt or dissent.

In his rare, immodest moments, Christensen considered himself representative of modern, thinking Mormons. He believed in the culture, if not

in the doctrine—at least as the current leaders of the Church conceived it. But he didn't know if he could separate the two, and was afraid to try. "I won't do anything that might get me excommunicated," he told a friend. "I would rather lie publicly and recant my personal beliefs than allow myself to be excommunicated and hurt my family."

Christensen took the document Hofmann handed him to his office and read it quietly. Like Hinckley, he said nothing. He just looked up, his face a blank, and asked, "How much do you want for it?"

"Twenty thousand." Hofmann realized immediately that he had answered too quickly. "That's what *Lyn* wants for it," he corrected himself.

"How about \$25,000?" Steve said. "That way Lyn can get \$20,000 and you can get \$5,000 for your efforts."

"I'll have to check with Lyn."

Later the same day, Hofmann met with Don Schmidt in the Church Office Building.

Schmidt had good news. He had spoken with Durham and Hinckley. They had agreed to buy the letter for \$15,000 *if* Hofmann could guarantee confidentiality. Had he shown the letter to anyone? No, said Hofmann. Can Jacobs be trusted? On the phone that morning, Hofmann had reassured Schmidt that Jacobs could be "sworn to secrecy." The fact that he was asking again only verified what Hofmann had suspected all along: Hinckley didn't trust the flamboyant Harvard student even as far as tomorrow. This time, with Christensen's offer on the table, Hofmann hesitated.

There is another way, he said.

"If the Church would prefer," he began in a speculative tone, as if the idea were just coming to him, "we could see that it was sold to a faithful member of the Church. If Hinckley doesn't want . . ."—better not to be too specific. "If the Church is afraid of the publicity. . . ." He knew that Hinckley would never trust Jacobs to keep quiet, no matter how many oaths he swore. "We could arrange to have it sold to a faithful member who would . . ." Would what? Keep quiet? He thought it best to take a tactful approach, ". . . who would handle it the way the Church thought appropriate." Schmidt was arguably naive but certainly not stupid. He understood. "That way Church officials wouldn't be officially making decisions."

Once again, Hofmann was offering them what they most wanted: plausible deniability.

Schmidt said he would check with his superiors.

* * *

The next day, he called with the news Hofmann was expecting. "My superiors think it would be more appropriate to have that happen to it—so far as a faithful member making the purchase."

Now the only question was, How badly did Christensen want it?

Hofmann returned to the CFS building the next day with some startling news. "I was wrong," he told Christensen. "Lyn wants \$100,000."

Steve Christensen had walked out of negotiations over less. But he wanted this document.

"You know the Church is interested in buying this," Hofmann said ominously. He had done his homework. Someone had told him, probably Metcalfe, that Christensen sided with the new historians who wanted to investigate the Church's past, even the dark corners of Joseph Smith's money digging. If the Church bought the letter, Hofmann intimated, no one would ever see it again.

Christensen knew better. He had been on the phone already with Spencer Kimball's secretary, Arthur Haycock, and G. Homer Durham. Durham had warned him that this was a "sensitive document" and had to be treated accordingly. Christensen had reassured him that his intentions were entirely "faithful," that he had no intention of embarrassing the Church. His mission was to get that letter and keep it out of "enemy hands."

Christensen shared none of this with Metcalfe or Hofmann.

After a day or two of negotiations, Hofmann informed Metcalfe that Jacobs would take \$40,000. Christensen agreed to pay that amount—almost precisely the value of the *Book of Commandments* Jacobs had originally asked for from Hinckley. The night before the contract was to be signed, Hofmann called Jacobs and broke the news. "I've made all the arrangements," he said. This was the first Jacobs had heard of it. "A contract is drawn up, and Christensen will be paying \$40,000, with \$10,000 payments every six months." Jacobs was startled but pleased. His share, \$5,000, would pay for his first-term tuition at Harvard Divinity School.

On January 6, 1984, Metcalfe met Hofmann and Jacobs in the reception area of the CFS building and escorted them to Christensen's office to sign the contract. Hofmann hung back and let Jacobs take center stage. It was, after all, Jacobs's discovery.

On January 9, Christensen wrote G. Homer Durham to inform him that the document was safely in his hands and to reassure him that if and

when the document was made public, it would only be after a thorough analysis by “faithful historians” and accompanied by a “careful commentary.” In the long run, he added, “it is my intention and desire to donate the document to the Church of Jesus Christ of Latter-day Saints.”

When Peggy Fletcher, the editor of *Sunstone* magazine, heard that a letter linking Joseph Smith to money digging and folk magic was being suppressed by the Church, she went straight to the top.

“President Hinckley, I really, really think this letter should be released to the public. You could call a press conference and say, ‘We have this letter, we don’t know what the implications of it are. It’s just of interest, and we’re not ashamed of it.’ It’s so much better if we do that as a Church. A lot of people are talking about this. I have been called by people from all over, including *Time* magazine, who are going to do a story on it. Why don’t we just do it ourselves? That way we won’t look like we’re hiding it or are ashamed of it.”

Hinckley paused for a moment. “We don’t own the document,” he finally said. “And so we can’t call a press conference. Christensen has it.”

“I know that,” Fletcher pressed. “But you know Steve, and I know Steve. If you called him and said, ‘Let’s have a press conference, a joint press conference,’ you *know* he would do it.”

Hinckley took another long pause, the very model of patience. “It’s out of my hands,” he said. “It’s not my problem.”

33

Now that they had the document, the two Steve Christensens couldn’t agree on what to do with it.

One hired a team of researchers to study the “historical context” of the letter with the objective of writing “the ultimate book on early Mormonism, especially on the magic connection.” The panel reflected all of Christensen’s guarded hopes for more openness in Mormon scholarship. The group included, on the one hand, Dean Jessee, the Church’s favorite handwriting expert, and on the other, Ron Walker, a senior research historian at the Joseph Fielding Smith Institute, who was reported to be deeply troubled by the Church’s hostility toward independent scholarship. After much pleading, Christensen even included Brent Metcalfe,

whose borderline apostasy was well known—especially to the Church.

On January 24, Christensen charged his team of truth seekers: “I believe that the work that you Brethren do will be of significance to Mormon scholarship in the years to come, that this can and will become a standard cited reference, and that the Church will be blessed as a result of the honest, accurate historical foundation which the three of you men will provide to the study of early Mormon origins.”

Meanwhile, the other Christensen was busy ensuring that the document stayed out of the public eye for as long as possible. Only days after the purchase in January, he sent it East for an extensive (and extended) examination by Kenneth Rendell, of Newton, Massachusetts, one of the world’s foremost document dealers. Rendell rarely agreed to authenticate a document he wasn’t selling, but he made an exception out of deference to his respected colleague, Mark Hofmann.

Where one Christensen had quickly invited Walker and Jessee to join the research team, the other delayed formalizing the offer until May, almost five months later, offering each man \$6,000 and 25 percent of the profits from the sale of the book that would come out of their efforts. That gave them a stake in not leaking anything to the press in advance of publication.

If there was a weak link in the chain of silence, Christensen knew, it was Mark Hofmann.

As if sensing his client’s doubts, soon after the deal was signed, Hofmann came by with another offer. He had a document that he thought Christensen would be interested in. It was a typescript of a legal agreement between a group of men, including Joseph Smith and Josiah Stowell, dated November 1, 1825, on how to divide the profits—“Supposd to be a valueble mine of either Gold or Silver & also to cont[ain] Coind money & bars or ingot of Gold or Silver”—that resulted from Smith’s money-digging efforts “at a certain Place in Pennsylvania.”

It was enough to give doctrinaire Mormons heart failure. This was the agreement for the business deal that went sour and ended up in a New York courtroom in 1826. *This* was the much-dreaded confession. At best, this document proved yet again, and beyond a doubt, what the anti-Mormons had been saying all along, that Joseph Smith was, for a period at least, a money digger and penny-ante con man. At worst, it was evidence of imagination and ambition running out of control, suggesting all too vividly a young Joseph Smith, failing to dig up any real “Gold or Silver,” simply digging some gold plates out of the same rich soil of his imagination.

Hofmann was prepared not only to give Christensen all “legal rights of ownership” in the transcript, but also to offer him a right of first refusal on the actual document at a fixed price of \$15,000 *if* Hofmann was able to pry it away from its current owners, “a couple of elderly sisters.” And all Hofmann wanted in return was the next \$10,000 installment of the Salamander money, which, under the terms of the contract, wasn’t due until July 20. It was a gracious, generous act, Christensen thought, one that clearly showed Hofmann’s good intentions.

Just to be sure, however, Christensen checked with his lawyer, Alan Smith, at the Salt Lake City office of the prestigious New York firm LeBoeuf, Lamb, Leiby & MacRae. Just what were Hofmann’s—and now Christensen’s—legal rights of ownership in the documents? Could he sue Hofmann for revealing the contents of either document? Three weeks later, Smith wrote to say that the legal questions involved were “difficult” but that he was still working on them “methodically, albeit gradually.” All Smith had to do was check with Jerald and Sandra Tanner. For obvious reasons, they had researched the question thoroughly and discovered that there was no legal way to control the contents of the documents or their reproduction. At least one other person knew about the results of the Tanners’ research: Mark Hofmann.

Christensen was fighting a losing battle.

In early February, before she asked Gordon Hinckley about the Salamander Letter, Peggy Fletcher called Christensen. “Steve, I’m trying to reach Mark Hofmann,” she said. “I heard from someone that there’s this letter and that Mark Hofmann has sold it to someone.”

“Yeah, me,” Christensen confessed.

“Why don’t you tell me about it? We want to do a story on it.”

“I can’t release anything about it now, but I’ll give you first rights to the story. Maybe we can do the research and do a session at the symposium in August.” (In April and August each year *Sunstone* sponsored a conference in which Mormon and non-Mormon scholars of Mormon history and doctrine would give lectures on recent research.)

Fletcher knew better than to press. She had worked with Christensen during his stint on the Doctrinal-Resource Committee and knew his philosophy on sensitive documents well. “This is how I’m handling it,” he would say whenever something controversial came up. “It’s okay to keep ideas quiet in the short run, with the intention of revealing them at a time, and in a way that is most palatable to believers.”

Christensen had hoped at least to get through the summer before word



Salt Lake City. Police dubbed it "*the Beirut of the West.*"



LDS Temple, Salt Lake City. *Joseph Smith believed that there were many gods, and that all good Mormons will one day be gods in their own worlds.*

LDS Visitors Center, Salt Lake City. *Someone is converted to Mormonism every two and a half minutes.*





Kathy Sheets (kneeling) with, from left to right: Joseph Robertson and Katie Sheets Robertson, Gary Sheets, Jimmy Sheets (in tree), Gretchen Sheets, Heidi Sheets Jones, and Roger Jones with son Danny. *She represented everything that was good and right about the Mormon religion.*

Gary Sheets with a portrait of Kathy Sheets. *"I did it," he said the day of the first bombings. "My friend's dead and my wife's dead because of a situation I got them into."*





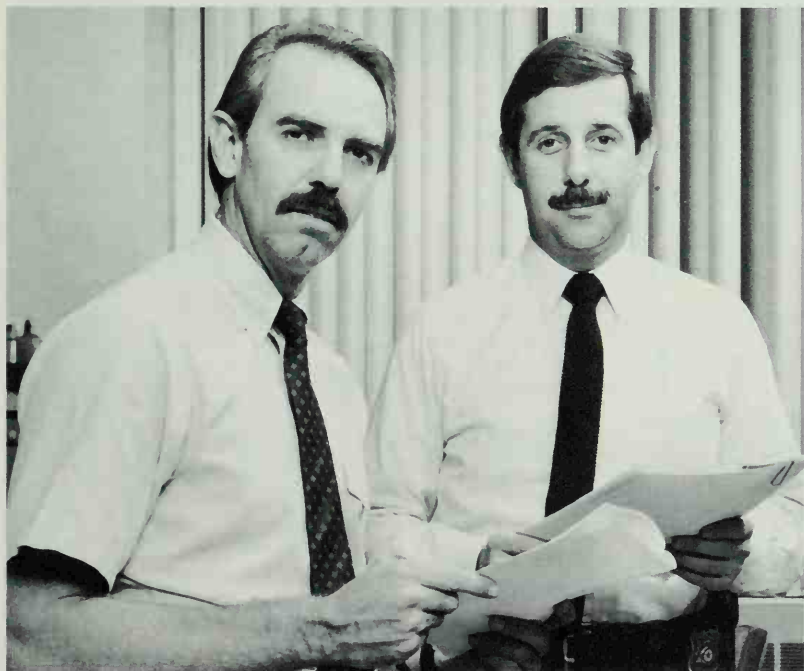
Steven and Terri Christensen on their wedding day, September 16, 1976. *Underneath the Boy Scout uniform, he was, by Mormon standards, a closet rebel.*

The Christensens' four sons: Joshua, Justin, Jared, and Steven. Steven, Jr., was born on January 9, 1986—what would have been his father's thirty-second birthday.



Cops with Hofmann's burned-out Toyota MR2. They feared that the water used to put out the fire had washed important evidence down the drains. So they searched the drains.

Detectives Ken Farnsworth (left) and Jim Bell. The police department got so crazy about leaks that the two detectives in charge of the case could only talk to each other.





Church leaders (left to right) Dallin Oaks, Gordon Hinckley, and Hugh Pinnock at a press conference held after the bombings. *"These guys up there weren't just people," said one newsman, "they were prophets of God, and on a first-name basis with the Lord."*

leaked out. Here it was only weeks after the deal, and he was already making excuses. The Church had been right: this was a hot potato. He knew the research wouldn't be done by August, but he would cross that bridge when he came to it. This would at least keep things quiet until then.

Within days, Richard Ostling, the religion editor at *Time* magazine, called to say he had heard rumors of a sensitive letter and he planned to do an article on it. The so-called rumors were stunningly specific. He knew the letter in question was dated October 23, 1830, was written by Martin Harris to W. W. Phelps, and dealt with the revelation of the golden plates. Ostling had also heard about the Church's curious policy of buying controversial documents and squirreling them away. (Unknown to Christensen, Ostling's anonymous tipster had also helpfully directed him to Lyn Jacobs, who, when Ostling interviewed him the following week, claimed that his decision to withdraw from negotiations with the Church was based entirely on the failure to agree on an acceptable price.)

Christensen tried to contain the damage. "I don't want to publish the letter until I can also publish some explanations."

That might work with Peggy Fletcher, but Ostling wasn't buying it, so Christensen tried another tack. "Besides, I promised Peggy Fletcher that I would give it to her first, either for use in the *Sunstone Review*, or, preferably at the next conference." Trying to buy time, Christensen lied, "... which isn't until early April." The next conference was in April, but he hadn't promised anything to Fletcher until August—at the earliest. A little white lie for the Lord.

He closed with a plea: "Can't you sit the story out for a while?"

Ostling called Peggy Fletcher. He didn't want to scoop her but he couldn't sit on the story forever. Theirs was a competitive business. When was the earliest she could publish the letter? The March issue of the *Review*, which went to press on March 9. Fine. Ostling agreed to hold off on his account until March 12.

Ostling wrote Christensen back and explained the deal: "This will serve *Sunstone's* interests, give me a journalistic reward for sitting on an important story for a month, and give you time to complete a thorough historical article to accompany release of the text."

A month! Gordon Hinckley's Steve Christensen couldn't believe what he was hearing. Here he was conducting a full-scale rethinking of the founding years and early doctrine of the Mormon religion, and *Time* magazine expects it to be done in a month! That may be a long time by the yellow journalism standards of Time Inc., he thought, but it was a split

second in the eyes of the Church that would ultimately judge the work.

Ostling was unmoved. "I think it would be unrealistic," he added ominously, "to suppose this will keep until the next *Sunstone* deadline, in early April. . . . I might be forced to go ahead with a story any time this appears in another publication before your official release date. I can tell you from much experience as a journalist that we would be very lucky if it remains bottled up that long."

They weren't lucky. In early March, Jerald and Sandra Tanner blew the story open in their monthly newsletter, the Salt Lake City *Messenger*. They called the Harris letter, of which they had seen excerpts, "one of the greatest evidences against the divine origin of the *Book of Mormon*."

Christensen was furious. He couldn't believe that the *text* of the document had already leaked—to the Tanners, no less. Clearly, he had fumbled the ball for the Church. On May 7, feeling cornered, he issued a terse public statement.

It is true that I am the owner of a letter written by Martin Harris to William W. Phelps, dated October 23, 1830. While it is hoped that the letter is authentic, professional tests have not yet been performed on the document. Before I will release transcripts or photographs of the document to the public, I wish to first determine the document's historicity as much as possible. I have therefore sought the help and advice of competent historians to assist me in determining the reliability of the contents of the letter.

Until the above-referenced research and tests have further progressed, I do not feel at liberty to share the full contents of the letter. It is unfortunate that publicity of the document has preceded its historical authentication. This has lead [sic] to some cases of misstatement as well as numerous phrases being taken out of context.

To demonstrate to Church leaders just how angry he *really* was, Christensen also threatened legal action against the Tanners for violating his copyright to the Harris letter, and offered to testify in the lawsuit of another researcher who was suing the Tanners for publishing without permission sensitive material the researcher had obtained from the Church. Perhaps in courtroom questioning, he could find out who had leaked the excerpts from the letter.

In the end, neither Christensen nor the Tanners ever testified on the matter. If they had, Christensen would have been shocked to discover that the Tanners' source was none other than Mark Hofmann. The March

article had been based on the notes Michael Marquardt had made at his five-hour meeting with Hofmann the previous December, before Christensen bought the letter.

Christensen didn't have any better luck tracing the source of the leak to Ostling at *Time*—one of the publications that Hofmann had mentioned to Marquardt in December. At one point, Lyn Jacobs helpfully suggested that perhaps Leonard Arrington, whose son and daughter-in-law both worked for Time Inc., was the source, but Christensen could never establish the link.

With the cat now well out of the bag, Peggy Fletcher approached Christensen again.

"I was the first journalist to hear about this," she said. "You asked me not to print anything about it, and I didn't. How about letting me print a story about the letter, then say you are doing all this research."

"I can't," he said. "I'm under a lot of pressure."

"From whom?" Fletcher had heard the rumors that the Church was pressuring Steve to keep the whole thing quiet, and that now, with the Tanners' revelation, the heat was on.

He wouldn't say.

She tried again. "Why not at least get the basic information out to the audience?"

He was adamant. Too much was out already. The debacle with the Tanners was exactly what he knew would happen if the text preceded the explanation. As one Church leader had put it, "Meat before milk always produces indigestion." "No," he said. "I want to do it my way. When we release the information, I want to release it in a context that people can understand."

Meanwhile, Jerald Tanner had decided that it was a moot point. The Salamander Letter, he said, was probably a fake.

There were just too many parallels between Harris's account and E. D. Howe's *Mormonism Unveiled*, which was published four years later. He also thought it strange that Harris, a religious man, didn't mention God or angels or devils *even once*. "This just isn't the Martin Harris I know," said Jerald. Sandra disagreed, and in the June issue of the *Messenger*, they wrote a divided editorial, Jerald calling it a fake, Sandra calling it genuine.

Now it was Hofmann's turn to be furious.

He approached Sandra Tanner, who had been passing out copies of Jerald's list of parallels between the Harris letter and the Howe book, at the *Sunstone* symposium in August.

"I just don't *understand* how there can be any question about this," he complained, his high voice uncharacteristically filled with emotion. "It's so *obvious* that it's all been verified and proved. Christensen did all these tests and has all this confirmation."

"Well, we need some specifics on this, Mark," said Sandra, her schoolteacher manner seeming even more solid and businesslike next to Hofmann's schoolboy petulance. "Who did you get it from?"

"It would be so easy to find out," he insisted. "There are only three dealers in New York that I could have gotten this kind of thing from. It's easy to verify all this stuff."

He is a *beautiful* salesman, Sandra thought. He seemed so convinced. "Christensen has had this thing all tested," he repeated.

Sandra went back to what was for her the key: "But who did you get it from?"

Hofmann straightened up, as though regrouping. "I can't divulge where I got it," he said, suddenly very straight, very professional, very officious. "Steve Christensen has the letter, he bought it, and I don't have a right to tell. When I sell a document to anybody, I always give them the right to control what they want to do with the document and what they want to divulge. I turn over to them a statement saying just where I got it and the background of the document and everything. It's their document and their background, and it's up to them to do what they want with it. Christensen has all that information, and you'll have to get it from Christensen. That's just the way I do business."

He paused and looked at her. His lower lip crept forward. "I can't understand why you, of all people, would be the ones to question me," he said slowly. He looked, Sandra remembers, "crushed and practically in tears."

Around the same time, a number of Mormon scholars, some of them connected to the underground, received in the mail typed copies of Joseph Smith's 1825 letter to Josiah Stowell, the letter that Hofmann had sold directly to Gordon Hinckley in January 1983, the letter that would "never see the light of day." The letters were not signed and bore only a New York City postmark. With its references to money digging, clever spirits, and detailed instructions on how to use a hazel stick to locate buried treasure, the Stowell letter seemed to confirm all the wild rumors about the Salamander Letter. Surely this would satisfy the skeptics.

But it didn't. On August 22, 1984, the Tanners published *The Money-Digging Letters*, in which they once again questioned the authenticity of the Salamander Letter.

* * *

To Christensen's great relief, Richard Ostling's article never did appear in *Time*. His editors twice pulled the story due to "lack of documentation." But it was only a temporary victory.

On the heels of the Tanners' publication, the full story hit in the August 25 issue of the *Los Angeles Times*—another of the papers Hoffmann had mentioned to Marquardt:

A letter purportedly written in 1830 by Mormonism's first convert is now threatening to alter the idealized portrait of church founder Joseph Smith. . . .

The First Presidency's Gordon Hinckley said the Church of Jesus Christ of Latter-day Saints had earlier indicated that no comment would be made until the letter's analysis was completed.

But insiders here say there are indications that the letter may be valid.

Even if it is not, a respected non-Mormon authority on Mormon origins said the white salamander letter is consistent with other evidence that Joseph Smith had his occult side.

The article in the September 22 *Arizona Republic* (a paper with a large, affluent Mormon readership) was even worse:

White salamanders, ancient spirits, peep stones and divining rods are the stuff of magic and 19th-century American frontier folklore.

According to two recently discovered letters dating from the beginnings of the Church of Jesus Christ of Latter-day Saints, they were also the stuff of prophet Joseph Smith's early life and the origins of Mormonism. . . .

Christensen tried to respond to the deluge of speculation. "What happened was not that unnatural or uncommon given what was going on in Joseph Smith's day," the release concluded. "To anyone who has studied the Joseph Smith period there are not a lot of surprises in the letter." Official Church spokesmen toed the same line, trying, as they had with the Joseph Smith III blessing, to pass off the document as an historical

curiosity. "It certainly sounds consistent with the times," said spokesman Jerry Cahill, "and possibly is an interesting sidelight to what is known."

When asked if Church leaders were upset by the most recent round of bad press for Smith and his Church, Christensen said, "I frankly don't think the Brethren have had the time or the interest to even worry much about the letter."

In fact, they could think about little else.

Hinckley had to be furious. The drubbing in the press had continued right through September and up to the time of the General Conference in October, a time when thousands of well-groomed Mormons from all over the world make the pilgrimage to the vast, egg-shaped Tabernacle, famous for its organ and choir; a time when the General Authorities make one of their rare public appearances, like the Politburo at Lenin's Tomb; a time to reassure the flock that all is well with the true Church.

But all wasn't well. And in between the usual benign, noncontroversial testimonials and rededications to the good life, Hinckley issued a stern warning concerning the dangers inherent in too much digging into the past. On Sunday morning, October 7, Hinckley noted in his conference speech that "for more than a century and a half, enemies, critics, and some would-be scholars have worn out their lives trying to disprove the validity of [Joseph Smith's] vision. Of course they cannot understand it. The things of God are understood by the spirit of God."

Hinckley's generalities were fleshed out by Elder Bruce R. McConkie, a senior Apostle, in his conference speech later that afternoon:

On every issue it behooves us to determine what the Lord would have us do and what counsel he has given through the appointed officers of his kingdom on earth.

No true Latter-day Saint will ever take a stand that is in opposition to what the Lord has revealed to those who direct the affairs of his earthly kingdom.

No Latter-day Saint who is true and faithful in all things will ever pursue a course, or espouse a cause, or publish an article or book that weakens or destroys the faith.

At least one person in the audience took McConkie's words to heart: Christensen's boss, Gary Sheets. Always generous with his money, Sheets had been bankrolling the research project on the Salamander Letter, not so much out of historical curiosity as out of fondness for

Steve. But when he began to hear the water-cooler gossip about Brent Metcalfe “losing his testimony” as a result of his work on the project, he decided it was time to act. Souls were at stake. As a bishop, he had no choice but to fire Metcalfe and terminate the project. And it had to be done quickly, before still others were “deprived of their testimonies.” He told Christensen about McConkie’s talk and, according to Christensen’s later account, hinted about other, more direct pressures from elsewhere in the Church hierarchy. The project had to be shut down, and that included the book that Christensen planned. “It just isn’t politically wise,” Sheets stressed.

Christensen capitulated. Two days later, he terminated the project and called Metcalfe into his office. He blamed the debacle entirely on Sheets and offered generous severance terms of full pay for three months and \$1,000 a month for six months after that. Christensen wanted no disgruntled leakers or, as Hinckley might have said, no loose ends.

Soon afterward, Peggy Fletcher asked Christensen why he had fired Metcalfe.

“The materials are too sensitive,” he said. “Gary was being leaned on as a bishop—he was told to back off, since the subject matter is so controversial.”

When the dust cleared, Christensen sat down to write a damage report. On October 16, he hand-delivered it to Hinckley’s office. Starred and underlined at the top of the three-page letter were the words **Personal & Confidential**.

First, he reassured Hinckley, the Church’s P.R. genius, of his discretion: “During this whole period I have been extremely unfriendly to the media.” Then he reported the cataclysmic events of the previous week. “Last Thursday I had the unpleasant experience of terminating the working relationship with Brent Metcalfe. The main reason is that Gary Sheets and myself became uncomfortable with many of Brent’s personal opinions relating to Church History and Doctrine. More important, we did not want to financially underwrite a book relating to the early origins of the Church and the coming forth of the *Book of Mormon* if the work had the potential of doing more harm than good. . . .”

Christensen gave Hinckley credit for bringing him to his senses. “I was extremely impressed with your Conference talk,” he wrote. “I believe that the Church has more pressing work to accomplish than to be consumed by questions and contradictions from the past. While it is better that we lead forth in historical inquiry rather than leaving the task to our enemies,

those so engaged must have sufficient faith that the day will come when all is revealed and then the pieces will all fit together.”

Finally, Christensen asked Hinckley what he should do with the Salamander Letter.

“I am still not eager to thrust the document in the hands of the media. Personally, I would like to stay as low profile as is possible. . . . If the Church would like it, it is yours for the asking—just tell me when.”

The next day, October 17, at a United Way luncheon, Christensen was surprised to find himself seated next to Hinckley. Through most of the meal they apparently talked little. Then suddenly, with hardly a word of introduction, Hinckley turned to him and said in a low voice, “We would like to see the letter come to the Church.”

34 The market for Mormon documents was getting too hot. In 1984, with all the controversy surrounding the Salamander Letter, Hofmann decided it was time to step out and let things cool down for a while. Of course, he left open the possibility that something truly spectacular might lure him back.

In the meantime, he turned his skills and uncanny good fortune to the larger and even more lucrative Gentile documents market. He began trading the autographs of well-known historical and literary figures. He had particular success in uncovering obscure but valuable signatures like that of Button Gwinnett, a man who signed the Declaration of Independence but very little else, making his signature an expensive must for collectors assembling a complete set of signers. He discovered previously unknown, inscribed first editions of books like Jack London's *Call of the Wild* and Mark Twain's *Tom Sawyer*.

In was a fabulously rich market, with thousands of collectors, including such “deep pockets” as the Library of Congress and Malcolm Forbes. Now, instead of digging through attic trunks in Coalville, Utah, Hofmann jetted off to manuscript auctions at Sotheby's in New York. He bought tens of thousands of dollars' worth of rare books from prestigious dealers like Schiller-Wapner Galleries in New York and Mark Hime in Los Angeles.

He met the leading lights in the documents business, men like Charles

Hamilton, the country's foremost handwriting expert and the author of *Great Forgers and Famous Fakes*, a book for which Hofmann expressed keen admiration. Hamilton was the man who had finally unmasked the famous Hitler diaries after experts all over the world declared them genuine. A venerable septuagenarian with a full head of white hair and a persona of Dickensian complexity who had filched his first autograph from a trash can at age nine, Hamilton looked forward to Hofmann's unannounced visits. The two would sit and talk for hours about history, literature, science, or music. Hofmann showed particular interest in Hamilton's recent book on Shakespeare's handwriting. (To Hamilton's surprise, Hofmann already knew there were only six known signatures of the Bard's.)

How encouraging, Hamilton thought, to find such an "unassuming, modest scholar, eager to add to the store of knowledge that the heritage of our country requires for its sustenance." In a business filled with hype and borderline claims, it was so refreshing to find someone who took a soft, low-key, and impeccably honest approach to his documents. When Hofmann brought something in, he always seemed uncertain about its value. "What do you think?" he would ask, or "Could it be genuine?"

One day, Hofmann handed him a letter signed "Joseph Smith."

Hamilton took one look and handed it back. "It is the wrong man," he said in his theatrical Irish tenor. "There were enough Joseph Smiths in upstate New York to create a regiment out of them. The name doesn't mean a damn thing. You've got the wrong man."

Later, Hofmann asked him to take another look.

Out of affection, Hamilton obliged. But his answer was the same. "Mark, this just isn't Joseph Smith's handwriting," he concluded. "It's too upright. The letters are too clear. It's not smudged enough. It does not have that precipitous movement toward the margin that Smith's handwriting had." Then Hamilton looked at the date. "Are you aware that Smith was nineteen at the time that this document was written?"

"Yes," said Hofmann tentatively, as if he expected more.

When Hamilton began to read the document—something he didn't always find necessary—he noticed the double consonants characteristic of Joseph Smith and a reference to a 'spirit.' "

"Jesus Christ, Mark, this *could* be a very early Smith and a different handwriting. The handwriting looks labored, as though the writer had taken hours and hours to write. Which would make sense, for someone who hadn't done much writing."

"Do you really think it could be?"

Hamilton eventually authenticated the letter.

* * *

Hofmann was always asking questions—"picking my brains," Hamilton called it. What should he be on the lookout for? "Mr. Hamilton, sir, you know I have such good luck at finding things," he would say. Hamilton told him one time, "I never knew a guy who had such good luck as you have, except one—a guy named Carl Williams, and Williams was, unbeknownst to me, stealing from the Philadelphia city hall."

Hofmann laughed hysterically at that.

With new contacts, new leads, new deals, new clients, Hofmann needed a new number two—someone to take the place of Jacobs, who was both too busy with his school and too wrapped up in his Mormon pamphlets to be of more than occasional use. The botched deal with Hinckley had clearly shown the limits of his usefulness.

Hofmann found his man in Shannon Flynn, a fat, friendly, seemingly harmless young man who laughed easily—too easily some thought. The two first met in 1982 when Lyn Jacobs introduced them. Jacobs had introduced Flynn to the joys of collecting Mormonabilia, and Flynn had asked for an audience with the "King of Mormon memorabilia," Mark Hofmann.

To Hofmann, Flynn was the perfect lieutenant: not too smart, not too curious, but very eager. To Flynn, Hofmann was a savior. He had been working as a salesman at a photography studio owned by relatives for longer than he cared to calculate. He would have followed anyone, anywhere, to get away from the calm and the boredom and the predictability of it all. Because underneath the considerable girth and the amiable grin lurked a different person altogether.

Flynn's apartment was filled with stacks of *Soldier of Fortune*, piles of camouflage clothing, an arsenal of guns and pistols, and enough smokeless powder to blow up a small town. Even walking around the pacific streets of Salt Lake City, Flynn carried his favorite weapon: a Philippine butterfly knife, a mean, double-bladed switchblade that posed more danger to the untrained owner than to an armed assailant. But Flynn had mastered the deadly flick of the wrist that turned him into a lethal fighting machine. He may have looked like the Pillsbury Doughboy, but underneath, Shannon Flynn was Rambo.

Like any good soldier of fortune, Flynn had to prove his loyalty.

In late September 1984, he called Wilford Cardon, a man of considera-

ble wealth—oil, construction, convenience stores, etc.—and impeccable Mormon credentials. Cardon had been Flynn's mission president in Brazil in 1978, and the two had taken to each other like father and son.

In his eagerness, Flynn spilled the whole deal over the phone: his friend Mark Hofmann had found an extremely rare and valuable letter signed by Betsy Ross. According to Hofmann, he could sell it for at least twice the purchase price. All he needed was an investor. Cardon was noncommittal but pleased to hear from Flynn. He invited him and his new friend to come to Mesa, Arizona, and pitch the deal in person.

Flynn and Hofmann made plane reservations, and on October 6, left for Arizona. Flynn was off and running. This was just the life he had been dreaming of. Big deals, quick trips, jetting off on a moment's notice to exotic destinations to sign big-money, flick-of-the-pen deals with movers and shakers. He told friends he felt like James Bond.

At the meeting with Cardon, Hofmann described the 1807 letter signed by Betsy Ross.

"What makes this letter so valuable?" asked Cardon, who knew, he admitted, a lot about investments but nothing about documents.

"It's the only signed letter that's ever been found," said Hofmann.

"Where did you get it?"

Hofmann refused to give the source.

Flynn quickly piped up, "That's common in the documents business. A dealer never reveals his sources."

As an astute businessman, Cardon could understand that.

This was the deal: Hofmann could buy the letter for \$18,000. Each of them—Hofmann, Flynn, and Cardon—would put up a third of the money. Each would receive a third of the profits from the sale.

"What about finding a buyer?" Cardon wanted to know.

"No problem," said Hofmann.

There was one more thing. Flynn wanted to ask a favor of his old mission president. Since he didn't *have* \$6,000, and couldn't put his hands on it anytime soon, could Cardon loan him the money?

What's \$12,000 between a father and a son? thought Cardon. He'd lost that much, and more, on any number of investments. If he could help Shannon get into a lucrative and fulfilling business, it was well worth the risk. If he made money from the investment, so much the better. On October 30, he sent Hofmann a check for \$12,000.

On his next visit to New York, Hofmann dropped in on Charles Hamilton.

"What should I be looking for?" he asked, as he always did.

This time, Hamilton had a specific suggestion. "A signature of a mountain man who led the Mormons to Salt Lake City, Jim Bridger, is so damn rare that I never saw one in my life," he said. "However, Bridger was illiterate, so you're looking for an *X* mark."

"I'm going to really make an attempt," Hofmann said in his most determined, Andy Hardy voice.

Several months went by before Cardon heard anything more about his investment. He never did see the Betsy Ross letter, although Flynn sent him a photograph of it in December. Around the same time, Hofmann finally called, his voice quivering with excitement.

"Someone has offered to buy the Betsy Ross letter in exchange for sixteen promissory notes to a company called Livingston & Kincaid Co."

"Is that good news?" Cardon wondered.

Hofmann, apparently, thought it was great news. These weren't just any notes. "They're signed by Jim Bridger," he announced, then felt obliged to explain, "Of course, they're signed with an *X*, Bridger being illiterate. But that *X* is so rare that they're worth much more than the Betsy Ross letter."

On his next trip to New York, Hofmann returned to Charles Hamilton's gallery on 57th Street.

"Mr. Hamilton, I have located a very large collection of receipts, and all of it's worthless—except for three Jim Bridgers in it."

Hamilton's ears pricked up.

"I have to buy the whole collection to get them," Hofmann continued. "But I don't want them to know why I'm buying this collection of receipts. What do you think I could get for them?"

"Five thousand each," Hamilton answered without hesitation. Then he looked at his newest and brightest student: "For that information, I trust you're going to offer one of them to me."

"Of course," Hofmann offered cheerily.

Not long afterward, Hofmann sold one of the notes to Brent Ashworth for \$5,000. "How many are there?" Ashworth asked.

"This is the only one," Hofmann said.

A week later, he arrived at their regular Wednesday meeting at the Crossroads Mall with some bad news: there were, in fact, four Bridger notes. Ashworth bit his tongue and agreed to pay a second \$5,000 for a

second note. Not long afterward, he bumped into Hofmann coming out of Cosmic Aeroplane, a bookstore in Salt Lake that occasionally dealt in rare books and documents. Then Ashworth went inside.

"What was Mark doing here?" he asked the proprietor, Steve Barnett.

"What's Mark always doing?" said Barnett, a pleasant if mousy man, well suited to his business. "Selling something."

Ashworth was almost afraid to ask. "What was it this time?"

"Jim Bridger notes."

Ashworth looked at the two notes Barnett had bought. They weren't like the ones he had bought, but they weren't like the ones he *hadn't* bought either. That meant there were *six*. At least. Infuriated, Ashworth stopped payment on a check for the last \$1,250 installment for the notes.

When Hamilton heard about the sale to Ashworth, he called Hofmann. "Look, why don't you let me sell one of those notes? Why don't you let me sell one at auction? I could get \$7,500 for it."

35 Mark Hofmann was the talk of the town. Rumors ricocheted around the market about the dizzying profits to be made in document deals—Hofmann's deals. Collectors scrambled over one another to get a piece of the action. So what if he was a little evasive about his sources, hard to get ahold of when he owed you money, a nut about secrecy? What were a few personal idiosyncrasies when you were looking at double your money in six months, or four months, or less.

Hofmann brought Al Rust the Salamander contract signed by Steve Christensen. It called for four \$10,000 payments. "But, hey," Hofmann said, "I need \$5,000 right now. I'll give you this contract, which is for \$10,000, and you'll be paid within ninety days, \$10,000 for \$5,000."

Rust was understandably suspicious. "Why would you want to do that, Mark?" he asked. "You can go to a bank and borrow \$5,000. In ninety days you're gonna have to pay back maybe \$600 interest at the most."

"I need the money right now," Hofmann insisted.

Rust wasn't going to put up a fight. Something about gift horses. "Fine, give me the contract."

The deal was done, and ninety days later Hofmann came up with the money: 100 percent return in three months. But Hofmann had a better

idea. "How about turning around and putting the profit back in?" he suggested. With returns like that, who could refuse? The deals were just too good to be true.

Deals like the one Hofmann offered his old Utah State schoolmate, Thomas Wilding.

Since working his way through college selling insurance, Wilding had developed a successful financial advisory service. As Hofmann's insurance agent, he saw just how lucrative the documents business was—Hofmann had increased his coverage to a quarter of a million. He saw the glowing newspaper accounts. He heard the dizzying rumors. It was high time, he decided, for his clients to get a piece of the action.

The deal involved eighteen rare books that were coming into the U.S. from Germany through Schiller-Wapner in New York, one of the country's most prestigious galleries dealing in rare books and documents. Hofmann said he could purchase them for only \$22,500 and sell them immediately for at least \$40,000. "I already have buyers for some of the books," he assured Wilding, mentioning Yale University, "but I need some funding in order to obtain the collection." The bottom line was terrific—as good as Wilding had heard: 50 percent to 100 percent return over a few months. In addition, there was Hofmann's unbeatable track record. Wilding had known him for years, knew his wife, knew his parents, even knew his wife's parents. And if that wasn't enough, there was the additional security of Hofmann's "reputation with the LDS Church." If ever there was a sure thing. . . .

Of course, Wilding still wanted 200 percent collateral.

On March 15, Hofmann gave him the collateral, in books, and he gave Hofmann checks totaling \$22,500.

Only a month later, Hofmann called with good news: he had sold the books already and Wilding's group would get the full 100 percent return that Hofmann had predicted. Almost a *hundred percent in one month!* Hofmann said he could take his profit or, if he preferred, reinvest it, or a part of it, in another, equally lucrative deal. Wilding decided to play it safe and let Hofmann have only half the profits, \$8,750, to play with. The rest, \$31,250, he wanted in cash.

The same month, Hofmann offered another can't-miss deal to Ralph Bailey, a Salt Lake City orthodontist.

"I need \$40,000," he said one day showing up unexpectedly in Bailey's office. "I have a hot deal in New York and need to get some money in

a hurry. If you loan me the forty, in six months I'll pay you back fifty."

But that wasn't all.

Again Hofmann was willing to offer double collateral—\$80,000 worth for a \$40,000 loan. All in rare books.

"I want to see your bills of sale and invoices," Bailey insisted.

"No problem," chimed Hofmann.

The next day, he brought in the books. Bailey checked them off against the list: a *Peter Rabbit*, a first edition of *Tom Sawyer* inscribed by Twain to his close friend, Joe Twitchell, and, the star of the lot, a *Call of the Wild* by Jack London containing what book dealers called a "dream inscription": from the author to one of his closest friends in words that cut to the core of the author's vision, "To Buck and his human friend Austin Lewis, who often said his dog is the best friend he knows of. In appreciation, Jack London." Bailey cared more about the invoice than the inscription. When the inventory was finished, he wrote out a promissory note and carried the books to his vault. He couldn't wait to see what Hofmann would do with his \$40,000.

The deals just kept getting bigger and better.

In May, Hofmann went back to Wilford Cardon in Arizona with the biggest and best deal yet. He had been offered a rare Charles Dickens manuscript, the original holograph of one of five Christmas stories written by Dickens and called "The Haunted Man." Surely Cardon had heard of Scrooge and the Ghost of Christmas Past and Tiny Tim. Well, this wasn't quite that famous, but it was the last such manuscript in private hands and, as such, quite a treasure—a \$300,000 treasure to be precise. Its credentials couldn't have been better: formerly owned by the Carl H. Pforzheimer Foundation in New York and offered for sale by Justin Schiller of the Schiller-Wapner Galleries (for a 10 percent commission).

The deal was just like the one before: Cardon would put up one-third of the purchase price and reap one-third of the rewards. The only difference was, this time his share wasn't \$6,000; it was \$110,000. But the rewards would be commensurately spectacular, Hofmann assured him. There were already several collectors and institutions begging for a chance to bid on it.

After Hofmann's success with the Betsy Ross letter and the Jim Bridger notes, Cardon decided this, too, must be a winner. Mark had certainly proved he could pick them. It was reassuring to know that his former missionary, Shannon Flynn, had tied his star to someone as astute and

ambitious as Mark Hofmann. On June 5, Cardon wired \$110,000 to Schiller-Wapner in New York.

On May 9, 1985, Hofmann approached Thomas Wilding with the same deal. Same pitch: "Christmas Carol," Scrooge, Tiny Tim, last manuscript in private hands, eager collectors, Pforzheimer Foundation, Schiller-Wapner, \$300,000 (plus \$30,000 commission).

Like Cardon, Wilding wasn't a man to argue with success. But this was a lot of money, and he had some questions. He asked Hofmann if he could call the gallery in New York to verify some of the information.

"No problem."

With Mark listening in, Wilding called Schiller. He may not have been a documents dealer but he was a sharp businessman, and he knew what questions to ask. Why does the Pforzheimer Foundation want to sell it? Is the manuscript genuine? Is it in your possession? Is it really worth \$300,000? What's its history? (Later, Wilding called around and asked about Schiller-Wapner. They checked out too.)

This was the deal: Wilding would put up \$160,000. Mark would put up the remaining \$170,000. They would share the profits proportionately.

"Are there any other investors involved?" Wilding asked at one point.

"None," Hofmann avowed.

Wilding insisted on collateral, of course, so Hofmann added to the store of books from the previous deal, providing the necessary invoices (most of them from Schiller-Wapner). In addition, Wilding insisted on a personal guarantee from Hofmann to cover the \$160,000. The money came from several investors and was either wired directly into Hofmann's account or came in the form of cashier's checks.

Hofmann did caution Wilding that a big-ticket item like this wouldn't sell overnight. "This will take some time," he said. "It's a major manuscript, and it has to be marketed properly." For Wilding, memories of 100 percent return in one month would make the waiting a lot easier.

In New York, Schiller and Wapner waited for the money as long as they could. Cardon had wired \$110,000. But all they had received from Hofmann was a check for \$20,000. The money from Wilding must not have come through, they figured. In order not to lose the deal, they put up the remaining \$170,000 themselves and purchased "The Haunted Man." Hofmann had promised to reimburse them.

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"I need \$50,000, right away." Hofmann seemed unusually anxious, Ralph Bailey thought, almost out of breath.

When he saw him come into his office that day in May 1985, Bailey was sure it meant good news, which to Bailey was a check. Great news was cash. It had been only a month since the \$40,000 loan, but Bailey couldn't help thinking, maybe it hadn't taken as long as Mark thought for the deal to go through. At the mere prospect of 50 percent interest in *one month*, his heart leaped in anticipation. Now, Hofmann was before him again, begging for fifty thousand more.

"I need it right away," he said, "because there are these ten Joseph Smith letters I want to buy that are being sold by a family back in New York. If I am there on time, I can buy them, and I can at least double my money."

He was offering the same irresistible terms as before: 50 percent interest and double collateral. There were only two differences: this time it was Lyn Jacobs's book collection that went into the vault, and Bailey insisted on having a lawyer draw up the agreement.

When Jacobs came by not long afterward to retrieve one of the books, a first-edition Descartes, so he could sell it, Bailey demanded \$10,000 to make up the difference. Hofmann gave him a check.

It bounced.

Ralph Bailey was not a man to play games with, especially when money was involved. He called Hofmann's bank, Rocky Mountain State, and was told the account contained sufficient funds to cover the check. Determined to get his money immediately, Bailey jumped in his car and drove directly to the bank on 33rd South. When he got there, however, the bank officer refused to make the check good. The funds, apparently, had been withdrawn in the interim. Fuming, Bailey tried both of Hofmann's numbers but got only an answering machine. For lack of a live target, he tore into the machine: "Mark, you either get this check good in the next little while or I am going to turn it over to the police."

Within five minutes, Hofmann was on the line. "I have made arrangements. They will take care of the check. Just take it back out there. I

apologize.” It was typical Mark, Bailey thought. Completely cool. Never angry. Always submissive and always apologetic.

And, most important, the check was good. The deal was back on track. He couldn’t wait to see what Hofmann would do with his \$90,000.

Was Mark Hofmann losing his touch?

By the spring of 1985, people were beginning to wonder openly. Always hard to reach, Hofmann was now virtually incommunicado. Despite having phones in both his car and his van, his numbers were perpetually out-of-service or disconnected. He seemed to change numbers as often as other businessmen changed shirts. His personal checks were considered worthless, and the fabled payoffs were taking longer and longer.

For some strange reason, he wasn’t finding Gentile documents as profitable as Mormon documents. Perhaps the margins were slimmer. Or the competition rougher. Or astounding discoveries harder to come by. Old friends and customers in Utah began to wonder if maybe his overhead had gotten out of control—all those trips to New York, all those books at premium prices from Manhattan dealers. Wade Lillywhite of Deseret Book had seen Hofmann at the April book fair in New York, looking “on top of the world,” buying books and documents as if he were Malcolm Forbes.

In the early days, he was strictly a K mart man. In New York, he would stay at the Empire Hotel on Broadway (sharing a room whenever possible). Now he was laying down \$15,000 cash for *Motor Trend*’s “sports car of the year” and sending Shannon Flynn, at \$1,000 dollars a day, to New York just to pick up some legal papers that could have been Federal Expressed.

It was a sad but familiar story: good Mormon boy hits the bright lights, big city and can’t handle it.

Some even began to suspect that all the glamour and high life might have shaken Mark’s testimony. They had heard about his breaking the “word of wisdom” and experimenting with alcohol, starting with martinis—shaken, not stirred, because that’s how James Bond liked them. They had seen him ordering drinks in restaurants on trips to New York and loading up on mini-bottles during the flight home. The Lillywhites had come late to one of Mark’s hot-tub parties—a game of Mormon trivia followed by a jump in the tub—and saw empty wine bottles in the trash can!

At the 1985 New Year’s Eve party given at the ward house, friends were

surprised to see the reclusive Mark Hofmann sitting in a chair with five party horns in his mouth, bouncing up and down and blowing in time to the music.

The good Mormons who knew Mark shook their heads. They recognized the pattern: as the testimony goes, so goes the bottom line.

The only thing that would save him, both financially and spiritually, everyone agreed, was another big score, another brilliant bolt of Mormon luck. But what were the chances of that?

37 On March 15, 1985, Hofmann called Justin Schiller in New York City. But you just left here, said Schiller, the high-strung owner of the Schiller-Wapner Galleries. Yes, said Hofmann, but in the interim something possibly very important has happened. Schiller, a shrewd, experienced dealer, had learned a certain respect for the disingenuous choirboy from Utah, and he listened with interest to Hofmann's strange tale.

The day before he left, on March 13, he had been browsing in the second-floor broadside, or print, department of the Argosy Book Store on East 59th Street. As was his custom, he selected a few trifles from the chaos of old maps and etchings ripped out of old books: two old illustrations at \$5 apiece, portrait etchings of George and Martha Washington (\$12.50), and a broadside headed simply "Oath of a Freeman" (\$25).

Fortunately, when he took them to the cash register, he thought to ask for an itemized receipt. Total, with tax: \$51.42.

Later, on the plane back to Salt Lake City, he was flipping through the catalog for an upcoming auction of "Printed and Manuscript Americana" at Sotheby's and happened to notice, under the caption for Lot 32 (a copy of John Child's *New England's Jonas Cast Up in London*, dated 1647, estimated price \$1,500 to \$2,000), a small footnote:

The book also provides the earliest reprint of "The Freeman's Oath," the first issue of Stephen Daye's Cambridge Press, of which no copy of the original survives.

Hey, I've got something similar to that, Hofmann thought. Could it be?

By now Schiller was so giddy he could hardly keep the receiver pressed to his ear. "God, Mark," he yelled, "if you've got something like this, send it to me!"

To Schiller's astonishment, Hofmann was nonchalant. "Well, when I get around to it."

If what he was hearing was true, Schiller had every reason to be giddy. The "Freeman's Oath" mentioned in the Sotheby's footnote was, in fact, the Holy Grail of printed Americana. It was nothing less than the *first document printed in America*—the first document printed in English in the Western Hemisphere. Dated 1639, it was also considered the earliest record of popular notions of freedom and democracy that would ultimately find expression 150 years later in the Declaration of Independence and Constitution. Of course, there probably were earlier printed broadsides—the form was all the rage in the early colonies—but no records of them existed. This was the only one that experts *knew*, to a certainty, had been printed. It predated by a year the famous *Bay Psalm Book*, also printed by Stephen Daye's Cambridge Press, of which only ten copies were known to exist.

Hofmann had done it again. This was, without doubt, the American antiquarian's dream. When Wade Lillywhite found out about it, he was beside himself. He had been in the Argosy Book Store not one hour before Hofmann, sifting through the same bins. "How can it be? Why him, of all people? He's made lots of terrific discoveries. Why does he have to discover it? Why not me?" It seemed all the stranger because Hofmann was a manuscript person, not a print person. "How could he look at that and know what it was?" Lillywhite wondered. "I wouldn't have known what it was."

(A police investigator later commented on the extraordinary coincidence: "It was as if you had never heard of the Holy Grail. Then one Sunday you go to a garage sale and you find a little silver chalice or pewter cup and you say, 'Hey, far out!' So you pick it up. You also pick up an old Sotheby's catalog. Then on the way home, you're reading through the catalog and you find a notice to the effect that the Holy Grail was lost in whatever A.D. And basically it looks precisely like the item you just picked up. You say, 'Goddam! I just bought that this morning at the garage sale!' ")

Two weeks after reporting his discovery to Schiller, Hofmann flew back to New York with the document. It should have been a triumphant return, but he could barely keep his eyes open. He had been up all the

previous night, working in his basement office, and left for the airport at four that morning. Dorie knew better than to ask why, on the eve of such an important trip, he felt the need to spend all night in the room downstairs that she was never allowed to enter.

From the airport, he went directly to the Argosy Book Store and sought out the woman who had been at the cash register two weeks before. He showed her a photocopy of the "Oath of a Freeman" and the receipt.

"Oh, yes. I recognize that," she said.

Hofmann looked a little surprised. "You know this is a very valuable item. The first item ever printed in America was the 'Oath of a Freeman,' and this might be the first one."

She looked at him with friendly, vacant eyes. "That's nice. You know, other people have found some pretty valuable things here too."

At the Schiller-Wapner Galleries, the reaction was very different. They had invited Michael Zinman, a self-described "big punter" in early Americana to the meeting and to inspect the document. Zinman, the CEO of Earthworm, a manufacturer of earthmoving and construction machinery, had bought the *New England's Jonas* at the Sotheby's auction, and afterward Schiller had called him. "I have the Holy Grail," he intoned, "the 'Oath of a Freeman.' The fruit of a ten-year-long search." Zinman could hardly believe his ears. He drove to New York that very evening.

Over dinner, the group talked about just *how* valuable the discovery would be if it turned out to be genuine. Hofmann suggested maybe it was worth \$20,000 to \$50,000. Zinman said that was crazy. A *forgery* would be worth more than that just as a curiosity. Zinman had toyed with the idea of buying a copy of the *Bay Psalm Book* and "couldn't touch it" for \$1.2 million. "That 'Oath' may only be a single page, but it's unique," he said. "It could be worth \$1 million. Who knows?"

After comparing it with the copy of the *Bay Psalm Book* at the New York Public Library, Schiller sent the "Oath" off to the most likely buyer, the Library of Congress, on April 8. The price tag: \$1.5 million. Schiller explained to Hofmann that the response would take time. "They'll want to run some tests first."

38

Hofmann couldn't wait for tests. He needed money, and he needed it now. So he went back to what he knew best, Mormon documents.

Fortunately, he hadn't lost his touch.

"It's twenty times more valuable than anything purchased before," he told Al Rust, uncharacteristically breathless with excitement. "It's the most extensive and significant collection ever found."

Hofmann had good reason to be excited. He had found the fabled McLellin Collection.

The very name was enough to strike terror in the hearts of devout Mormons. William E. McLellin was an early Apostle and close associate of Joseph Smith's who left the Church in 1836 to become one of its bitterest critics. It had long been rumored that McLellin, who kept the minutes at early meetings of the Twelve, had taken with him a pirate's chest full of papers, letters, and journals, all of it incriminating, with which to destroy the Church. Over the years, tantalizing clues had turned up. But neither the Collection itself, nor any part of it, had ever surfaced. Until now.

"It includes at least fifteen or twenty letters that are very valuable and very collectible items," Hofmann continued. "There will be great demand for the material. It's much more important than the Lucy Mack Smith letter or the Joseph Smith III blessing." Rust had put up \$10,000 toward each of those. But an entire collection of documents was much more valuable than a single letter from the Prophet's mother or even the Prophet himself. "To give you an idea, it's probably ten times as important as the Lucy Mack Smith letter." With numbers like that, Hofmann must have thought, who wouldn't be dazzled?

But Rust had only one question.

"Is it anti-Mormon?" He had heard of William McLellin, infamous apostate, reviler of Joseph Smith. "If it's anti, then I'm not interested."

"Oh, no," Hofmann reassured him, "not a bit. This is gonna have a lot of early writings of Joseph Smith and a lot of the early history of the Church. It's a significant collection, a big collection. There's also a facsim-

ile from the Book of Abraham. Two or three *boxes* of material. What I want to do is bring it back to Salt Lake, then we'll sort it out, and then we can dispose of it piece by piece."

Rust had another question.

"How much money are we talking about?"

"The whole Collection should cost about \$180,000."

Rust didn't believe he had heard right. The most he had ever put into one of Mark's deals was \$40,000. "Boy, that is a lot of money." Then he remembered Hofmann's reputation. If he could turn little money into big money, what could he do with big money? He began to calculate how long it would take him to get a second mortgage on his house. "How do you think it would work out?"

"I believe the Collection is worth \$300,000 to \$500,000." The split would be fifty-fifty.

"How long would it take before we'd recover our money?" Rust was hooked.

"We can get our money out in thirty days," Hofmann said. He was all business now, like a Thoroughbred on the backstretch. "Or we can dispose of it slow and get a considerably bigger profit. A lot of people will be interested in the material." He paused for effect. "Especially people in the Church."

"Where is the Collection now?"

"In New York."

"I would want my son, Gaylen, to go with you when you pick it up." The deal was already complete. Rust was talking details now.

Hofmann looked at Gaylen Rust, a sandy-haired, round-faced, energetic young man, too extroverted for the claustrophobic profession of coin dealing—his real passion was horse racing—who had been following the discussion.

"Okay," said Hofmann.

"I want you to take a cashier's check and go together, take briefcases, and put the most valuable things in briefcases and then hand-carry them back and ship the excess back to my store. We'll inventory all of it here, and then we'll dispose of it. Instead of you just having it all to your own person."

"No problem."

For the first time in all their dealings, Rust also wanted some kind of security. It wasn't that he didn't trust Mark. It was just such a large amount of money. Besides, Hofmann already owed him \$100,000 on several earlier transactions, including the Joseph Smith III blessing and

the Lucy Mack Smith letter. "To go in on this big a deal, given what you owe me, I want some collateral, too, for coverage."

"No problem," said Hofmann. "I've got all kinds of collateral. I can put two or three hundred thousand in there for collateral."

"I'd feel comfortable if you'd put in a hundred and fifty anyway, since that's about what you owe me." Unlike Wilding and Bailey, Rust wouldn't demand double collateral. All he wanted was protection for the new investment.

Hofmann was a picture of cooperativeness. "Let's do it now."

Together, the two men walked across the street to Zion's First National Bank and rented a joint safe-deposit box. Later, Hofmann brought in some documents to serve as collateral. It was an impressive list: an Abraham Lincoln document, a letter signed by Daniel Boone, another one by Henry Wadsworth Longfellow.

But it didn't add up to \$150,000.

Rust tried to be diplomatic. "If you want to bring in any other collateral," he said kindly, "I'd appreciate it. Because there is such a large amount outstanding, I feel a little uncomfortable."

"No problem," said Hofmann.

Soon afterward, he bounded into the coin shop with a stack of books. "Hey, let's go over now and put them in our safe-deposit box." He made it sound like fun. Rust offered to put them under both names so that if a buyer wanted one, Mark could get at it without Rust's signature. "Just let me know where it went and how much you got for it. Then bring me the money." He took Hofmann's word on the value of each item. "I wouldn't know if a book was worth a dollar or a thousand," he muttered to himself as Hofmann held up a book and said, "Twenty-five thousand." When they were done stashing the hoard, Hofmann turned to him and said with a satisfied smile, "There's about \$125,000 worth of books in there." Rust accepted the number on faith. When Hofmann tried to hand him an itemized list, he waved it away. "Just leave it in the box. I can tell if you get in by the signature on the card."

"I won't be getting in there," Mark reassured him.

Hofmann came back to the shop on Wednesday, April 23. He seemed unusually agitated.

"Where's your dad?" he asked Gaylen Rust, who was manning the counter in front of the glass cases, which displayed coins from all over the world.

"It's his day off," said Gaylen. Strange, he thought. Mark knew that his father was never in the office on Wednesdays.

Hofmann was pacing a hole in the floor. "We need to go to New York immediately," he said. "We've got to get the McLellin Collection *now*!" Gaylen had heard that Hofmann would take off on a cross-country trip at a moment's notice.

"Okay."

"Have you got the check?" Hofmann asked impatiently. There was no question what he meant: the \$185,000 check that Rust was putting up for the Collection. Since their last conversation, the second mortgage had come through.

"I'll have to go get it," Gaylen said, calling first the bank, which agreed to have the check ready in thirty minutes, and then his wife, who agreed to pack his bags for him.

When Gaylen returned from the bank with the check, he gave it to Hofmann while he drove home to pick up his bag. "Hang on to this," he said as he ran out the door, forgetting in his haste his father's instructions: "Keep your hands on this check until the last possible moment."

On the plane, Hofmann mentioned to Gaylen a "major document" that he was selling to the government. He wouldn't give details. He just wanted Gaylen to know that he had some other business to transact in New York. Also, Dorie would be joining them the next day.

That night, Hofmann met with Lyn Jacobs, who had come down from Boston.

The next morning, Gaylen listened as Hofmann placed a call from the hotel room they were sharing at the Sheraton Centre on Seventh Avenue. It was about their appointment to pick up the McLellin Collection. As soon as he hung up, he began rushing around the room. "I've got to go right over and meet these people. They told me they don't want anyone else with me while I finalize the details of the transaction. So just stay here and sit tight. I'll call you when we finish, and you can come meet us at the bank when they hand over the boxes."

Gaylen sat in the room all morning, nervously watching television, reading his racehorse magazines, and waiting for the phone to ring. Several times, he called the front desk. "Are you sure no one has tried to get through to me?" No one had.

Finally, Hofmann called. "The deal's been postponed till tomorrow. These people had another commitment. They had to leave before everything got settled, so we'll consummate it tomorrow morning."

That afternoon, they took care of separate business. Gaylen met with

the comedian Dom DeLuise to sell him some coins he had requested.

The next morning, Gaylen, who had taken a separate room in anticipation of Dorie's arrival, went to Hofmann's room to plan the day's strategy. On the door was a note in Hofmann's scrawled handwriting: the sellers had called early. They needed to meet him right away. No time to wake Gaylen. Mark would call as soon as he could.

Gaylen spent another tense morning waiting for the phone to ring. It never did. Hours later, Hofmann knocked at the door.

"It's already done," he said.

"Everything?"

"Everything." He wanted to go to the book fair this afternoon, so he wrapped up everything at one time. "Anyway, the whole thing went very smoothly."

"Where is the Collection?" Now it was Gaylen's turn to be agitated as he pondered what his father would think of this comedy of errors.

"I went directly to the post office and sent all three boxes by registered mail." Hofmann showed him three receipts from the post office. They were made out to Hofmann's home in Salt Lake City, not to Al Rust's coin shop.

"Why didn't you send it to Dad?" Agitation was turning to anger.

"At the time, I just felt it was better to send the stuff to myself." Gaylen didn't look convinced. "Don't worry. Each package is insured for \$75,000, so we're covered. If anything happens, we'll get our money back."

Other questions raced through Gaylen's mind. How could Hofmann have made the deal, checked the materials, boxed them up, taken them to the post office, and shipped them in the six hours he had been gone? Where were the important documents they were supposed to hand-carry back? It was too late to ask, he decided. "I guess that's all right," he finally said, although he knew it wasn't.

He began to feel a little better about Hofmann later that day at the book fair. It seemed as if everybody knew him and respected him. People brought him documents and rare books to look at, not junk, of which there was an abundance, but the rare, unusual pieces. Gaylen asked him why. "There's always going to be a buyer for the important collection or the major find," Hofmann said. "It's the unimportant stuff that's hard to unload." He was in his element, Gaylen thought, sharp, impressive, on his game. He must have known what he was doing that morning.

Al Rust didn't think so. When Gaylen called him after the fair and told him the story, he could barely restrain his uncharacteristic rage. "I don't like it at all. There was no legitimate reason to vary from our accepted

plan.” He tried not to blame his son. He himself had had trouble handling Mark Hofmann.

When they returned to Salt Lake City the following Saturday, Hofmann told Gaylen, “I’ll be into your dad’s store on Monday morning with the boxes.”

Monday came, but Hofmann didn’t.

They managed to reach him by phone. “The boxes haven’t arrived yet,” he told them.

Tuesday and Wednesday came and went.

Thursday. Rust couldn’t stand it any longer. When he couldn’t raise Hofmann on the phone, he drove to his house in Millcreek. Dorie spoke to him through the screen door. “Mark’s not here. I don’t know where he’s gone.” Rust couldn’t help himself. He yelled at her. When she started to cry, he castigated himself and apologized.

That evening, Mark called. “I sold the McLellin Collection,” he announced triumphantly.

Rust’s fury disappeared. A gain of more than 50 percent in *one week*! Who bought it? he wanted to know.

Hofmann’s voice dropped to a whisper. “The Church.”

39

Hofmann went straight to Gordon Hinckley’s office with his latest and most ambitious proposition: If the Church paid him \$185,000, he would give them the McLellin Collection. In the gravest tones, he described the materials it contained—a treasure trove of early Church history, all of it, in Hofmann’s tactful phrase, “impactful.” Diaries, journals, Joseph Smith letters—a Pandora’s box of new and unknown firsthand materials that would make the Salamander Letter sound like a Sunday-school testimonial.

Hofmann had every reason to believe Hinckley would bite. It had not been a good year for the Church’s public relations wizard. The bad news started in February, when the first reports on the authenticity of the Salamander Letter began to come in. Kenneth Rendell, the Massachusetts documents dealer, wrote that the ink had passed the ultraviolet tests with flying colors, that the machine-ruled paper was the same

as that being manufactured at a paper mill near Palmyra in 1835, and that the tear in the seal, the fold in the paper, and the postmark all passed muster.

Rendell was more circumspect about the handwriting, but only because there were no samples of Martin Harris's handwriting to use for comparison. The signature looked genuine. There were no signs of tracing. "It is my conclusion," wrote Rendell, "based upon all of this evidence, as well as the ink and paper tests undertaken independently of me, that there is no indication that this letter is a forgery."

Independent analysis of the ink and paper by two more experts confirmed Rendell's assessment. The ink was of the iron gallotannic type commonly used at the time. Their conclusion: "There is no evidence to suggest that the examined document was prepared at other than during the stated time period."

Steve Christensen wrote Hinckley with the "bad" news on February 26. He also gently tested to see if Hinckley would be willing to release him from the promise to give the document to the Church. The financial debacle at CFS had taken its toll on his personal finances. After his argument with Gary Sheets, he had left the company to set up his own consulting firm with his friend Randy Rigby. It would be months before any income started coming in, and even when it did, he would still owe literally millions to CFS creditors, since he was one of the officers who had personally guaranteed CFS projects. The sale of the document, Christensen wrote Hinckley, "would be most welcome in assisting me with the reduction of some extremely heavy short-term debt." But if Hinckley still wanted the document, Christensen was willing to donate it and "trust in the Lord to assist me in my financial affairs."

Hinckley still wanted it.

Three days after Christensen's plea arrived, Hinckley called and told him that, whatever his personal problems, "that letter belongs to the Church."

Christensen dutifully donated the document, and on April 18, the Church officially acknowledged the gift in a letter signed by Hinckley, Marion Romney, and the Prophet himself, Spencer Kimball. According to the letter, the document had "been placed in the archives of the First Presidency."

On April 28, more than a year after the first leaks, the Church officially released the Salamander Letter to the public. The ten-day delay was needed to word a statement as carefully (some would say deceptively) as possible:

A letter purportedly written by Martin Harris to W. W. Phelps was recently presented to the Church by Steven F. Christensen, its owner. The document is dated Palmyra, October 23, 1830, and has been the subject of much discussion and research. . . .

The original has been placed in the archives of the First Presidency as another appreciated addition to documents and artifacts dating back to the early history of the Church.

President Gordon B. Hinckley, Second Counselor in the First Presidency, who accepted the letter, stated: "No one, of course, can be certain that Martin Harris wrote the document. However, at this point we accept the judgment of the examiner that there is no indication that it is a forgery. This does not preclude the possibility that it may have been forged at a time when the Church had many enemies. It is, however, an interesting document of the times. Actually the letter has nothing to do with the authenticity of the Church. The real test of the faith which both Martin Harris and W. W. Phelps had in Joseph Smith and his work is found in their lives, in the sacrifices they made for their membership in the Church, and in the testimonies which they bore to the end of their lives. . . ."

(Actually, Harris bore a testimony *at* the end of his life, not *to* the end of his life, having left the Church for much of his adulthood and earned Joseph Smith's condemnation as a "wicked man." But these were mere quibbles.)

If Hinckley thought that was the end of it, he was catastrophically mistaken. He had succeeded in killing the book that Christensen and his team were planning, but neither the newspapers nor liberal Mormon intellectuals would let the matter rest. Far worse was yet to come.

On April 29, Dawn Tracy, who had moved to the Salt Lake *Tribune*, reported that a "letter reportedly written by Mormon Church founder Joseph Smith describing money-digging pursuits and treasure guarded by a clever spirit seems to have disappeared from view. . . ." It was clearly a reference to the Josiah Stowell letter, written by Joseph Smith in 1825, that Mark Hofmann had sold to Hinckley back in January 1983. Hinckley couldn't have been surprised by speculation about the document's existence. A purported transcript of the letter had been circulating in the underground for at least a year. But he must have been surprised, alarmed in fact, by something else in Tracy's article: "Research historian Brent Metcalfe said he knows from 'very reliable, first-hand sources' the letter exists, and the Mormon Church has possession of it."

With its references to treasures guarded by clever spirits and hazel sticks, Joseph Smith's letter to Josiah Stowell confirmed all the worst

money-digging and folk magic implications of the Martin Harris Salamander Letter—in short, everything the Church had been trying to play down. At first, Church spokesman Jerry Cahill vehemently denied the accusation: “The Church doesn’t have the letter,” he told Tracy. “It’s not in the Church archives or the First Presidency’s vault.” When someone suggested that Cahill was playing semantic games—“If the exact question isn’t asked, someone can wink and say the Church doesn’t have it”—Cahill reiterated, “No, the Church does not have possession of the letter.”

But Hinckley was trapped. With the rumors flying, photocopies circulating, and the *Los Angeles Times* set to publish an extensive article (with a copy of the letter), he had no choice but to go public. On May 9, 1985, the Church released a statement by the First Presidency: “We have acquired a letter presumably written by Joseph Smith. . . .” The next day, the *Deseret News* announced the discovery of “the earliest known surviving document written by Joseph Smith Jr. . . . The letter, believed by church leaders to be authentic, was written June 18, 1825, five years before the church was organized.”

Jerry Cahill took the fall. In a letter to the editor of the *Tribune*, he acknowledged that his earlier denials had been “in error.” The real hero of the story? Gordon B. Hinckley. It was Hinckley, according to Cahill’s *mea culpa*, who insisted on getting the correct story before the public. “When my published statement came to his attention, President Gordon B. Hinckley of the First Presidency of the church informed me of my error.” Both the Church news release and Cahill’s letter carefully avoided mentioning that the Stowell document had been sitting in the First Presidency vault for two years.

Throughout the P.R. ordeal, Hinckley had to wonder who had gotten him into this fine mess. Who was Brent Metcalfe’s “very reliable, first-hand source” who had brought the hounds of the press to his door yet again? Who else knew that the Church possessed the Stowell letter besides himself, his secretary, Francis Gibbons, G. Homer Durham—and Mark Hofmann?

Coincidentally, the day the letter was announced in the papers was the day Hofmann came to see him.

Whether he was fuming over the leak or fed up with documents dealing altogether, Hinckley didn’t say. He apparently wasn’t about to give Hofmann the pleasure of betraying such temporal emotions. What he did say was, in effect, “go fish.” He wanted nothing to do with the documents or with Mark Hofmann. Once burned . . .

Hofmann was stunned. Nothing he said about the sensitivity of the documents seemed to make any difference. It would take something more than one little embarrassment in the press to shake Hinckley's confidence in the true Church.

40 After the meeting with Hinckley, Hofmann met Brent Metcalfe for lunch at the Crown Burger near his house. Metcalfe had only recently started work as a "researcher" for Hofmann, locating descendants of prominent historical figures to see if they could provide any grist for his boss's documents mill. Both men knew it was more a favor than a real job. (Hofmann didn't seem to need any help finding documents.) After his severance pay from CFS ran out, and a six-month stint as a researcher ended, Metcalfe was badly in need of other employment. Hofmann agreed to pay him \$2,000 a month and 20 percent of the profit from any documents that turned up as a result of Metcalfe's research.

While they waited for their burgers, Metcalfe wanted to know, "What's the juiciest thing you've ever seen in The Vault?" (Hofmann had often bragged to him before about seeing unknown documents there.) Metcalfe, he knew, was obsessed with the Church's secrets, and, for that matter, any tidbit of information that he could pass along to the Mormon underground.

Hofmann smiled. He seemed almost amused. Metcalfe wasn't the first person to notice that the more outrageous Mark's discoveries, the more furor they stirred up, the more amused he seemed to get. He explained it as professional detachment. He was only interested in history, and he couldn't understand why the truth should rattle so many cages.

Hofmann described a meeting with Hinckley at which he asked if there were any other accounts resembling the Salamander Letter in the Church's archives. Hinckley reportedly sent his secretary to fetch a document from the First Presidency archives and showed it to Hofmann. It was the Oliver Cowdery history.

Metcalfe nearly jumped out of his chair. He remembered the footnote in a book by Joseph Fielding Smith about an early history of the Church written by Cowdery, the Church's first historian. Smith had even in-

dicated that the history was in the possession of the Church, but, until now, it had been just another of the many myths locked away in The Vault. A year ago, Hofmann had said he thought it existed, but now he was saying he had actually seen it.

Hofmann was into the story now, savoring the surreptitiousness of it as well as Metcalfe's breathless attention. If the Oliver Cowdery history should ever leak, he said, it would *really* shake some testimonies. According to Cowdery's account, it wasn't Joseph Smith who first discovered the gold plates, it was his *brother*, Alvin. It was only after Alvin died (from eating too many green turnips) that Joseph retrieved the plates and began translating them. In other words, *there was no First Vision!*

Metcalfe couldn't believe his ears. He himself had dug up some persuasive evidence that Alvin played a more significant role in the founding of the Church than most people thought, but this was confirmation. He couldn't have found better proof, he thought, if he had made it up himself.

Metcalfe wanted more. He always wanted more.

The Cowdery history also mentioned a salamander that appeared three times, once to Alvin, twice to Joseph, according to Hofmann, confirming the story told in the Martin Harris letter.

Hofmann later said that he swore Metcalfe to secrecy. Metcalfe remembered only that Mark had told him, "You can tell other people about this, just as long as you don't tell anyone where the information came from." Given Metcalfe's irrepressible enthusiasm for secrets, it amounted to the same thing.

As Hofmann must have foreseen, Metcalfe went straight to Dawn Tracy at the Salt Lake *Tribune*. A few days later, May 15, Gordon Hinckley had another little embarrassment to explain at the next meeting of the Twelve:

RESEARCHER SAYS LDS HISTORY DISPUTES GOLDEN PLATES STORY

A little-known history written by an important early Mormon leader contains an account of Joseph Smith's brother Alvin finding the gold plates, rather than the Mormon prophet himself, according to a research historian. . . .

Brent Metcalfe, who worked on authenticating an earlier Mormon letter, said officials of the Church of

Jesus Christ of Latter-day Saints have the history, written by Oliver Cowdery, who at one time was second in importance only to Joseph Smith. . . .

Mr. Metcalfe said his source is a private eyewitness account of the Cowdery history. The document tells of Joseph Smith's brother Alvin first finding the gold plates by means of a stone, according to Mr. Metcalfe.

Mr. Metcalfe quoted the document as saying: "A taunting Salamander appears to Alvin and prevents him and his companions from digging up the gold plates."

Early Mormon letters, recently released by LDS Church officials, link Joseph Smith to folk magic and to an "old spirit" that commanded Mr. Smith to return with his brother Alvin, who was dead at the time.

This time, when asked about the report, Jerry Cahill hedged his answer. "The LDS Historical Department does not have the Cowdery history," he said, *but* he refused to inquire if the document was in the "special presidency's vault." In what sounded suspiciously like a nondenial denial, he told the *Tribune*, "I have no idea if the history is there, nor do I intend to ask. I can't have my life ordered about by rumors. Where does it end?"

It certainly didn't end there.

On May 17, in an interview with KUER radio, Metcalfe repeated the stunning revelations contained in the Cowdery version, that "it was, in fact, Alvin who first discovered the gold plates and not Joseph Smith. And that at the time of the death of Alvin in November of 1823, Joseph Smith then takes over as the seer who then proceeds to try to break the enchantment to get the plates. . . ."

Have you seen this document? the interviewer asked.

"I have not, no. No, I have not seen the Cowdery history, but I did come across a source in which a person was recording his reading of the document."

"And this is a current source?"

"Yes, [a] current source."

"Would you like to name that source?"

"No . . . all I can say is that it's an extremely reliable source and I know, personally I know of no other sources that are more reliable than this one."

Just as this newest crisis was filling the local papers, the last one over the Stowell letter broke in the national media. Both the *Los Angeles Times* and *Time* magazine chastised the Church for trying to suppress

its own history. Said *Time* archly: "The church offered no explanation for withholding news of the earliest extant document written by Smith." The anti-Mormons were having a field day. In the *Messenger*, the Tanners accused the Church of a "cover-up situation . . . reminiscent of the Watergate scandal." The inevitable term, "Salamandergate," made the rounds.

It was fast becoming yet another public relations debacle.

And just when Hinckley may have thought the worst was over—that there were no more bombshells out there waiting to go off—a letter, dated May 22, arrived from Steve Christensen.

In light of the recent disclosures, Christensen thought he'd better let Hinckley in on yet another skeleton in the Church's closet: an "Articles of Agreement" dated November 1, 1825, and signed by Joseph Smith and Josiah Stowell. Confirming the Glass Looker trial record, this document virtually proved the allegation that Joseph Smith was engaged in money digging for fun and profit at the time of the discovery of the gold plates. Christensen was clear about his reason for writing. "Those enemies of the Church who would do us harm by leaning upon the crutch of magic and occultism being involved in the early beginnings of the Church do not give due credit to the way in which this activity was perceived in Joseph Smith's day."

Just in case Hinckley missed the point, Christensen added, "Please rest assured that it is not my intention to make public the existence of this legal document."

That assurance might have offered Hinckley more comfort if Christensen hadn't also mentioned who gave him a copy of the agreement in the first place: Mark Hofmann.

The next time Hofmann appeared in his office, Hinckley was ready to listen.

Hofmann painted a bleak picture. Unless he found \$185,000 immediately, the McLellin Collection would fall into the hands of "the enemy." The result would be a public relations disaster of epic proportions, press so bad that the Salamander Letter would look like a release from the First Presidency, so bad that the last few months would look like the good old days. He repeated that he hadn't wanted things to happen this way, that he had planned all along for the Church to obtain the Collection.

But now the clock was ticking off precious seconds. The Collection was in the hands of a nonmember, and worse yet, an anti-Mormon. He wouldn't sell to the Church, but he would sell to Hofmann. The deal

could be “wrapped up” for \$195,000 (of which he had already put up a \$10,000 down payment). All he needed was the balance of \$185,000. He had found an investor in Salt Lake City to put up some of the money, but now that investor was getting cold feet and wanted to pull his money out. If Hofmann couldn’t find the money, the deal would slip through his hands—and into those of the enemy.

They were out there too. Hofmann named them: Wesley Walters and George Smith, both “notorious anti-Mormons,” according to Hofmann. They both knew of the Collection, he warned, and were hot on its trail. If he didn’t consummate the deal, one of them would.

It was the eleventh hour.

When Hinckley started to play “the game,” Hofmann knew he had him hooked. They had played the game before. Hofmann wouldn’t tell him any details about the contents of documents; he would wait for Hinckley to ask. That way Hinckley didn’t have to know more than he wanted to know. Hofmann told friends it was a technique they had developed, without ever discussing it, for protecting Hinckley, in case he was ever questioned.

“Did you know that the McLellin Collection contained such-and-such, President Hinckley?”

“No, I did not.”

“Did Hofmann discuss such-and-such with you?”

“No, he did not.”

Deniability. It was a lawyerly trick, but these were lawyerly times.

Hofmann suggested that the Church come up with the money.

No, said Hinckley. It was better that the Collection not come to the Church. Too dangerous for the Church to take actual possession.

Deniability.

Now that the anti-Mormons were on to it, there was no point in trying to keep its existence a secret. The only thing to do now was to ensure that it didn’t fall into the wrong hands.

According to Hofmann’s account, Hinckley then suggested the Steve Christensen solution: find a wealthy devout Mormon to buy the Collection, sit on it, and then, when the commotion died down, donate it.

Christensen was out because of his financial problems, but Hofmann had another suggestion: Wilford Cardon in Arizona.

Hinckley agreed. “Go take care of your investor, and then we’ll talk.” If there’s a problem, he added as Hofmann left, if things really get desperate and you need money, let me know.

Hofmann thanked him.

41 Meanwhile, Al Rust waited for his money.

Not that he was really worried. "The Collection is in the hands of the Church," he told himself over and over, "and nothing can happen to it there."

When he pressed Hofmann for an update, it was always the same story: "Don't worry. Everything's fine." And then the inevitable warning: "Just remember, we've got to keep it quiet. The Church doesn't want this out. Only a few people in the hierarchy know, and they don't want outsiders coming in and asking to see the materials." Rust could understand that. Like everybody else, he had been following with dismay the damaging revelations in the papers. As a good Mormon, the last thing he wanted to do was cause the Church another embarrassment.

Three weeks later, Hofmann called with bad news. "We have a big problem," he began ominously. "The Church doesn't want to buy the Collection."

Rust felt the old anger returning.

"The Church doesn't want to get personally involved with this Collection. They said that if they bought the Collection, it would get out to the public and they'll have the entire public coming to them and asking to see the contents."

Could anything be done to salvage the deal?

"We've had to change plans." Rust knew who "we" referred to. He had heard Hofmann talk often about his close working relationship with Gordon Hinckley. "We've had to find a private collector to buy the Collection and donate it to the Church. That way the Church doesn't have to say it bought the Collection. They don't want to put any money out so that they won't have anybody questioning them about it. We found a private collector in Texas who is willing to buy the Collection and then donate it to the Church."

Mark ended with his usual urgent injunction: "You've got to remember that all this needs to remain confidential. Do not tell a soul. Do not call anybody. Do not do anything."

But the patience of even a patient man has its limits. Finally, Rust decided to write President Hinckley directly. There couldn't be any harm in contacting someone who already knew.

Before proceeding, however, he wanted to give Hofmann one last chance. "I need to see you in my store tomorrow," he told Mark on the phone. "We've got to settle some things."

Hofmann said he'd be there.

He wasn't.

Rust drove to Mark's house to give him another last chance. Dorie answered the door, looking unusually weary and disheveled.

"Mark's in New York," she said.

Rust was dumbstruck. "I can't believe that. We had an appointment to meet."

Dorie looked at him with her utterly vacant eyes. It was a willful stupidity, Rust concluded, too convenient to be real. "Oh, he had to go to New York."

Rust couldn't help himself. He began to yell. "If he calls, you tell him I've had it. I can't hold back any longer. I am going to the LDS Church tomorrow morning."

The next morning, he called Hinckley's office.

Mark Hofmann bragged that he could reach President Hinckley anytime. He even bragged that he could reach Hinckley immediately when he was out of the state. But could Al Rust? Even after years as a tour guide on Temple Square and a lifetime of loyalty and tithing?

Hinckley's secretary put him on hold, then, a minute later, came back on to say, "President Hinckley has indicated that you should write it all down on a piece of paper and hand-deliver it to his office."

So Al Rust wrote President Gordon B. Hinckley a letter. In it, he requested a meeting with Hinckley and Hofmann for the purpose of straightening out some questions in regard to the McLellin Collection. Nothing pushy, nothing confrontational. He came as a supplicant.

The next day he went to deliver the letter to Hinckley's office but got no farther than the security desk. Mark Hofmann could drop in on President Hinckley anytime, without an appointment, but not Al Rust. "I have this letter for President Hinckley," he told them. Hinckley's secretary came out and took it. That was as close as Al Rust got.

Only hours after Rust returned from Temple Square, Hofmann called from New York.

"My wife says you sent a letter to the Church." He sounded very grave.

Rust was defiant. "Yes, Mark, I took it up a couple of hours ago, personally."

"Why did you do that? I told you how important it was not to do anything like that."

"You have been giving me the runaround. I told you I'm just tired of this."

"Well, you shouldn't have done that."

The next day, Hofmann cut short his New York stay and flew back to Salt Lake City. He went directly to Hinckley's office. He had come to explain the letter from Rust. "I've already taken care of that," he reportedly told Hinckley, nonchalant as ever. Rust was the Salt Lake investor whom he had told Hinckley about in their last meeting, the one who wanted his money out.

Hinckley nodded. According to Hofmann's account, he didn't ask why Rust thought the Church had the McLellin Collection when Hofmann had told Hinckley it was in a safe-deposit box. He didn't ask about money. He seemed to have only one thing on his mind.

Are you sure Rust won't make the Collection public?

"Yes, he's a good Mormon."

Are you sure he won't try to obtain the Collection?

"Yes. Wilford Cardon is going to pay off Rust's interest in the Collection."

Deniability.

Hofmann watched as Hinckley wrote a note for his file that the matter had been taken care of.

Nine frustrating days went by, and Al Rust heard nothing. Finally, he called Hinckley's office. He reached a different secretary this time. "The letter is here," she said, "but President Hinckley is gone until the ninth." Hinckley was in East Germany dedicating a new Temple. Rust considered calling or writing again to find out why there was such a delay in responding to his first letter, but decided against it. Who was he to question the Second Counselor to the President of the First Presidency or anything the Second Counselor to the President of the First Presidency chose to do, or not do? Good Mormons don't press the General Authorities. They wait to be called.

So Al Rust waited.

About a week later, Mark Hofmann called. "You probably aren't going to get an answer to your letter to President Hinckley," he said.

"Why not?"

"I've taken care of everything."

"I wonder if you really have."

* * *

In early June, Hofmann flew to Mesa, Arizona, to meet Wilford Cardon, to make his pitch. If Cardon would loan him \$180,000, Hofmann said, he could buy the McLellan Collection and donate it to the Church. "It's something the Church should have," he stressed. "I'm not entirely sure what each and every item is, but what I know already is enough to indicate that the information would be devastating if it got into the wrong hands."

Hofmann said he was coming into a lot of money soon and would pay Cardon back. It was a loan, not an investment, not a gift. Hofmann wanted to give it to the Church himself. "I've got to get it and give it to President Hinckley," he said. "The Church should not buy it outright or have it loaned to them."

Cardon, a devout Mormon, found the whole proposal troubling. This didn't sound like the Church he knew and loved, all this talk of dangerous documents, clandestine purchases, and enemy hands. "Let's get Hinckley on the phone and ask him what he thinks," Cardon suggested.

"Fine," said Hofmann. "I'll place the call."

He called the First Presidency office. "President Hinckley's not there," he told Cardon. "He's in Germany."

Without Hinckley's okay, Cardon wouldn't touch the deal.

On June 14, the Library of Congress returned the "Oath of a Freeman" to the Schiller-Wapner Galleries in New York City. They were not interested in purchasing it for \$1.5 million.

42

The Church needed another push.

Brent Metcalfe had been taking a lot of heat for the Cowdery history. Interviewers were dogging him, always with the same questions: *How* do you know? What *proof* do you have? And all he could say was, "I have this source, and he's very reliable." Without corroboration, none of the national papers or magazines would pick up the story. It would remain a local sidebar, the news equivalent of a crank call. Certainly nothing for the Church to worry about.

Metcalf felt as if he'd been hung out to dry. "You put too much responsibility on my shoulders," he told Hofmann. "You're having me talk about these things, without anyone to corroborate what I say. I think you should talk directly to somebody who is known for their integrity and for their knowledge of Mormonism, but who is outside of Mormonism."

Hofmann had just the man in mind: John Dart of the *Los Angeles Times*. Dart had written extensively on the Church and attended several of the symposiums sponsored by *Sunstone* and the Mormon History Association. His readership included some of the richest stakes in Mormondom. As the flap over the Stowell letter made clear, when the *Los Angeles Times* said boo, the Church jumped.

Hofmann told Metcalfe to contact Dart and set up a meeting.

In early June, Dart flew into Salt Lake City and rendezvoused with Hofmann at the Training Table restaurant on Highland Drive near the Cottonwood Mall. From there, they walked to a nearby park and sat down in a gazebo on a hill. Dart, a reserved man with an unexpected sense of humor, pulled out a tape recorder and Hofmann began to talk.

He described the Cowdery history as a volume bound partly in leather, with marbled cardboard covers, about eight inches wide, ten inches long and three-quarters of an inch thick, with lined pages. When asked why he agreed to be interviewed, he said he felt the Cowdery history was important corroboration for the salamander references in the Martin Harris letter, which many Mormons still considered a forgery.

What exactly did Cowdery say about the finding of the gold plates?

"I don't remember the exact wording," said Hofmann, "but the history said that Alvin located the buried gold with his seer stone. I remember clearly that it was not a private venture. Alvin had other people with him, including Joseph."

What did it say about the salamander?

The salamander appeared on three occasions, once to Alvin and twice to Joseph.

Does it sound like there was a conspiracy to keep Alvin's early role quiet?

"Conspiracy may be a bad word to use, but there must have been some sort of agreement that Joseph is the new seer now that Alvin is gone. Certainly the family and Oliver Cowdery knew. I can't imagine that any more knew, because it's an important aspect of the founding of

the Church, and it hasn't come down in other histories that we know of."

Do you think this will shake some people's faith in the Mormon Church?

"There is a propensity to keep things the way they are. Dutiful Mormons would say that after Alvin died, the angel came to Joseph and told him what to do."

The interview lasted a couple of hours.

On June 13, Church leaders were awakened by telephone calls from bishops and stake presidents all over Southern California who had opened the *Times* and seen their worst nightmares on page 3 in a six-column-wide headline: MORMON ORIGINS CHALLENGED ANEW OVER PURPORTED HISTORY.

If Gordon Hinckley had sat down and made a list of everything he didn't want to see made public, it might have read like this: a complete retelling of the embarrassing details surrounding the Stowell letter, more talk of the money-digging craze at the beginning of the nineteenth century, all the most bizarre passages of the Salamander Letter, the Cowdery version of the discovery of the gold plates by Alvin instead of Joseph Smith, and references to the Church's "vague" response to questions about whether it was hiding the Cowdery history.

The article referred repeatedly to a "highly reliable source" who had seen the Cowdery book in the Church's headquarters.

The source, who insisted on anonymity in order to preserve his standing in the church, said the Cowdery history and the role it gives Alvin Smith lend further credibility to the documents disclosed earlier, which portray Joseph Smith's involvement in occult methods to find hidden treasures without any references to religious events so familiar to present-day Mormons. . . . Throughout its history the Mormon Church has had to deal with charges that the Book of Mormon is a figment of Smith's imagination and that Smith was just a treasure seeker.

In Temple Square, the response was near panic. With Hinckley still out of the country, no one knew how to react. For weeks afterward, paranoia ran at an all-time high. The word of the day was damage control.

* * *

Hinckley was still out of the country when Mark Hofmann called Steve Christensen on Thursday, June 27. "I need to see you." His cartoon voice sounded unusually harsh and urgent. "I don't want to discuss it over the phone, but it's important." They agreed to meet the next morning at 10:30.

Christensen recorded the meeting in his journal, marking the pages "Confidential Entry":

The meeting commenced as previously arranged and Mark wasted no time in telling the following set of circumstances. For some time he had actively pursued a collection of Mormon material in Texas which is most commonly referred to as the William McLellin Collection. At one time the Church had pursued the collection, negotiating with the current owner's father; however they were unsuccessful in their efforts. (Mark indicated that the former owner refused to sell it at any price to the Church.)

Mark was finally successful in entering into an option to purchase with the current owner, provided that the owner neither showed nor discussed the collection with anyone other than Mark and provided that Mark could produce the necessary \$195,000 needed to purchase the collection. To obtain the option Mark placed \$10,000 down as earnest money deposit. The remaining funds needed therefore equalled \$185,000. Mark had indicated to me that he had arranged to borrow the funds from a private party; however, in the last days remaining on the purchase option the private party withdrew his financial support.

Hofmann was desperate. The "purchase option" expired on Sunday, June 30, he said, the day after tomorrow. Was there any chance that Christensen could lend him the necessary funds? He made it clear that unless he came through before the deadline, the Collection would fall into "enemy hands."

It was too much money for Christensen, who was on the verge of declaring bankruptcy, but he wanted to help. Normally, he would have called Hinckley—he always seemed to know what to do in these delicate situations—but Hinckley was still in Germany. He suggested instead that they call another General Authority, Hugh Pinnock, a member of the Council of Seventy who happened to be a close college friend of the chairman of CFS; a man, Christensen said, who had "broad financial expertise and a wide circle of friends."

Christensen called Pinnock and quickly reviewed the situation with

him. Pinnock didn't require any persuading. "I can have the funds within an hour," he said. "Bring Hofmann to my office as soon as possible."

They arrived at the Church Administration Building about 11:25. Pinnock welcomed them "most graciously," and took them into the more congenial offices of Dallin Oaks, an Apostle and Pinnock's immediate supervisor within the Church hierarchy. Hofmann repeated the dilemma, in even darker tones this time. He spelled out, "in no uncertain terms," Christensen noted in his journal, "how damaging the material could be if it fell into the wrong hands."

He told them how Wesley Walters and George Smith had somehow found out about the Collection and contacted the owner. Should Hofmann miss his funding deadline, there was no question they would rush in and scoop up the Collection. There had been some speculation in print (in the Tanners' newsletter) and considerable rumor that the Church had already purchased the Collection in an attempt to suppress it. Hofmann's message was clear: "If I buy the Collection, then you can deny that you have it." Once again, he was offering what they wanted most: deniability.

Unlike Hinckley, Pinnock and Christensen listened eagerly to Hofmann's account of what the Collection contained.

It was a chilling list. There were pieces of the Egyptian papyrus from which, according to Church doctrine, Joseph Smith translated the Book of Abraham. (The last time some of these papyri surfaced, in 1967, they had turned out to be nothing more than commonplace funerary inscriptions, throwing the divine origins of the Book of Abraham in deep doubt and causing the Church no end of embarrassment.) There were the papers and diaries of McLellin himself, all incendiary stuff. Even without seeing them, Pinnock and Christensen could imagine McLellin's chronicles of manipulation, corruption, fornication, and other assorted scandals.

And finally, most damaging, there was an affidavit from Emma Smith, the Prophet's wife, indicating that Joseph's first religious experience was the recovery of the gold plates in 1827. In other words, additional proof that there was no First Vision! The Salamander Letter and Cowdery history were right—Alvin Smith *had* been the first to hear of the gold plates. Joseph had merely stepped into his shoes—or carried on his scam, however one chose to interpret it.

There were papers connecting Sidney Rigdon, an associate of Joseph Smith's, and Solomon Spaulding, the author of a romantic novel about early Romans coming to America and establishing a civilization—a novel that predated Joseph Smith's *Book of Mormon*, about early *Hebrews* coming to America and establishing a civilization. The Church had always

claimed that Smith knew nothing of Spaulding's book, despite many parallels and even common passages. Hofmann's documents would prove otherwise.

In all, there were three orange crate-size boxes filled with dynamite.

Hofmann explained that, from the very beginning, he had intended to donate the Collection to the Church. When Christensen asked him how he could afford such a sizable gift, Hofmann told him about the "Oath of a Freeman." The Library of Congress had agreed to purchase it for \$1.5 million, he claimed. The contract was already signed, and the first payment was due on August 15. At that time, he could easily repay the loan.

"This way I can say that I never sold the McLellin Collection to the Church. And the Church's representatives can say they never purchased it. With any luck, no one will ever ask me if I donated the material."

Christensen commented in his journal account: "Though this form of dialogue walks the fine line of 'honest intent' behind a question, it perhaps saves the Church for the time being from having to offer an explanation on why they won't release the material and/or be under the necessity of mounting a public relations move to counter the contents of the collection."

With the fallout of the Salamander Letter, Stowell, and Cowdery fiascos still hanging in the air, it was a powerful argument.

One that Pinnock saw immediately.

Hugh Pinnock was said to have only one ambition in life, to be an Apostle. And this crisis could be his ticket. Only a few days before, he had complained to an associate, "When I was in business, I could measure my success by the amount of money I made. Now that I'm a General Authority, there is no way to measure my success."

Now he had found a way. Mark Hofmann had presented him with an opportunity to save the Church from another devastating revelation, an embarrassment far worse than anything so far. If he could successfully maneuver the Church through these tricky shoals during President Hinckley's absence, it would be an act of stewardship worthy of Hinckley himself, an act that would undoubtedly bring him to the attention of the Council of the Twelve.

He lunged at the opportunity so quickly that even Christensen was startled. He wrote in his journal: "It was remarkable to both Mark and myself that Elder Pinnock was willing to assist to his fullest extent possible with only a brief explanation. It was as though he sensed completely the potential damage this material would cause in the hands of the enemies of the Church."

The money was no problem, Pinnock boasted. He had raised funds in the past for behind-the-scenes projects that were important to the Church, always with utmost discretion. President Tanner had once asked him to find the money—"privately, quickly and quietly"—to restore the farmhouse in Fayette, New York, where on April 6, 1830, the Church was founded. Pinnock relished the story. He had called just the right nineteen men and asked for \$25,000 from each. All but three had come through—no questions asked. And why not? asked Pinnock, taking off his glasses for emphasis. Their Temple covenants required them to "literally give all to the Church."

Pinnock savored the story for a few moments, like a man at the end of a rich meal, then went to the outer office to "make a few phone calls."

He returned just minutes later with a satisfied smile that said, "All done, simple as that." He said he had called Zion's Bank—the Church bank—but the chairman, vice-chairman, and president were all out of town. Undaunted, he had called Bob Ward of First Interstate Bank, on whose board, Pinnock pointed out, he served.

First Interstate would provide Hofmann with a cashier's check in the amount of \$185,000. All he had to do was sign a promissory note.

Collateral?

No collateral necessary. Hofmann's word that the sale to the Library of Congress was a *fait accompli* was sufficient.

Pinnock obviously liked this—the sheer efficacy of it. Hugh Pinnock, problem solver. He was all gravity and dispatch. He handed Hofmann four phone numbers. "This way you can reach me day or night." What if the owner of the Collection tried to break the deal by arguing that a cashier's check wasn't "legal tender" on a Sunday because it couldn't be cashed? Not a problem for Hugh Pinnock. He would have \$185,000 in cash ready as a backup. Did Hofmann need use of a Church propjet for his trip to Texas to pick up the Collection? Pinnock could provide it. How about an armored car to transport the documents? Better not to take any chances. Pinnock could arrange that too.

"I think that might be overdoing it a little," Hofmann suggested, doggedly deferential. It would be enough just to send the Collection by registered mail and insure it for \$195,000.

"I'll keep you updated on the negotiations this weekend," he told them. The plan was this: if all went well—and he had no reason to believe it wouldn't—he would put the Collection in several safe-deposit boxes until the check from the Library of Congress came through. Then he would pay off the loan and hand the materials over to the Church.

As the three men walked toward the door, Pinnock turned to Hofmann. "I wonder if I could talk to you sometime about retaining your services to track down two items for me."

One was the missing 116 pages of the *Book of Mormon*. Pinnock had heard of a "crazy lady" in Pennsylvania who had leads on the missing pages, as well as a hoard of materials once belonging to Sidney Rigdon.

And the second item?

"I'm not in a position to reveal the second item at this time," Pinnock said, the stiff, paternalistic tone returning. "It's too sensitive to mention."

Christensen and Hofmann went directly to the bank, where the paper work was ready. All Hofmann had to do was sign the promissory note for \$185,000 at an interest rate of prime plus one, due September 3, 1985. As Pinnock had promised, no collateral was required. That didn't seem to please Harvey Tanner, the bank vice-president who had been put in charge of the transaction. An unsecured loan of this size was highly unusual. But if the Church wanted it, if his bosses wanted it, who was he to stand in the way?

Just in case, Tanner asked Hofmann to bring in a copy of his contract with the Library of Congress—at his convenience. Hofmann said he would do so gladly.

That night, Christensen wrote in his journal: "I am convinced that Elder Pinnock's personal actions not only preserved Mark Hofmann's ability to purchase the collection, but equally important, he has saved the Church countless time and money and effort in countering what would have been an avalanche of negative publicity should the collection have fallen into the wrong hands."

Christensen also wished Mark Hofmann well on his difficult mission to Texas, armed only with his faith and the Lord's check for \$185,000.

43

Connie Smith had seen many strange things in her eighteen years of selling homes. But this pair took the prize.

"How can these kids afford this house?" she asked herself, not for the first time, as they stood in the twenty-by-thirty living room of the "glorious country estate with marvelous livability and endless quality" in Cottonwood, the most exclusive neighborhood in Salt Lake City.

Partly, it was the way they were dressed. To Smith, an attractive woman in her sixties, always elegant, with good bones and twenty-four grandchildren, it was bad enough that they had worn dirty jeans and thongs to the last ten showings (thank heaven, most of the owners vacated the premises for their visits), but they had worn the *same* dirty jeans and thongs every day.

As the city's foremost broker of "quality" homes, Smith had certainly seen wealthy people wearing all kinds of crazy things, and she had learned to affect a degree of tolerance. She had learned to judge her buyers' wealth not by their dress, but by their bearing. That was the problem with these two. They not only didn't dress rich, they didn't *act* rich. They were too shy. They didn't ask enough questions. They didn't take control of the situation. He had more of an air of authority than she did, but that was damning by faint praise. They would enter a room, walk to the center, and just stand there, staring.

She expressed her concerns to the co-agent on the sale, a personal friend of the couple. "Can these people really afford this house?" she asked. "He's my childhood friend," the agent had told her. "He's *absolutely* qualified. We can trust him."

So Smith stood in the living room and ran down the house's special features one more time (this was their second visit). It may not have been a distinguished house, but it was *big*: a seven-bedroom brick rambler with big living room, big rec room, big kitchen, big tennis court, and big lawn. Smith looked at the young couple standing in the middle of the room in their dirty jeans and thongs and thought to herself, They look sort of big themselves. Sort of barrel-shaped.

Then she repeated the price, just in case they had missed it the first time: \$567,000. It had first been listed at over \$700,000, but the real

estate market had taken a beating during the recent economic downturn. The \$567,000 was “more or less firm.”

The wife explained that they had been very interested in a home in Emigration Canyon. Her husband liked it because it was secluded and had an extensive security system. But she wanted a *family* house in a good neighborhood where her kids could grow up with “advantaged” children.

Smith, who worked more for pleasure than for money, took pride in her politesse, but she couldn’t restrain herself any longer. She would do it diplomatically, but she had to ask.

“What exactly is your line of work, Mr. Hofmann?”

“I deal in rare documents,” said the barrel-shaped man.

The co-agent on the sale was Mark Hofmann’s former schoolmate, Carl Lundquist. On one of their many viewing trips, this one without Dorie, Hofmann had shared with Lundquist the security concerns that led him to prefer the fortress-like house in Emigration Canyon. “Ever since I found the Martin Harris letter,” he said, “I’ve gotten phone calls, letters—death threats to kill me and my family.”

This comment led to a philosophical debate—like the ones they used to have at Olympus High.

“Under what circumstances,” Hofmann asked, “do you think you could kill a person?”

“I don’t know,” said Lundquist, a little startled by the question and out of practice at philosophical debates.

“Could you kill somebody for money?” Hofmann pressed. “What if you didn’t even know the person, but someone offered you a lot of money to kill that person?”

Lundquist pondered the question for a minute. “If I was in a war, trying to defend my country, I could kill. If someone was breaking into my house and my family was threatened, yes, I could kill. But if I was asked to go out and kill somebody in cold blood, somebody I didn’t know, and they weren’t bad people, and I didn’t have a reason to kill them, and I had no idea why someone wanted them dead? Could I do that? Could I take somebody else’s life without justification? Without cause?”

He paused a minute, trying to give it serious consideration. “No,” he finally decided. “There’s just no way.”

“Me neither,” said Hofmann. “I don’t think I could do that, either.” There was a long pause. “But *if* you were going to kill somebody,” he started up again, “how would you do it? Would you shoot him, blow him up, poison him, shoot him with a shotgun?” Mark had obviously done some thinking about this, Lundquist realized.

Mark thought the best way to kill someone was with a shotgun. "Shotguns are untraceable. They don't have riflings. With a rifle or a pistol you can trace the bearing marks on the bullet—unless you're using the right kind of bullet. You can use a bullet that, once it impacts, it explodes, and you can't identify that bullet." Hofmann thought about that for a moment, then added, "But you have to be at pretty close range to kill someone with a shotgun. It's something you'd have to do while you were looking at them in the face."

Then he threw out another possibility. "What about a bomb? If a bomb was well built, well thought-out, *that* would be untraceable. Your fingerprints wouldn't be on it. Nobody would know how it got there if you were careful placing it, and it would be totally impossible to trace."

"Yeah, that would be one way to do it," Lundquist agreed abstractly. "It'd make sure they were dead." Lundquist thought how much fun it was to talk this way again—philosophically—with his old friend. "There aren't a lot of people who are this open-minded, who are willing to talk like this."

Then the conversation turned to sex: who liked what in bed and whether Hofmann, who had been to a nude "health club" on one of his trips to New York, wore gym shorts or ran around in the buff.

44 Al Rust was sick and tired of waiting for his money—\$296,750 (including profits), to be precise. He had put up with unreturned phone calls, bounced checks, and bogus stories long enough. One day in August 1985, his slow burn reached the boiling point and he drove to Hofmann's house to have it out.

As usual, Mark wasn't there. When Dorie came to the door, Rust, for want of a better target, lit into her. "Mark isn't being honest with me. He's giving me a runaround again. He's never here when I want to see him. He tells me one thing one day and another thing another day. He keeps promising me all these things, and he doesn't answer my questions. I don't know what to do."

Rust had finally come to the conclusion that Hofmann was taking advantage of his devotion to the Church. It was the most despicable trick of all. "I'll tell you what I'm going to do," he told Dorie. "I am going back

to the LDS Church, and if they don't do anything, I'm going to take action."

Tears came to Dorie's eyes. "I don't know exactly what Mark is doing," she said. "He's having lots of problems. I don't know what's going on."

Rust wasn't the kind of man who could watch a woman cry and not soften a little. "I'm not trying to nail him to the cross," he said. "I just need some answers. Have him contact me."

But as he drove away from the house, Rust had that metallic feeling in the pit of his stomach that told him he had been snookered again, that he was too forgiving, that Doralee was once again covering for her no-good husband. Maybe she had no choice. Maybe she was more to be pitied than censured—being married to Mark Hofmann couldn't be easy. But this time, when he stopped thinking about it, he was still angry.

That evening Hofmann called Rust from New York. "I'm taking care of everything," he said. "Everything will be fine. Just hang in there."

Rust "hung in there" until the next time Hofmann came to visit. Then he let him have it. Rust wasn't a screamer or a shouter, but he could be a stern father.

"I've heard four different stories about selling the McLellin Collection. Now you're telling me someone's going to donate the money so the Church can buy it. But *none* of it ever seems to materialize." Like a good Mormon, Rust was concerned not just about their business dealings, but about the way Mark was running his life. "It seems like you're collecting money from Peter to pay Paul. You're just trying to get money from one person to cover a debt to another person. You sell something, and instead of giving that money to pay back a person you're obligated to, you take the money and go do something else. You're running around like a chicken with your head cut off."

Hofmann sat and listened, stone still. He didn't try to defend himself. He didn't try to apologize. He just sat, not looking at Rust, not looking at anything, as vacant as a display case without the display. Al Rust was a very gentle and softhearted man—his wife was always criticizing him for it—but, at that moment, he could feel his anger rising. He felt the urge to raise his fist and smash it into that soft, blank face—just to get its attention.

When Hofmann left that night, still without a response, Rust told his wife. "I've never seen Mark like this. Nothing I said tonight got through to him. We spent two hours of wasted time." He also suspected, for the first time, that there was a side to Mark Hofmann he had never seen.

* * *

On August 12, Hofmann signed a contract to buy the big Rambler in Cottonwood for \$550,000, only \$17,000 less than the asking price. Connie Smith wondered why Carl Lundquist had let his client pay near full price in a buyer's market where offers routinely ran \$150,000 below asking price. But she didn't want to ask too many questions.

Lundquist wondered how Mark planned to pay.

"No mortgage," Hofmann insisted. "I'd prefer to pay in several installments over two or three years. I've got a bank account in Switzerland with five hundred thousand in it. I've done some deals over in Europe, some document deals, where the proceeds have gone into my Swiss account. I could pay cash for the whole thing if I wanted to. I just don't want to."

Instead, Hofmann agreed to pay \$5,000 in earnest money, \$195,000 at the closing, and three additional annual installments of \$195,000.

The closing was set for 1:00 P.M., October 15.

45 Sometime in mid August, Hofmann brought Al Rust a check for \$40,000. It bounced. A few days later, Hofmann brought a cashier's check for \$125,000. He also said that if Rust redeposited the \$40,000 check the next day, it would go through. To Rust's astonishment, it did. From a total of \$296,750, the indebtedness had been reduced to \$131,750. Mark promised to pay the balance by August 25.

Sure enough, on the 25th, Hofmann appeared in the store looking jubilant and reporting that things were going "marvelously well." He waved a check made out to Rust for \$132,000.

"What's the story with the McLellin Collection?" Rust asked.

"I acquired a document that is very valuable," Hofmann said. "It's worth over a million dollars, and it's being sold to the United States government. They are going to pay me on September 1." Just when Rust was about to ask what this had to do with the McLellin Collection, Hofmann added, "So I've donated the McLellin Collection to the LDS Church myself as tithing."

Rust was stunned. "Gosh, how can you give away a collection that you don't own? I paid the money for that collection. It's a partnership. How could you give that away when it wasn't yours?"

Hofmann tried to explain that the Church didn't want to get involved in buying it, and "this just seemed like the easy way. I was getting all this extra money and I pay tithing anyway, so I thought I would just give it to them. Don't worry. I'm going to be making so much money on this other deal."

Rust told himself that it didn't really matter where the money was coming from as long as it was coming. "Boy, that's great, Mark," he finally conceded.

"So I guess we don't need the safe-deposit box any more," Hofmann prompted.

"I guess we don't." The two men went across the street, and Hofmann retrieved his documents and books.

The next day, the \$132,000 check bounced.

Steaming, Rust instructed his bank to monitor Hofmann's account daily and to put the check through for collection at the first sign of solvency.

One day toward the end of August, Jill Stone, Mark's former girlfriend, saw him at a Park West concert at the huge, circular Salt Palace on West Temple. Actually, he saw her, somehow, in a crowd of five thousand people. They hadn't spoken in almost six years. It was a brief, awkward reunion.

Two days later, he called.

She was shocked that he had been able to find her unlisted number.

"I want to see you," he said in a high, plaintive voice, like a small child.

"Aren't you married—with kids?" she reminded him curtly.

"Yes."

"Then you have no business calling me."

"But *you're* not married, are you?"

"That's none of your business. My life is my own, and it doesn't involve you in any way."

"I want to see you." An insistent edge crept into his voice. "I want to make you understand. . . ."

"I'm sorry. I needed answers six years ago—not now."

Then she hung up.

He called again the next day.

"I want to see you," he repeated, more shrill this time. "I need to see you. I need to explain things to you."

"You don't seem to understand. I don't want to talk to you any more."

It was as if a bomb had exploded on the other end of the line. Hofmann erupted into incoherent screaming—just as he had six years ago. She knew if she had been in the same room, he would have tried to hit her again. "Why can't you understand?" he railed. "Why won't you ever listen to me? Why won't anybody listen to me?" he shrieked uncontrollably, his voice filled with menace. "Why won't anybody listen to me?"

She hung up again and, terrified, called a psychologist friend. "What if he calls again? What am I going to do?"

"Whatever you do," she said, "don't make him angry. Don't make him mad."

At the First Interstate Bank, Harvey Tanner waited all day September 3 for Mark Hofmann. The \$185,000 loan that Hugh Pinnock had arranged was due. Tanner's bad feeling about this whole affair had only gotten stronger, and eight hours of looking up from his desk and hoping to see Hofmann's face didn't help his fraying nerves. At the end of the day, after the bank closed its doors, he called Hugh Pinnock to give him the bad news.

Pinnock turned around and called Steve Christensen.

In his desperate search for Hofmann, Christensen called Brent Metcalfe. "I'm looking for Mark," he said, unusually frantic. "If you see him, tell him he has to call me."

"What's going on, Steve?"

"I've got to get ahold of him right away. I need to get some money from him. His \$185,000 note is due. Mark has to get ahold of me quick."

A few days later, Hofmann called Pinnock and told him he was having some financial problems. Pinnock told him to call Harvey Tanner and explain. When Hofmann called, Tanner suggested that he come in and discuss the matter—and bring with him the contract to sell the "Oath of a Freeman." They set a date and time for the meeting.

Hofmann never showed up.

He did show up a few days later in Hugh Pinnock's office to offer reassurances that he was financially sound. When he left, Pinnock called Christensen. He wanted Steve to make sure the loan was repaid. Everything had to be handled discreetly, of course—Hofmann was in a sensitive position—but there could be no mistaking Pinnock's message: Get that money.

A few nights later, Metcalfe got another urgent call from Christensen. "I've got to get ahold of Mark right away."

"What happened now?"

"He's just bounced a check for \$185,000. Hinckley and Pinnock are really concerned. They're thinking of pressing criminal charges."

On September 9, Hofmann visited his cousin Ken Woolley and gave him a check for \$40,000 to pay off an old debt. He looked real happy, Woolley thought. "Things are going good," he said. "I am going to get the house."

46 Later the same week, Hofmann walked into Thomas Wilding's office on West Temple with spectacular news. "The Haunted Man," the Dickens manuscript, had finally sold for a *66 percent gain*! Wilding could hardly believe it. His old friend Mark really did have a Midas touch. Not that Wilding hadn't had a few doubts along the way, especially when five months went by without any word. He had even tried to see Mark's dealer, Justin Schiller, on his recent Labor Day trip to New York, but Hofmann, who was in charge of arranging the meeting, called at the last minute to say Schiller was out of town for the weekend. Now, in the midst of the celebration, he felt a little embarrassed. How could he have doubted?

"Who did you sell it to?" Wilding wanted every delicious detail.

"The Pierpont Morgan Library, in New York."

"You'll get us a sales receipt?"

"No problem."

There was one problem, however. The money, \$400,000, wouldn't be paid until October 16. When Wilding asked why, Hofmann explained, "When you sell a major manuscript, there is often a delay. That's standard for the industry."

But wait, there was more good news. The Brigham Young letters that Wilding had helped him buy in August had also sold for a 42 percent gain. Almost 50 percent in one month. And that money, \$34,130, was available immediately.

It was available, that is, *if* Wilding wanted to pass up an even better deal.

"You should know," Hofmann began with the twinkle in his eye that all his investors loved to see, "I now have probably the best potential investment I've *ever* had."

For Mark Hofmann, that was saying a lot.

"I can offer you a chance to get in on the biggest investment yet, an investment that is just phenomenal. I'd really like you to participate in it."

Wilding couldn't wait to hear.

It was a second copy of the "Oath of a Freeman."

"It's the first printed document in colonial America," Hofmann boasted. "I sold the first one to the Library of Congress for a million dollars. That was through Justin Schiller too. If the first one sold for a million, the second has to be worth a million and a half." He told Wilding how he had found the first one serendipitously in the Argosy Book Store. "This second one I've been offered by a documents dealer in Boston." The dealer's name? Lyn Jacobs.

"I need to raise half a million dollars for it," said Hofmann, brimming with excitement. "As soon as I can get the money, I'll fly to Boston to pick it up."

Wilding didn't know beans about documents, but he did know business, and his business sense told him it couldn't help to have *two* copies of the same document on the market at the same time. "You're sure the first one has already sold?" he asked.

"Absolutely. The first one has been sold."

Wilding struggled to square up the story. He wanted to believe it was true, that the deal was really this impossibly good. "If the document's worth over a million dollars, why would Mr. Jacobs sell it to you for 500 thousand?"

"He's owned it for a year and has a gain in it sufficient enough that he's willing to let it go."

Wilding didn't need to hear any more. *All* of Mark's deals were a little screwy, but who could argue with his record? He gave the go-ahead to reinvest all the profits from the sale of the Brigham Young letters, and he arranged a meeting with some of his investors to scare up the rest of the money Hofmann needed. The deal was so good he called family first. The obvious choice was his brother-in-law, Sid Jensen. Jensen had recently come by a large sum of money in an unfortunate way: he had lost an arm in a buzz-saw accident and successfully sued the plant where the accident occurred. Now he wanted to invest his winnings. This was just the deal for him, Wilding thought: high return, no

downside. Jensen came to the meeting with Hofmann accompanied by his wife, father, and mother.

After Hofmann repeated his pitch, Wilding and Jensen asked if they could call Schiller in New York to get some more information. Mark hesitated for a minute (These document dealers, Wilding thought, so secretive) but then agreed—on one condition. He didn't want Schiller to know there was a second "Oath." Wilding could ask about Schiller's opinion of the "Oath" itself, its background, rarity, value, salability, etc., but he mustn't reveal the existence of a second copy. If he did, he might "blow the deal."

Blowing the deal was the last thing Wilding wanted to do. With Hofmann listening on another phone, he treaded through the conversation very softly, very carefully—so carefully that he never bothered to confirm if the first copy of the "Oath" had, in fact, been sold. By the end of the conversation, Schiller had pushed all the right buttons—"He couldn't have done a better job if he had been selling it himself"—and Wilding was satisfied.

Jensen, too, was in.

On September 12, Harvey Tanner looked up from his desk at First Interstate Bank and finally saw the person he had been looking for: Mark Hofmann. He leaped from his chair and caught up to him at the teller's window, buying cashier's checks. "Can I speak to you privately?" he said in the most restrained voice he could muster. The two men that were with him looked startled. Hofmann looked cornered.

During their brief, tense conversation, in which Tanner demanded repayment of the \$185,000 loan, Hofmann somehow failed to mention that he was carrying \$173,870 in cash and cashier's checks—the money that Wilding's group was investing in the second copy of the "Oath."

Wilding and Jensen stood not far away, watching the conversation in heated pantomime. They couldn't catch any of the words, but the grim expression on Harvey Tanner's face said more than they wanted to hear. They looked at each other with identical expressions of apprehension: This man is taking \$200,000 of our money. This man already *has* almost \$200,000 of our money. Why does this man's banker look like he wants to have him arrested?

In the parking lot, Wilding asked, as nonchalantly as possible, "What was the problem, Mark? That man sure looked upset."

Hofmann shrugged his shoulders. "Well, I co-signed a loan, a small loan, and it's a little bit overdue. That's all. It will be taken care of." He

seemed suddenly in a terrible hurry to get to the airport to catch his plane for Boston to pick up the second "Oath." No time to waste on trivial matters.

Jensen, a solid, quick-tempered man, wasn't satisfied. When they dropped Wilding back at his office, Jensen decided to stay with the money. Together, he and Hofmann drove to Hofmann's bank on 33rd South, where Jensen surrendered his check and Hofmann deposited all the checks in his account and had new cashier's checks issued.

Jensen noticed that instead of having a single check made out in the amount of the purchase price, Hofmann was having a number of checks made out in varying amounts, the biggest one only \$100,000. Jensen asked what he was doing.

"I want to leave myself some room for negotiation," Hofmann explained.

"Then why don't all the checks add up to the purchase price?"

Hofmann seemed to stumble for a few seconds. "I, ah, already sent some checks to the dealer in Boston," he finally said.

That didn't sound very likely to Sid Jensen. He was liking this whole proposition—and Mark Hofmann too—less and less.

On his way to the airport, Hofmann dropped Jensen at Wilding's office. He gave him the flight information. Before Jensen had even reached the office, however, Hofmann called Wilding from his car phone. "Sid seems real nervous about something," Hofmann said. "If he wants me to buy \$20,000 of his investment in the 'Oath,' I'll be glad to do it."

Wilding, who had had his own nervous flutters, was noncommittal. "I can't answer for Mr. Jensen. I'll have to talk to him."

Jensen, in fact, was way past nervous; he was mad. As soon as he returned to Wilding's office, he recruited Gary Smith, another investor in Hofmann's project, to help him investigate Hofmann's elusive financial situation. Smith immediately called Harvey Tanner at First Interstate Bank. Tanner wouldn't give specifics, but he did say that Hofmann had "a large, outstanding loan that he can't seem to pay." Hofmann had lied on at least two counts: it was a loan to him personally, and it was a loan for a significant sum. Armed with this alarming news, Jensen stalked into Wilding's office.

"Gary Smith thinks that what happened today shows up some inconsistencies in Mark's story and that we ought to get ahold of him right now and find out what the problem is." They didn't want to say it, but both men were thinking the same thing.

They tried calling Hofmann's house, but there was no answer.

They called the airport, giving the airline and flight number that Mark had given them. There was no such flight at that hour. Maybe he got the information wrong.

They jumped in Wilding's truck and headed for the airport. First, they looked for Hofmann; then they drove up and down the parking lots looking frantically for his car.

Maybe he planned to leave later that night. No, there were no more flights to Boston or New York.

They drove to his house. It was 10 o'clock. He wasn't there.

47

After a sleepless night, Wilding drove to Hofmann's house at 5:30 the next morning, Friday, the 13th of September. He had to wait an hour until Smith arrived. He wanted a witness.

Dorie answered the door. "What's going on?" she said, obviously concerned. The harassment was starting earlier and earlier in the day.

"We need to talk with your husband."

"Mark's in the shower," she said quickly, heading them off at the door to the back hall. "I'll tell him you're here."

Eventually, Hofmann came out, his hair wet and neatly combed. "What's the big deal?" he asked.

Wilding could barely control his rage. "I'll tell you what the big deal is. There are a lot of things you've been telling us that don't add up. You're *supposed* to be on a flight to Boston, but there isn't any such flight. You're *supposed* to get the money to Lyn, but you're still here. What's going on? Where's the money?"

Hofmann looked at them with a startled, slightly wounded expression. How could they distrust him so? "No problem. I still have the money, and I'm going today. I was going to go yesterday but I decided to go today, and I'm taking my son." That was a reminder: his family was in the house.

"I don't care anymore," Wilding shot back, unappeased. "The deal's off. You haven't done what you said you were going to do, and there's no way we're going through with the deal. There's no way we want to invest this money. We just want our money back. If you've still got the money, go get it."

Mark went downstairs, and came back with the back portion of a cashier's check made out to Lyn Jacobs the day before for \$154,000. "I already sent the check," he said.

But he had just said he was leaving with the money later that day. More lies, Wilding thought. "Mark, I have a lot at stake here. I have investors who trust me, and I trusted you, and now there are obviously some problems."

Dorie broke in. She had heard the heated voices. She knew something was wrong. "Mark, what's going on?"

He dismissed her. "Let me handle this."

Then Mark finally began to realize what *was* going on. "You can't turn down a good deal," he said, suddenly, obviously anxious, his voice edging toward petulance. "You *can't* turn down a good deal."

"We can, and we are," said Wilding firmly. "We want our money back. And I'm going to stay with you until I get it."

Hofmann tried another expression: indifference. "Well, okay, no problem. I've got other investors who will take the investment with no problem at all. We can go to the bank and get your money. I'll meet you at the bank at 10:30."

Wilding had had enough of his tricks. "I'm not leaving here, Mark. You and I will go to the bank *together*."

They rode together in Hofmann's Toyota to the Rocky Mountain State Bank. Hofmann's account contained only \$18,000—\$160,000 less than they had given him the day before. He hadn't gone to Boston, he hadn't bought the "Oath," and the money was gone.

"Where's the rest of the money?" Wilding demanded, irate by now.

Hofmann avoided answering him directly. "You'll get your money back."

"Let's get it back *now*."

Hofmann said he had several business appointments that day. (But he was supposed to go to Boston today, Wilding thought.) He could call in some debts while he was out and meet Wilding back at his office with the money.

No sale. Wilding wanted to be right there with him the whole day. Who knew what other creditors, like Harvey Tanner, were waiting out there to grab anything Mark put his hands on? Wilding wanted to make sure that every dollar came to him first. "Look, Mark," he said, "I don't care who you call or what you do. Just get our money back. What you do from there is up to you."

Finally, he had evoked a reaction: Hofmann began to tremble.

* * *

The first stop was Deseret Book.

Wade Lillywhite and Curt Bench, Lillywhite's boss, had never seen Mark Hofmann so distraught. He was usually so calm, so detached, so in control. The first thing Lillywhite said, even before "Hi," was "What's wrong?"

"I'm in a little difficulty," Hofmann said, lowering his voice. "I need some money right away and wanted to talk to you about the possibility of a loan. A fairly large sum of money."

Hofmann was always pulling strange stunts, but this one puzzled even two longtime associates like Lillywhite and Bench. Just the other day, he had been in the store with a \$100,000 check to cover a previous purchase. They knew the documents business had its ups and downs, but how could Hofmann have \$100,000 one day and need a loan the next?

"How much do you want to borrow?"

"One hundred thousand."

Curiouser and curiouser, thought Lillywhite.

"I'll give you my collection of children's books as collateral."

Bench and Lillywhite both knew the collection well, and knew it was worth at least that much.

"I'll pay good interest." They had never heard Hofmann so eager. It sounded like more than just "a little difficulty."

There was a problem, though. Hofmann still owed them \$16,000. The recent \$100,000 check hadn't covered the entire debt from the previous deal.

"I've got that for you," he said quickly.

"I'll have to talk to my boss about the loan," said Bench. "Come back later this afternoon."

Hofmann got back in the car with Tom Wilding. Next stop: Al Rust.

Rust wasn't at his coin shop, he was manning a booth at the Utah Coin Show being held at the Salt Palace, a sports arena and convention center not far from Temple Square. Hofmann ran frantically from aisle to aisle until he found him. "I've got to talk to you," Hofmann called out as he approached, obviously agitated, trying to catch his breath. Rust later recalled it was the first time he had ever seen fear on Hofmann's face.

Rust noticed a man following Mark, standing a few paces back. "Let's go into the foyer," Hofmann suggested. Once they were outside, Mark threw his hands in the air in sheer exasperation. "Things are terrible. I'm

losing everything," he wailed. "They're coming to get my car, my home!"

"What's the matter?"

"I borrowed \$185,000 from a bank, and they're foreclosing on me today. They're on their way to lock my home up and take my car and everything. I'm going to lose my home and everything." It was unnerving to see Mark—cool, collected Mark—suddenly panic-stricken.

"Calm down," said Rust. "You're running in every direction at once. Just settle down and tell me what's going on." Then suddenly it struck him what Hofmann was saying, and what it meant to him and the money Mark owed him. The kindly, avuncular coin dealer was transformed instantly into the stern father. "You still owe me \$132,000, and now you're telling me you owe a bank \$185,000? What *is* going on?"

No matter how distraught, Hofmann always had an answer. "I borrowed that money to buy the 'Oath of a Freeman,'" he said. "I'm getting a million dollars for it. Also I have half ownership on a document that's in a safe-deposit box in New York."

"My goodness, Mark, how can you get in these predicaments?"

"The government promised to pay me by September 1, and then I was going to pay you. But the bank is foreclosing. They've seen my check to you, so they know I owe you \$132,000, and they know I owe them \$185,000, so they're locking me out." He was practically in tears.

Then he asked for a loan.

With \$132,000 in uncollectable debt, a bad check sitting at his bank, and a second mortgage on his home, Rust had every right to say no—car or no car. But Al Rust took his Mormon faith very seriously, especially at times of crisis. So, reaching deep into his heart, he found one last measure of sympathy.

"I don't have any more money to help you," he said. "If I did, I would, but I just don't have it. But maybe I can help you arrange someone to loan you what you need. Let's meet in five hours to see if we can figure out somebody to help us." It was so much like Al Rust to say "us."

"Now, just calm yourself," he added as Mark left. "There's got to be a solution to all this."

The next stop on Hofmann's desperate itinerary was the Union Park Center in Midvale, south of the city, where his cousin, Ken Woolley, worked. Again, Hofmann asked for privacy. Reluctantly, Wilding agreed, remaining behind in the futuristic lobby, watching to make sure the elevator stopped at the right floor.

To Woolley, Hofmann seemed "in a panic."

"I'm in big financial trouble," he said. "I borrowed \$185,000 from the bank. I was expecting to pay it back with the sale of the 'Oath of a Freeman,' but the Library of Congress didn't want to buy it. I'm desperate. I'm willing to sell it for \$250,000. Do you think you might be interested?"

Woolley had had his share of problems with his cousin's crazy investment schemes. Mark still owed him \$68,000 on one of them. He wasn't even slightly enticed by the offer and promptly said so.

"Well, I've got to get some money some place to pay this bank off. I wrote them a check, and it's gonna bounce."

"You *what?*" Woolley had come to the conclusion months before that Mark was a liar and a cheat, but he didn't think he was stupid too. "Why did you write them a check? You can't do that. It's illegal. It's a criminal violation. It's much better to default on a loan than to write a bad check."

But Hofmann didn't seem to be listening.

"What you've got to do, Mark, is sit down and do a financial statement of all your assets and liabilities. Then go to the bank and say, 'This is what I've got, this is how I'm gonna work it out.' I'll be happy to go to the bank with you."

That wasn't the kind of help Hofmann was looking for.

The options were running out.

They drove back to Deseret Book. Ron Millett, the president, wanted to think about the loan over the weekend. That was too late, said Hofmann. Millett agreed to see him later that afternoon.

At one point, Hofmann pulled Wade Lillywhite aside. "I can't wait till Monday," he said in an urgent whisper.

"If the deal doesn't go through and Deseret Book can't give you the money, let me know and I think I can line you up with somebody who can get you the money."

"Fine," said Hofmann. Finally, a breath of hope.

When he came out, he told Wilding, "They're contemplating investing in the document and they want to meet again at four to make the decision."

Back to the Salt Palace for a second meeting with Rust. Again, Hofmann and Rust went to the foyer to talk privately. Rust, who was rushing to get away for a fishing trip to Boulder Mountain, had only made a few phone calls—all unsuccessful. But he did have a suggestion.

"Since the Mormon Church has got the McLellin Collection, why

don't you go to them and see if they will lend you some money against it until you get paid for the 'Oath' and can bail yourself out?"

Hofmann had a better idea. Ever since he gave Rust that rubber check for \$132,000, Rust's bank had been monitoring Hofmann's account, waiting for funds to come in to make it good. If Rust would pull back that check, Hofmann would have a little more breathing space in which to work things out.

Rust agreed, but not without a stern warning. "Listen very carefully," he said. "I'm giving you till November 1. If you don't pay me the \$132,000 by November 1, I'm taking action. Number one, I'll go back to the Mormon Church. Number two, I'll go to a lawyer. And number three, if I go to a lawyer, they're going to subpoena the Church, because the people there have a lot of answers to give."

Every time Rust mentioned the Church, he could see Mark flutter a bit. "If you give me that thirty days, there won't be a problem," Mark said earnestly.

But Rust wasn't finished. "The first mistake you make, I'm taking action—if you don't check in regularly, nearly every day. Or if you sell even one item for \$5,000 and you don't turn the money over to me. I don't want you waiting until you accumulate \$132,000. You go ahead and pay me the \$5,000."

"Hey," said Hofmann, suddenly blithe, "no problem."

When he rejoined Wilding, Hofmann told him that Rust had come up with the name of someone he thought would put \$50,000 into the deal.

Back to Deseret Book for the 4 o'clock meeting with Ron Millett. Wilding waited downstairs while Hofmann met with him for half an hour. Millett had reservations. Several times over the last few months Hofmann had "pulled a few real bad stunts," according to Millett. He wasn't sure he wanted to do business with him any longer. And then there was the \$16,000 of outstanding debt. He wanted to think about it over the weekend.

But next week was too late.

Hofmann reported to Wilding: "They wanted until Monday to make a decision, and I told them, 'Look, either make a decision today or forget it.'"

"Well, as far as I am concerned," said Wilding, "any investor confronted with that kind of decision would say forget it."

About 6:30, they drove back to Wilding's office, where Sid Jensen was

waiting for them. When it was clear that the day had produced nothing, Jensen began to boil.

"Where's our money?" he demanded.

"Back East," said Hofmann, suddenly, preternaturally calm. "One of my associates took the money to Boston and purchased the 'Oath.' You saw the cashier's check today—the one made out to Lyn Jacobs."

More lies. Jensen was fuming. First he said he was going to take the money back East himself yesterday, then he said he was taking it today, now he says he sent the money back East in the hands of an associate. It was all contradictions, evasions, and lies, and Sid Jensen had had enough of it.

Gary Smith had written out a list of accusations, and he fired them at Hofmann.

"Did you lie about the Brigham Young papers?"

"Yeah."

"Did you lie about having bought the 'Oath?'"

"Yeah."

"Did you lie about using the money we gave you to purchase 'The Haunted Man?'"

"Yeah."

But he insisted that the latest deal was for real. He had, in fact, used the money they gave him yesterday to purchase the "Oath" from Lyn Jacobs for approximately \$420,000, and he was willing to sign a statement to that effect. But when they requested a receipt, he couldn't produce one.

"Why didn't you tell us all this earlier?" Wilding demanded.

"I didn't want to squelch the deal."

Jensen wanted to know only one thing: "How are you going to get our money back?"

Hofmann remained very cool. "I have other people who want to invest. I'll raise the money."

They didn't believe him.

"I'm telling you the truth," he insisted. "The money was sent back East to Lyn Jacobs. To be honest with you, the 'Oath of a Freeman' should have been purchased by four this afternoon."

"And how did you get the money there?"

"I sent it with one of my associates," he repeated.

"What's his name?"

"I prefer not to tell you."

That was clearly more than Sid Jensen could take. He had sat through the detached arrogance, the smug looks, the nerdy grins long enough. It

wasn't just any money Hofmann was talking about, it was the money they had paid him for his arm. If anybody knew life could be unfair, he did, but to watch this arrogant little twerp *gloat* over his loss was unendurable.

"I don't think you're taking seriously what we're talking about," Jensen spat, and before anybody could stop him, raised his one arm and slugged Hofmann in the face.

There was a moment of stunned silence.

"No one's ever struck me before," Hofmann whimpered, his voice so high and soft that everyone in the room thought he sounded like a little girl.

After that, the meeting turned strangely businesslike, the calm after the storm. Hofmann owed Wilding's investors some \$200,000, plus \$100,000 promised profit. They had a lot of books and documents as collateral, but they wanted their money, as soon as possible.

They wrote up an agreement that required Hofmann to produce all the money, plus the \$160,000 that had supposedly gone into "The Haunted Man," by the following Tuesday, September 17, at 3:30. Hofmann, Wilding, and Jensen all signed.

Wilding was skeptical. How could Mark raise that kind of money in that short time?

But Hofmann was confident. "Don't worry. I'll do it. I don't need any more time than that."

He had just one request. Could they keep everything confidential? After all, his business was built on reputation and without his reputation, he couldn't raise the money. And they did want their money back, didn't they? Of course, neither Wilding nor Jensen thought much of Hofmann's reputation any longer, but they saw the dilemma. If word of this scam got out, he wouldn't be able to raise enough money for a phone call. So they agreed: no inquiries, no letters, no lawyers, and, certainly, no police. At least until Tuesday.

Tom Wilding walked out of the meeting that night thinking, This is a Friday the 13th I'll never forget.

Mark Hofmann, apparently, felt differently. Early the next morning, he called Wade Lillywhite, waking him up. "Never mind about that loan," he said cheerily. "It's all been taken care of."

48 Everybody took Sunday off. Mark Hofmann went to church with his wife and children. So did Al Rust, Tom Wilding, Sid Jensen, Brent Ashworth, Steve Christensen, and, of course, Hugh Pinnock and Gordon Hinckley.

But the next day, the heat was on again.

Ron Millett of Deseret Book called to say “no go” on the loan.

By Tuesday evening, the 17th, Hofmann was back in front of Tom Wilding. It was obvious from the moment he shambled in that he didn’t have the money. Wilding hadn’t really expected that he would. That’s why he had arranged to meet in the offices of his attorney, John Ashton.

Ashton had the papers already drawn up.

The agreement terminated the partnership and put Hofmann in a strict debtor-creditor relationship with Wilding’s group. According to its terms, Hofmann not only agreed to pay back all the money invested, but also the fantastical gains that he had reported over the months. Wilding was out for blood. He was determined to make Hofmann eat his words: *100 percent gain in one month!* Indeed, Hofmann signed two promissory notes: one for \$188,488, due September 17, and one for \$266,667, due October 16. Total: \$455,155. And just in case that wasn’t enough to put the fear of God into him, there was a penalty clause: \$2,000 *per day* per note.

The first penalty clause kicked in on October 15.

Wilding also wanted more collateral. He wanted the deed to Hofmann’s house and the titles to his cars.

Hofmann agreed—readily, submissively.

They wanted the second “Oath of a Freeman.”

Hofmann gulped. “I can’t. That needs to remain confidential.”

“I’ll put it in my safe-deposit box,” Wilding said. “No one has to know.”

They wanted a list of all his other debts: liens on the house? None, said Hofmann. Outstanding loans? Just the one at First Interstate Bank for \$185,000. Other assets? The first “Oath” was being sold to the New York Public Library for \$1.5 million. Seventy-five percent of that was his.

They wanted it.

This was hardball. "I'd never sign this agreement," Wilding said to himself. But this was the only way, apparently, to show Mark that they were dead serious, that they weren't playing games; the only way, it seemed, to wipe that smirk off his face. "We want to get this thing taken care of," he told Hofmann with all the gravity he could muster. "You seem to have lots of financial backing somewhere. So just *do* it."

Back at Wilding's office, the ordeal continued. Gary Smith had some more questions.

"Is this a systematic scheme to defraud people out of their money?"

"No, it isn't," Hofmann said emphatically. He seemed offended at the suggestion.

"Do you intend to cheat and not pay back any of these funds?"

"I intend to pay back the money."

"Have you lied to Tom?"

Hofmann didn't answer.

The meeting was over—and still no one had threatened to call the police.

The next morning, Hofmann brought the second copy of the "Oath" to Wilding's bank. As they left, Hofmann repeated, "I don't want any of the other people involved to know you've got this."

Wilding didn't care. "As long as we get our money, that's fine."

49 In mid-September, Hofmann received a call from Kenneth Rendell, who happened to be in Topeka, Kansas, that day on business. He wanted to make sure that he had correctly understood an order that Mark had left with his secretary in Massachusetts the week before. The order was for an Egyptian *Book of the Dead* in hieratic script, the shorthand, abstracted version of the more famous, more pictorial hieroglyphic form of Egyptian writing. He had also specified that he wanted it from the first century A.D., if possible, and he wanted it on papyrus.

To Rendell, it seemed like a very strange request.

"Why do you want this?" he began. "Because, you know, if your client really knows anything about this stuff, it isn't good quality, and if they

really know nothing about it, they're going to want hieroglyphics instead of hieratics." But Hofmann was insistent. He knew what he wanted.

On September 16, Rendell mailed him, on thirty-day consignment, two examples of hieratic script on first-century papyrus, one eight by twenty-four inches, the other, nine by three. The discounted price for both: \$10,500.

It looked like the real thing to Wade Lillywhite of Deseret Book: a small fragment from an Egyptian *Book of the Dead*, written in hieratics rather than hieroglyphics, on papyrus rather than linen. Lillywhite considered himself something of an amateur Egyptologist—no expert certainly, but knowledgeable enough to know this fragment was from about the first or second century A.D.—the Roman period. It wasn't such a surprising skill for a rare-book dealer in Salt Lake City, Utah. Despite being thousands of years and half a world away from the Nile Delta, the Mormons consider themselves "spiritually related" to the Egyptians through the religious writings that their Prophet "translated." Anything Egyptian has a certain cachet.

According to Mark Hofmann, however, this piece of papyrus had more than just cachet; it had real religious significance. He was offering to sell Lillywhite one of the *very papyri* that Joseph Smith had used in translating the Book of Abraham.

"Where did you get this, Mark?" Lillywhite thought there was a slim chance Mark might answer.

Hofmann smiled. "It's from the McLellin Collection."

A few days later, Lillywhite went to the CFS offices in the old Auerbach's building to appraise Steve Christensen's book collection. Christensen knew he would have to declare bankruptcy and was selling off his most precious asset to pay debtors. While there, Lillywhite happened to mention that Hofmann was "shopping around" important papyri from the McLellin Collection.

Christensen went white.

50

By October, Hugh Pinnock and Steve Christensen were close to panic. Hofmann was a month behind on a loan that was unorthodox to begin with; he had been buying and selling documents all over town, running up unknown but probably huge new debts; there were articles in the paper daily, it seemed, about the supposedly still secret McLellin Collection, some of them saying that Mark Hofmann had sold the Collection to a third party. The Mormon underground was already salivating over the juiciest rumors and, worst of all, the Collection was still "out there," somewhere in the great Mormon-bashing unknown, ready to spring any minute onto the pages of the *Los Angeles Times*.

And to top it off, Christensen had learned that Hofmann was peddling bits and pieces of the Collection around town.

On October 2, after weeks of bounced checks, broken appointments, and unreturned phone calls, Christensen finally tracked Hofmann down and convinced him that his only hope of salvation was to face Hugh Pinnock and make a full confession. "If you want to win your way back into Church favor," Christensen admonished him, "this is the only way." Hofmann, surprisingly contrite, agreed, and the two of them drove to Hugh Pinnock's house at 10:30 that night.

"Tell Elder Pinnock your problem," Christensen prodded, drawing on his experience as a bishop.

Throughout the "confession," Hofmann's eyes remained riveted to the floor. "I'm not going to get the million and a half for the 'Oath of a Freeman,'" he told them. Why not? "Because the Library of Congress is having problems authenticating it."

"What else, Mark?" Christensen pressed.

"I won't be able to make a donation of the McLellin Collection."

What else, Mark?

"I pledged the Collection to Al Rust as security on a loan of \$150,000." And?

"And I didn't use the money to pay off the loan you arranged. I purchased other documents with it."

Anything else?

"I owe some money to a doctor."

Any other debts?

"No."

Pinnock took off his glasses in the traditional gesture of candor. He wanted to know about Mark's agreement with Al Rust. Hofmann said he was to repay \$150,000 and then Rust would release the Collection. Hofmann had one key to the safe-deposit boxes where it was stashed, but two keys were required and Rust had the other one—and Rust was out of town.

Was there any money coming in?

Yes, said Mark. "The American Antiquarian Society has offered \$250,000 for the 'Oath.' I'll get \$150,000 from it."

Pinnock seemed to care about only two things, the McLellin Collection and the loan. Which was not unreasonable, considering that his reputation, his standing within the First Presidency, his chances for advancement, even his position in the Celestial Kingdom were on the line. He told Hofmann to use the \$150,000 from the "Oath" to pay off Rust. In the meantime, Pinnock would find someone else to buy the Collection and donate it to the Church.

By the time they were finished, Hofmann looked close to tears. "What will President Hinckley think of me?" he lamented. "I just wish I was still in a position to donate the documents to the Church." To demonstrate his contrite heart, he told them about \$20,000 that he had been paid that morning. A friend had the check, but he would pick it up that very same evening and deliver it to Harvey Tanner the next morning.

Christensen volunteered to go with him.

It was midnight by the time they arrived at Shannon Flynn's house. Flynn came to the door groggy but handed Hofmann the check without complaint. Using Mark's car phone, Christensen called Pinnock. "I've got the check in my pocket."

The next evening about eight, Christensen returned to Temple Square for a meeting at the First Presidency building. On his way, he stopped at a video store in the Crossroads Mall and bought a videotape of a "Miami Vice" episode—"just to get in the mood for this event," he told a friend the next day.

The event was a meeting with Church bosses to discuss "the Hofmann problem." Clearly the Church had another crisis on its hands.

The meeting opened in Pinnock's office, then moved to the office of Dallin Oaks, Pinnock's supervisor and one of the Twelve. Then all three

men walked to Gordon Hinckley's office. He, after all, was the master of damage control. Hinckley was emphatic that the Church still wanted the McLellin Collection. Finally, they asked Christensen to go back to Pinnock's office and wait while they conferred.

The jury was out only ten minutes. Pinnock came back alone.

"You know, Steve," he began in his most patronizing tone, "President Hinckley paid you a great compliment. He said, 'We can totally trust that young man.'" Trust to do what?

The Church had a very special mission for Steve Christensen, Pinnock began. Mark Hofmann had demonstrated beyond a doubt that there were dozens, perhaps hundreds of documents still out there waiting to be discovered, many of which could harm the Church. There were now rumors that he had leads on the missing 116 pages, the seer stones, the Urim and Thummim, perhaps even the gold plates themselves. Such discoveries could hurt the Church in many ways. What if there was evidence that Smith had plagiarized Solomon Spaulding's romance in writing the *Book of Mormon*? What if Emma Smith did say, as Hofmann had indicated in his description of the McLellin Collection, that there was no First Vision? What if there was further proof of folk magic and profiteering, not just by Smith, but by his entire family?

These things were *out there*, the Brethren believed, and it was no longer acceptable just to leave them for the Mark Hofmanns of the world to dig up and sell to the highest bidder. The Church should be actively pursuing these bombshells itself—*preventive* damage control. The Brethren, especially Hinckley, believed they could no longer trust Hofmann. "We think he's too concerned with making a profit," said Pinnock. "We question his intentions. We don't think he is being totally honest with us. We are interested in finding someone who would handle these documents with the Church's concerns in mind."

Someone like Steve Christensen.

They had decided to commission Christensen to search for documents on behalf of the Church. They would extend to him a \$500,000 line of credit and provide him with any services he needed. (In particular, Pinnock repeated the offer of an armored car.) This was to be a highly secret mission, said Pinnock. No one must know for obvious reasons. "You are not even to keep a private journal of your acquisition activities for the Church—that's how secret it must stay."

The next morning, October 4, the Church swung ponderously into action.

At 7:30, President Hinckley met briefly with Mark Hofmann.

Christensen may have been there too. The purpose, undoubtedly, was to remind Hofmann, in the gravest terms, of his Temple covenants.

At 9:30, Pinnock met with Dallin Oaks. The purpose of the meeting: to identify a reliable "collector" to buy the McLellin Collection and donate it to the Church. Pinnock called David E. Sorensen, a wealthy Mormon businessman who had recently sold his hospital business and was therefore "very liquid." He was serving as mission president in Nova Scotia. The two men had known each other since the 1950s. Their wives had been college roommates. Just as Pinnock had expected, Sorensen agreed immediately. If Hugh Pinnock said the money was needed, then he would provide it.

Arrangements were made on the spot. Sorensen, through his attorney, David West, would purchase the Collection from Hofmann for \$185,000. He would then donate the Collection to the Church, keeping it in his possession only long enough to let the brouhaha die down and, of course, maximize the tax benefits. The sale was scheduled for the next week at David West's office, and both Hofmann and Rust were to be present.

Sorensen asked only one thing: that someone be on hand to authenticate the documents. Pinnock said he had just the man.

At 11:30, Pinnock met with Steve Christensen, who agreed to authenticate the documents at the exchange. According to the plan, he would then put the Collection in a safe-deposit box under his name. (That day, he rented two boxes at the First Interstate Bank.) At the meeting, Pinnock railed against Hofmann. Oaks and Hinckley both agreed with him, he said, that Mark was "a crook" who was trying to "rip off" the Church. Christensen gingerly suggested that perhaps it wasn't dishonesty, just hard times. "Mark has hit some financial difficulties recently," said Christensen. That would account for the lies. It wasn't exemplary, but it wasn't necessarily evil.

By the end of the day, everything was ready. Now they could only wait for Al Rust to return with his key.

51 Meanwhile, frantic, Mark Hofmann scoured Salt Lake City for money. After leaving the meeting with Hinckley, he went to Glen Rowe, who had succeeded Don Schmidt as Church archivist, and sold him a Book of Common Prayer that had been signed by Martin Harris. The price: a paltry \$700 in trade. The next day, the 5th, he drove to Ken Woolley's office in Midvale. Woolley had never seen his cousin so desperate. He needed to borrow \$20,000.

After their last deal, Woolley had vowed never to do business with Mark again, but Hofmann was pleading with him. This wasn't a deal, it was just a loan. And he had with him a fistful of Deseret currency to put up as collateral. These were the same notes Woolley had seen in Al Rust's book on Mormon money so he knew they were valuable. And Mark promised to pay him back within a week. Woolley wrote out the check.

From Midvale, Hofmann drove back into town to the Hotel Utah, where he met with Shannon Flynn and Wilford Cardon in a room with a spectacular view of Temple Square. Cardon had chosen today of all days to fly in from Arizona and "settle accounts." Hofmann calmly recounted his sale of the Jim Bridger notes: ten to Brent Ashworth, two to Charles Hamilton, and one at auction, for a total of \$52,602. Cardon wanted his share of the profits immediately so Flynn wrote out a check for \$19,034, knowing the check would bounce unless Hofmann made it good. (It bounced.)

Sunday was all quiet except for a phone call from Ken Rendell in Massachusetts. He called Brent Ashworth to say he was planning a trip West and would be seeing clients in Salt Lake City, including Hofmann. Ashworth relayed the good news to Mark.

At nine the next morning, in a three-way phone conversation, David West, David Sorensen, and Steve Christensen discussed ways in which the McLellin Collection could be kept secret. Christensen reported that Rust had not seen many of the papers in the Collection but may have seen some. All agreed that Rust was a potential problem. Christensen said he would question Hofmann for more details on the extent of Rust's knowledge.

Christensen wasn't the only one with questions for Hofmann. Brent Ashworth wanted to know what had happened to the money Mark owed him for two Missouri elder's licenses he had agreed to sell. Hofmann had called him that morning to say he had the money and would bring it by his office in Spanish Fork at eleven. Ashworth had delayed plans to drive to Salt Lake City to be there when Mark arrived.

At eleven, he called instead. "I'm tied up, but I'll be there at one, with the money."

Ashworth was sick of Hofmann's shenanigans and told him so. But he agreed to wait until one. Hofmann did show up at one—without the money. Ashworth couldn't believe it. He had waited around all morning for nothing. He struggled to contain his anger—"Don't blow the deal," he repeated to himself.

As always, Mark had an excuse: "I sold the document once, but that deal fell through. So I had to resell the document. That's why so much time has passed." Ashworth listened and promised himself—not for the first time—that he would never do business with Mark Hofmann again. All he wanted now was his money back.

"The guy I just sold it to will have the money by this evening," Hofmann said. "Can I bring the money down tomorrow morning at 10 o'clock?"

But the next morning, Hofmann had other fires to put out.

Just after eight, Robert Pitts was sitting at the conference table in Steve Christensen's office in the Judge Building. While Pitts and Christensen were talking, a man walked in and asked to speak to Christensen "privately." Without introducing him, Christensen took the man into the outer office. Their conversation was hushed but heated.

Suddenly, Pitts heard Christensen's voice, loud and agitated. "*You can't hide that!*" Then the conversation receded again into angry, unintelligible whispers. A few minutes later, Pitts saw the man leave "in a solemn mood," and Christensen came back into the office with a grave look on his face. Not a word was said about the strange encounter. Only later did Pitts learn that the visitor was Mark Hofmann.

Later the same morning, while Brent Ashworth waited impatiently in Spanish Fork, Hofmann met with Hugh Pinnock to review the Joseph Smith papyri that Hofmann said came from the McLellin Collection. As soon as Hofmann left the meeting, Pinnock picked up the phone and gave status reports to Sorensen, Oaks, Christensen, and, at 10:30, Gordon Hinckley. Then he met with Oaks and perhaps Hinckley to compare

Hofmann's papyri with photographs of the other Book of Abraham papyri the Church had reluctantly acquired in 1967. There wasn't an Egyptologist among them, but they had to admit the two papyri looked troublingly similar.

The next task on the agenda was to solidify the Church's alliance with Christensen. The solution: the usual mutual back scratching. If Hinckley's itch was Hofmann, Steve's itch was money. He was in the process of declaring bankruptcy and struggling to get his new syndication company started. So Pinnock offered a partial bailout: he would find someone to buy Christensen's book collection and donate it to Westminster College. Christensen would get \$100,000, the college would get the books, the buyer would get the deduction, and the Church would get some good P.R. and the insurance of Steve's gratitude. To throw an appropriately religious mantle over the day's dealings, Pinnock closed the meeting with Christensen by giving a "blessing of comfort" regarding his personal life and financial problems.

Mark Hofmann spent the same afternoon trying to appease Tom Wilding. He had good news and bad news, he told Wilding. The bad news was that the "Arizona deal" was not going to materialize. The good news was that an even better deal was in the works with the LDS Church. A businessman named Steve Christensen was acting as the Church's agent in a "major transaction," Hofmann said, a deal that would yield \$185,000. The money was already in escrow with an attorney, David West, and would be released when the deal closed the next day, October 11.

Wilding had learned enough to be skeptical. "It must be quite a significant thing if it's going to sell for \$185,000."

"Well, it's a very large collection of stuff I've collected over the years. There are several boxes, so many boxes that I have to use my van to deliver them."

Sid Jensen was also at the meeting, and he wanted to know why the Church would pay \$185,000 for odds and ends, the leftovers of Hofmann's collection.

Hofmann fudged. "There's just so much of it, that I was able to obtain that much. It's worth that much."

Hofmann offered to give the Wilding group \$150,000 from the deal.

"No," said Jensen, "we want the entire \$185,000."

Later that evening, Kenneth Rendell's secretary, Leslie Kress, received the first of several strange phone calls at her home in Cambridge, Massachu-

setts. A male caller wanted Rendell's home address. "Leslie, I have a gift for Mr. Rendell, and I want to send it to his home," he said in a high voice. When she asked the caller to identify himself, he said his name was "Mr. Thornton."

Kress was immediately suspicious. She didn't know a Mr. Thornton. Why did he use her first name? How did he get her unlisted phone number? Why did he refuse to give any more information? She decided not to give out the address. Rendell had just been married and was out of town on a honeymoon. Fearing that burglars might be casing his empty house, Kress phoned the police and reported the calls.

52

The first day of Steve Christensen's Columbus Day weekend, Friday, October 11, began like every other day: looking for Mark Hofmann. He called David West, Lyn Jacobs, and a dozen other names on his list. He wanted to tell him that the meeting to transfer the McLellin Collection had been reset for Tuesday, October 15.

In fact, Hofmann was in Gordon Hinckley's office—with yet another bombshell.

Joseph Smith was the butt of many jokes during his lifetime, but none more famous than the joke played on him by three men from the town of Kinderhook, Illinois. The men cut six sheets of copper into bell shapes, inscribed them with crazy letters, corroded them with acid, then buried them with some bones in an ancient Indian mound. When they were uncovered, in the presence of several Mormons, the plates were taken to Joseph Smith, who promptly "translated" a portion of them. They were a history of the man whose bones were buried with them in the mound, Smith announced, and the man was "a descendant of Ham, through the loins of Pharaoh, king of Egypt."

Smith's "translation" was lost, but one plate was later discovered in the Chicago Historical Society Museum, mistakenly labeled "one of the gold plates of the *Book of Mormon*."

In Hinckley's office, Hofmann claimed to have found not only the missing Kinderhook plates, but, far more devastating, Joseph Smith's

missing translation. It was in Orson Pratt's handwriting, said Hofmann, but it was dictated by Smith.

That afternoon, when Hofmann recounted the meeting to Lyn Jacobs, Jacobs was aghast. "What a smack in the face," he said. "Here's Joseph giving an inspired translation of these fake plates. *Doesn't* look good. The media will go mad!"

Hinckley had seen the same thing, Hofmann said. "He promised me \$150,000 for it all."

"Is he going to give you cash?"

"I'll know Tuesday morning."

Later that day, Al Rust returned earlier than expected from his fishing trip to Boulder Mountain and called Steve Christensen. If at all possible, Christensen wanted to complete the McLellin transaction that day and not wait until the following Tuesday. He called Hugh Pinnock, who canceled his plans to go away for the weekend. David West was put on alert. For a few hours, it looked as if the deal might go through.

But Christensen couldn't find Mark Hofmann.

He wasn't the only one looking.

Brent Ashworth wanted his money.

"I have it," Hofmann had said again over the phone that morning.

Ashworth was blunt. "You bring it to me. I'm tired of trying to chase you down." Mark said he would be there about noon, and Ashworth told him to leave the money in the mailbox at his house if no one was home. When Ashworth returned from lunch with his family at a nearby pizza parlor, he looked in the mailbox. Nothing.

Lyn Jacobs wanted his money. He had provided the collateral for the loan from Hofmann's orthodontist client, Ralph Bailey, and felt entitled to some of the profits from the sale of the letters that Bailey had financed. In fact, he had his eye on a fabulous 1972 Jaguar that he had seen in the showroom of a local dealership. Mark said he would meet him there with \$10,000 the following Monday, October 14.

Ken Woolley wanted his money. A week had passed, and Hofmann hadn't repaid the \$20,000 loan and he hadn't called. Woolley phoned him to demand the money. He had learned there was no other way with Mark.

"That transaction isn't completed yet," Hofmann said. "The buyer hasn't returned to Salt Lake yet so I'm still waiting for *my* money."

Tom Wilding wanted his money. He had come into the office early that morning for a meeting with Hofmann, but Hofmann hadn't shown up.

He tried calling Mark on his car phone. No answer. Finally, about 11:30 Hofmann called. Wilding had only one question: "Do you have the money?"

"No, the transaction has been put off until Monday."

Wilding was out of patience. "I think you better come up and see me, Mark. We need to talk about this. You've been promising dollars for so long. We're sick and tired of what's going on."

Hofmann pleaded. "The transaction has just been put off until Monday. I have something I think will suffice for over the weekend."

When Hofmann got to Wilding's office, he laid a piece of paper on the desk. It was a letter on David West's letterhead, confirming that \$185,000 had been placed in an escrow account. Below the statement signed by West was another statement, on a different typewriter, noting that the funds would be available on October 14. It was signed by Steven F. Christensen.

"You see," said Hofmann. "Everything is in order. The transaction is going to take place."

Wilding wanted to show the letter to his lawyer, John Ashton. He and Hofmann went together to Ashton's office.

"Well, I know Steve Christensen," said Ashton. "Why don't we just give him a call and verify this?"

Hofmann froze. "I don't think that's necessary. If you need to do it to verify the deal, let me do the talking while you listen." He said he was afraid that anything else might "cause some concerns and . . ." (he rolled out the big gun) ". . . possibly even stop the transaction from going through."

"Well, we'll give you a little bit of time," said Ashton, trying to screw the word *little* into a threat. If Hofmann didn't come through with the money, he now had a weapon to threaten him with.

"I'll have the money for you on the 14th," Hofmann vowed solemnly.

Al Rust wanted his money. On Saturday, Hofmann came into his store and announced, "We finally got the McLellin Collection settled. We've got a buyer for the Collection, but for a lot less than before. It's \$185,000, and we're selling it to a man who's a mission president in Europe."

Rust had heard so many stories, he gave this latest one little credence.

But Hofmann was persistent. "Now the money will be sent immediately," he said. "It will probably be here Wednesday or Thursday. Are you going to be here Wednesday or Thursday?"

"Oh, yeah," said Rust, relaxed after the serenity of Boulder Mountain. "I'm here all week."

"I'll keep you informed. But it's definite. We will have the money."

Well, thought Rust, one way or another, it will all be settled by November 1.

Steve Christensen decided to spend the long weekend at home with his family. The months of anxiety over leaving CFS, declaring bankruptcy, and pursuing the McLellin Collection for the Church had taken a toll on his marriage. Like many wives, Terri Christensen felt that her husband didn't give her enough attention, but normally she kept her frustration out of sight. Better than anybody, she knew how Steve had suffered recently. Telling his father about the failure of CFS (and the loss of his investment) had been the hardest thing he had ever done, harder even than selling his precious book collection. At least the Church had not forced him out of his position as bishop—as he had expected they would.

But, for Terri, things were different now. She was pregnant with their fourth child, and she needed his support. She wasn't willing to look the other way when he came home and buried his head in a book.

The problems came to a head on that Friday night, October 11, when Terri demanded that they "have a talk." After a week of chasing down Mark Hofmann, talking was the last thing Christensen wanted to do. When he balked, however, Terri threatened to walk out the door. He had put her off long enough. "If you want to go off and do all those things when we need you here, okay, but you can't expect me to sit around here and wait for you," she told him flatly. When he still wouldn't listen, she made good on the threat: she walked out the door.

The gesture had stunned Steve enough that, when she returned, he was ready to talk. "You're right and I'm wrong," he apologized. "Sure I'm worried about money. I'm worried about bankruptcy, about the business. But the only thing that's important in life is you and the kids."

To show he meant it, he went out and rented three videos, one for each night of the long weekend, and every night, after the kids went to bed, they stayed up late and watched them together. And he never even reached for a book. Terri tried to remain level-headed about it but couldn't help feeling, in her bones, that this time was different. From now on, their life together would be what she had always known it could be.

If Mark Hofmann thought the holiday weekend would bring some relief from the pressure, he was wrong.

On Saturday morning, Brent Metcalfe tried to cash a \$1,000 paycheck Mark had given him. He had waited for months to be paid and finally had to beg to get it, but kept telling himself he should be grateful for the job. Then the check bounced.

That night, Metcalfe set out for Hofmann's house to demand that Mark make the check good and pay him the rest of \$1,700 he was owed. But his car broke down on the freeway and he had to phone his wife, Jill, to pick him up. With their daughter, Michala, the Metcalfes finally arrived at the Hofmann house on Marie Avenue only to find that Mark wasn't there. "He's with Shannon at his lawyer's office writing his will," Dorie told them. "He'll be right back."

When Metcalfe called the lawyer's office, however, no one answered.

Instead of waiting, he and Jill drove back to his stalled Ford Escort and tried, unsuccessfully, to revive it. Then they swung back by the Hofmann house one last time to see if Mark had returned. Preoccupied by the expense of repairing the Escort, Jill Metcalfe missed the turn onto 23rd East and was forced to turn around in a church parking lot half a block farther on. The lot was empty—except for one car parked all the way to one side, near some bushes. Metcalfe recognized it immediately: Mark Hofmann's Toyota MR2. Mark was sitting in the driver's seat.

Jill muttered under her breath, "This is psychic."

She pulled up next to the MR2, and Mark looked up. There was only one word for the look on his face: anguish. His eyes seemed "filled with stress," Jill thought. His forehead was creased—so strange for the baby-faced Hofmann. He looked "scary." It was definitely the look of a man who didn't want to talk, Jill thought, but Brent got out of the car and approached him fearlessly. He opened the door on the passenger side and climbed in.

Hofmann seemed startled. He took the papers he had been poring over and hastily turned them face down on the dashboard.

"Dorie mentioned that you had been working on your will," Metcalfe pointed at the papers.

Hofmann didn't respond. It was clear even to Metcalfe that he didn't want to talk about it.

"I got a death threat," he said. "There was a call about seven this morning. This voice said, 'You're gonna die. I'm gonna kill you.'"

Metcalfe didn't think to ask how this anonymous caller had been lucky enough to get Mark on the phone. Like everybody else, Metcalfe had tried dozens of times at every hour and never succeeded. It was the subject of

black humor among Hofmann's associates: Mark never picked up the phone. Except this once, apparently.

Metcalf had only one thing on his mind: money. Specifically, the cost of repairing the Escort and the pay Hofmann owed him. "Come on, we're friends, Mark. I don't want to be begging for my salary. I'm working and deserve to be paid. I shouldn't have to ask all the time. Look, if this is too stressful for you, I can go out and find another job."

Metcalf could believe that Hofmann was having a cash-flow problem. Dorie was always complaining about how terrible Mark was with money. "He takes checks out of the checkbook, and I don't know how much they are," she had told him, "until it comes back in the statement. One month it's feast, and the next month it's famine. I go out and buy groceries for three months so if it's famine we'll at least have food."

Perhaps this was just one of those periods of famine, Metcalf thought. Perhaps it was his financial situation, which he always kept so close to his chest, that he was going over when they surprised him.

If Hofmann was going over his financial picture that night in the car, it was no wonder his face showed signs of stress. In the next few days, he would be expected to repay \$455,155 to Wilding's group, \$171,000 to First Interstate Bank, \$20,000 to Shannon Flynn, \$132,000 to Al Rust, \$10,000 to Lyn Jacobs, \$5,500 to Brent Ashworth, \$170,000 to Schiller-Wapner, \$109,000 to Ralph Bailey, \$185,000 as a closing payment on the "marvelously livable" house in Cottonwood, and \$65,000 in other miscellaneous debts, for a total of \$1,322,655, plus, if he didn't pay the Wilding group by the 16th, penalties of \$4,000 per day.

"If it would be easier, you know I can always go and get another job," Metcalf offered sympathetically.

Hofmann seemed insulted by the suggestion. "With the kind of money I make," he scoffed, "a thousand dollars every couple of weeks doesn't make the slightest difference. I'll get a check to you tomorrow."

Monday morning, October 14, Hofmann called Wade Lillywhite, who was vacationing at his parents' house in California. His voice was frantic and far away.

"I have to sell that papyrus fragment from the Book of Abraham. The one we talked about before. I need the money right away, and I have to get one hundred thousand for it."

"Is it from the McLellin Collection?"

"Yes."

"I'm surprised that you're selling off pieces of that Collection." Lilly-

white had seen Steve Christensen's reaction when he told him about Mark's double-dealing.

"The Church is getting most of it," Hofmann explained, "but there are a couple of pieces that I'm going to sell off because I need to raise some cash right away." Lillywhite said he would make some phone calls, and Hofmann promised to call him back later that afternoon.

It may have been a holiday for Lillywhite, but Tom Wilding and John Ashton were in Wilding's office at two that afternoon waiting for Mark Hofmann to show up. He arrived about 2:45—a bad start to an already difficult meeting.

Things quickly went from bad to worse.

First, Hofmann didn't have the additional collateral he had promised. He also hadn't brought with him the deed to his house or the titles to his vehicles, as he had agreed to do. He didn't have the payment on the outstanding balance. He didn't have the legal description of the house that Ashton had asked for, or the releases from Dorie and his parents (whose names were on the deed).

All he had were a couple of small checks, one for \$10,000 and one for \$20,000. Wilding earmarked them for the smaller investors. There wasn't much else he could do, except make Hofmann promise to bring the legal description and releases by Ashton's house later that night so he could prepare the documents.

Mark cheerfully agreed.

After the meeting, he called California. Lillywhite said he had found one person who might be interested in the papyrus but he wanted to find out more about it.

"Never mind," said Hofmann, eerily calm. "I've found another buyer for it." He did, however, have a page from the original manuscript of the *Book of Mormon* that he wanted to sell for \$20,000. Lillywhite told him to come by Deseret Book at three on Wednesday.

That night, Brent Metcalfe visited Hofmann to drop off John Dart's most recent article in the *L.A. Times* on the Oliver Cowdery history. Jill and Michala stayed in the car while Brent and Mark spent fifteen minutes at the kitchen table, ignoring the commotion of Dorie's trying to get the kids ready for bed.

Suddenly, Hofmann ended the discussion. "I hate to rush off like this," he said, reaching for a coat, "but I've got an appointment that I've got to go to." As they left the house, Hofmann saw Jill waiting in the car. He went over and leaned in the window. "Gosh, if I'd known you were

here I would have invited you in. I'm sorry. I'm in a rush tonight. I've got to go."

Brent couldn't help wondering why Mark Hofmann, a man now in his thirties, still wore that silly, worn-out high school letter jacket.

The next morning, October 15, Steve Christensen slept late for the first time in months. He lingered in bed until quarter past seven—late for him—and, to Terri's delight, stayed for breakfast. He finally got off about 7:45 but stopped at the Country Cousins store, next to McDonald's (where his boys were always clamoring to go), and bought two six-packs of Tab and a bag of mini-doughnuts. Terri, who was always exhorting him to diet, wouldn't like it, but she couldn't expect him to change *everything* overnight.

About the same time Christensen left his house, Mark Hofmann called Brent Metcalfe. He sounded much more relaxed than the previous evening, Jill Metcalfe thought, as she handed the phone to Brent and rushed off to work. They chatted for half an hour, mostly about the *L.A. Times* article and the Cowdery history.

At 9:30, John Ashton was shocked to hear that Mark Hofmann had arrived. The meeting wasn't until eleven. It was heartening that he would come of his own volition, even if he only had more excuses to offer. Hofmann apologized for not dropping off the necessary papers the previous evening. He hadn't been able to get a legal description of the house yet.

Ashton got right to the point. He wanted to know if Mark would have any money for the 11 o'clock meeting. Mark said he was still working on it. "We really do have to have the funds today," Ashton insisted, "*and* the legal description of the house."

Parenthetically, Ashton mentioned that he had heard a report on the radio as he was driving to work, something about a bombing at the Judge Building.

"Yeah, I heard something about that too," Hofmann said, interested. "Has the name of the victim been released?"

"I haven't heard."

When Hofmann reappeared, on time again, for the 11 o'clock meeting, he was clearly upset. "Curt Bench told me that Steve Christensen was the person killed," he told Ashton. Ten minutes later, Tom Wilding came in. He, too, was surprised to see Hofmann there. He also thought it strange that at this hour he looked as if he had just showered and shaved.

"Our problem has taken a bizarre turn," Ashton told Wilding as soon

as he walked in. "Have you heard on the news that there's been a bombing?"

"Yeah, I did."

"Well, Curt Bench said the person killed was Steve Christensen."

Wilding looked over at Hofmann. He was hyperventilating.

PART THREE

Lying for the Lord

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Janet McDermott arrived early at the Judge Building the morning of October 15, early enough to find a parking space just a few feet from the entrance. So early, in fact, on this slow-starting Tuesday after the Columbus Day weekend, that the door was still locked and she had to punch in a combination to let herself in. So early that the big lobby chandelier hadn't been turned on yet, the store windows inside were still dark, and both elevators sat idling on the ground floor. She took one to the sixth floor.

Off the elevator, she turned right and headed down the short, ancillary hallway she shared with a new tenant in the building, Steve Christensen. As she started to unlock her door on the right side of the hall, she noticed a package, wrapped in brown paper, lying in Christensen's doorway on the left. It seemed oddly placed—not lying flat, not leaning against the door, but standing bolt upright in the doorway. She would have liked to ignore it—she had come in at this ungodly hour to get an early start on the day and this package looked like an armful. But she and Steve *had* agreed that whoever arrived at the office first in the mornings would pick up the other's mail. And a deal was a deal.

She walked over and bent down to pick it up. That's odd, she thought: no stamps, no UPS or Express Mail labels. Besides, it's too early for a professional delivery. It must have been left here late last night. But the cleaning people usually put packages in the office if they find them outside at night. The address wasn't typed, it was hand-lettered with a black Magic Marker in big block letters: STEVE CHRISTENSEN. Not "Steven Christensen" or "Mr. Steven Christensen," just STEVE CHRISTENSEN. "This looks personal," McDermott said to herself: cookies maybe, or a present. "Maybe I better leave it here." At this hour in the morning, nobody would disturb it. If Steve hadn't picked it up by the time she went out for her first appointment at about eight, she would take it into her office.

At 7:55, she ran down to put more change in the parking meter. When she came back, she had just enough time to make a few more phone calls and throw some things in her briefcase before setting off for her appointment. As she opened the door into the hall, she caught a trailing glimpse of Steve Christensen walking toward his office.

She was just about to say something when she saw the sign on her door: **TURN ON YOUR ANSWERING MACHINE.** She was always forgetting to do that. In mock exasperation, she put her briefcase down again and marched back to the desk. The door closed slowly on its own. She picked up the receiver and dialed 7 and 2, the code that would automatically connect her answering service. It was always a long, frustrating wait for the dial tone and the seven-digit number that would indicate the service had clicked in.

Then she heard a loud bang in the hall. It sounded like a rifleshot, only louder. The sound came from the hall but it ricocheted all around her. She thought something had happened in the room itself, but she didn't know what. She didn't see the nails that exploded through the door and lodged in her walls. She didn't see the nail that shattered the picture frame on her wall. She didn't see the nail that shot past her leg, grazing the skin and drawing blood, so quickly, so razorlike, that she didn't feel the wound until later. All she registered was the tremendous force of the explosion.

She ducked behind the desk and tried to tame her wild thoughts. Did the phone line explode? Were there men with rifles in the hall? Then she heard a sound in the hallway, a whimpering, like the crying of a child. Oh, my God, she thought, a little girl has been shot!

And the gunmen were still out there.

Then the phone began to beep loudly and she thought they would hear it. They would know she was in there and come after her!

Then she smelled sparks and fire. It was a fire! She grabbed her briefcase and coat and ran out the door. Down the hall, toward Christensen's office, there was nothing but dust and debris. She could see his door, but it wasn't in the right place. It had been blown off its hinges. Then she saw him. All she could see was blood: his chest, his legs, nothing but blood.

She heard the crying again. It was coming from him, only now it sounded more like the moaning of a man. She moaned herself, involuntarily. The sight of him transfixed her.

At the far end of the corridor, people had begun to come out of their offices. She yelled at them, "Get an ambulance! Someone is dying!"

Christensen's partner, Randy Rigby, wasn't sure he would make it on time to their 8 o'clock meeting that morning. Like everyone else, he had been a little slow getting started after the holiday, and then he had to make a detour to his old office at CFS to pick up some things. He would have made it easily, with five minutes to spare, if he had found a legal parking space in front of the Judge Building. But he didn't, and he had too many

parking violations to chance an illegal spot. So he would be a few minutes late. Steve would understand.

Rigby had spoken to him just the night before. He knew Steve was on the verge of closing a major documents deal. "How is it going?" he had asked.

"I've been going solid until just now," Steve had said, "working on the McLellin project. It looks like it's finally gonna happen Wednesday."

And they talked about their new business venture. "Why don't we get together at eight tomorrow morning and go over things," he had suggested, "just kind of brief each other on where we're at, preparing for the future. Tomorrow looks like a pretty laid-back day."

When Rigby heard the sirens and saw the lights of the police cars, he thought it was probably a fire, but a policeman in the street told him no. Just in case, he took the stairs instead of the elevator to the sixth floor. There, amid the rubble of wall board and ceiling tile, the first thing he noticed was a can of Tab. Had the refrigerator exploded? Steve usually stopped at the convenience store in Centerville to pick up a sack of doughnuts and some pop so they could "chow down" on junk food during their morning meetings. His eating habits were atrocious. Rigby had never realized that a refrigerator could blow up.

Then he heard Janet McDermott shouting. "Steve has been hurt! Don't go down the hallway!" A policeman appeared out of nowhere and told him to move out of the way.

"I'm Steve's partner," Rigby said, suddenly feeling dizzy. "I had an 8 o'clock meeting with Steve. That's our office."

"Good God," said the cop. "What kind of business were you guys in?"

Rigby tried to get past the police to give Christensen a priesthood blessing, the Mormon last rites, but the firemen arrived and ordered everybody out of the building. They feared there might be more bombs.

In the lobby, Rigby caught up to Janet McDermott. "Is it Steve?" He had to know.

"I'm not sure."

"Is he all right?"

"I'm not sure. I heard him moan."

"How can this happen?" he said, pacing distractedly in a three-foot square. "This happens in New York, L.A., *not Salt Lake City*."

"Has his family been notified?" he asked a policeman.

"It will all be taken care of."

That wasn't good enough. He went to the nearby office of a friend and called Terri Christensen. There was no answer. Then he called Steve's

father. "Mac, a bomb's gone off in our office, and I'm not sure if it's Steve—he's either critically injured or he could be dead."

Mac controlled himself. "Please let me know if you hear anything," he finally said and hung up.

Then Rigby called his wife to tell her he was all right.

Then he called Hugh Pinnock. Steve had been keeping Rigby informed about the McLellin Collection, and had even invited him to become a partner in the document searches the Church had commissioned him to undertake. "Hugh. You don't know me. I'm Randy Rigby, Steve Christensen's business partner. But a bomb has just gone off in our office, and Steve Christensen has either been critically injured or is dead."

There was a silence at the other end of the phone. Then, in an even voice, "I appreciate knowing that. But I'm sure you have to know that this has something to do with the CFS problem."

What a strange reaction, Rigby thought.

54 As soon as he hung up the phone with Randy Rigby, Mac Christensen burst into tears. In the middle of the store that he ran like a Prussian military school, the huge man sobbed inconsolably. When he told his son Scott the news, he refused to believe it. "I want to see the body for myself," he said.

Scott went first to the police station, then to the Judge Building, but they wouldn't let him up to the sixth floor. They said they already had positive identification. He still refused to believe it until he saw the body.

Mr. Mac called a friend to take him to Terri's house.

Terri Christensen was still in the shower when the phone started ringing. In the seventh month of her pregnancy, she found everything took longer than it used to. The first call she picked up was from a friend who had heard something about a bombing in the Judge Building. One fatality. Terri brushed it off. "Steve had a meeting somewhere this morning at eight," she explained. "He wasn't in his office. There's no need to come over. It can't be him." Besides, she had to go to the dentist.

Just to put her mind at rest, though, she called Steve's office. She heard his voice, but it was only the answering machine: "Hello. You've reached the offices of Steve Christensen. . . ." That was strange, she thought, for

the machine to be on this late. So she called Randy Rigby's wife—she knew Randy was Steve's 8 o'clock appointment. Sandra Rigby answered the phone but was sobbing too hard to say anything clearly. All Terri could understand was: "It's not Steve. It's not Steve."

A sense of panic began to creep over her, but she fought it. She called Joan Christensen, Steve's mother. "I talked to Mac, and he says he's on his way home," was all she could say.

"I'm on my way there too," Terri said. "I don't want to be alone."

As she walked out the door, another friend was walking up the sidewalk, sobbing hard. She had come with a message, but was crying too hard to give it. By now, she didn't need to.

At Steve's parents' house in Bountiful, Terri sat perfectly still and quiet. She knew that if she moved or spoke a word, everything would come apart. Finally, she felt strong enough to call her parents in Montana, but they had already heard the news and were packing for the long drive to Salt Lake City. The planes were too slow for their grief.

Someone offered to get Terri's sons out of school immediately so they could be told by a family member. Someone else called her obstetrician to get some Valium for her. They were beginning to worry: she still hadn't cried. She just lay there on the couch, staring at the ceiling. "What are you feeling?" someone ventured.

"I don't want to feel," she answered. "I'm too afraid to feel." Then, to herself, "I can't have this baby alone. Why do I have to be pregnant?"

Finally, when no one expected it, she let out a terrible sound, a long, heart-stopping shriek.

Joan Christensen held out until later that evening when Don Tanner, a friend of Steve's, came to pick up his wife. He parked his car in front and walked up to the door. At that moment, Joan looked out the window and saw Tanner's dark hair and plaid shirt—the kind that Steve favored—and thought it *was* Steve, walking up to greet her. Then she realized her mistake. After hours of grim poise and brave optimism, Joan burst into tears and fell into the arms of her son Scott.

55

Tom Wilding had a different reaction to the news.

"Does this totally destroy our chances of this sale going through?" he asked.

If Hofmann thought the bombings might give him a temporary respite from his many creditors, he was badly mistaken.

Knowing that Hofmann and Christensen were friends, Wilding reminded himself to be sensitive to Mark's feelings. But as far as he was concerned, the bombing didn't change a thing. After all, he was responsible to his investors. He wanted the \$185,000 that Christensen was supposed to pay Hofmann, and he wanted it now. He wasn't going to let anything, even a bombing, interfere with the transaction.

Hofmann was surprisingly cooperative. "I still think there's a good chance we can put it together. I'll just have to find a new agent to replace Steve in the deal." He said he had one in mind but didn't want to give them the name. John Ashton assumed it was Hugh Pinnock.

"Do you want to use my phone?" Wilding offered, trying not so subtly to convey a sense of undiminished urgency.

"No," said Hofmann. "I'll just use the phone in my car." He agreed to return at four, when Ashton would have ready the documents transferring Hofmann's house to HWJ, Wilding's investor group. Bombing or no bombing, they still wanted their money.

Bombing or no bombing, the Church still wanted the McLellin Collection.

But from the moment Mark Hofmann called that morning with the news of Steve Christensen's death, Hugh Pinnock knew it wasn't going to be easy. He wondered if the bombing might have been related to the Salamander Letter and, by extension, the McLellin Collection, but Hofmann didn't think so. His theory was that it was CFS-related, a theory that Pinnock passed on to a puzzled Randy Rigby when he called a few minutes later. It was a remarkable piece of guesswork on Hofmann's part—the bomb at Gary Sheets's house hadn't gone off yet.

On Hofmann's heels, David Sorensen called. David West had been waiting for Hofmann to appear with the Collection at ten when he heard the news and called Sorensen in Nova Scotia. The national media hadn't

yet picked up the story. "There's been an explosion, and Steve Christensen was blown up. The news people are starting to talk about the Salamander Letter. Maybe this is related to that in some way." West and Sorensen had agreed that it probably wasn't, but Sorensen wanted some reassurance from the Church. Pinnock told him that Hofmann had called and said he was still willing to go through with the deal. The meeting was reset for ten the next morning. Relieved, Sorensen called West to give him the new time and reassure him. "Hofmann will bring in all the stuff to you tomorrow."

Even though West had heard about the Sheets bombing in the interim, and accepted it as evidence that the bombings were CFS-related, he was still uneasy. "Well, Dave, I really don't know," he told Sorensen. "I'm a little bit nervous, but okay, we'll go ahead. Except that now we've got to hire somebody—we've got to get some expert in here to really look this stuff over. I don't know who to hire." Sorensen said he would check it out, but by the time he got back to Pinnock that morning, Pinnock had left the office to speak at a funeral.

While there, Pinnock learned that the second bombing victim was Kathy Sheets, whom he had known since college. Whatever the shock, the news also had to be a relief: it proved positively that the bombings weren't documents related. He went from the funeral to the home of David Burton, Gary Sheets's stake president, to console his old frat brother. Sheets, who had heard the theory that the bombings were documents related, asked him, "What do you know about Mark Hofmann?" Without flinching, Pinnock replied, "Nothing." A few minutes later, however, Jimmy Sheets overheard him on Burton's phone trying frantically to get ahold of Hofmann.

Hofmann, in fact, had gone to the First Presidency building to find Pinnock. When Dallin Oaks found out Hofmann was in the building, he had him brought to his office. Oaks, one of the Twelve Apostles, ex-president of B.Y.U., and a former justice of the Utah Supreme Court, was a shrewd lawyer and sophisticated tactician.

He began by telling Hofmann, whom he was meeting for the first time, that Pinnock had kept him informed of the McLellan Collection and of his efforts to obtain it. In other words, he could speak freely. What he *didn't* say was that he, Hinckley, and Pinnock had already concluded that Hofmann was a crook, trying in some as yet unknown way to hoodwink the Church.

Hofmann said he feared the police would question him about the Collection and he wanted to know what he should say. The message was

clear. If the Church wanted him to keep quiet about the Collection, he would.

But Oaks wasn't about to be drawn into Hofmann's scheme, whatever it was. "Why would the police want to question you," he asked, if the bombings are, in fact, related to CFS? "Their business activities don't have anything to do with you, do they?"

Hofmann said they didn't.

Oaks pressed. Did Hofmann have any reason to suspect that the bombings had something to do with his documents business with Christensen?

Hofmann said no.

"Do you know anyone in your documents business who would enforce his contracts with a bomb?"

"No."

"Well, then," said Oaks triumphantly, "what do you have to worry about? The police probably won't question you, and if they do, just tell them the truth."

Oaks asked if he was planning to go ahead with the closing on the McLellin Collection the next day.

Hofmann said yes.

It was a perfect cross-examination. No open questions, no unnecessary information from the witness, no unexpected bombshells. And, on Oaks's part, complete deniability. If Hofmann had admitted wrongdoing, Oaks would have been forced either to go to the police himself or become an accomplice. This way, he was covered. He wrote up his notes of the conversation and put them away. He must have sensed that they might be needed soon, even if he didn't yet know for what.

Hofmann ran into Pinnock in the Church Office Building parking lot. He told him about the meeting with Oaks and said he was flying to New York the next day to get money to pay off the loan at First Interstate Bank. "It's fortunate that the bombings were related to Steve's business," said Pinnock. By now it had become a kind of incantation. Hofmann didn't respond. He just sat in his car and stared straight ahead.

Pinnock met immediately with Oaks, then called David Sorensen, who had phoned earlier to find out who could take Christensen's place at the meeting the next morning. Pinnock gave him a list of names but his preference was Don Schmidt, the former Church archivist who was now retired and living in Provo. Sorensen relayed the name to West, and West called Schmidt. "Can I hire you to look at some documents?—we've got some historical documents." Schmidt agreed to be there at ten the next morning.

Finally, Pinnock and Oaks met with Gordon Hinckley. By now, Pinnock was distraught. Despite his best efforts, the deal for the Collection seemed to be unraveling. Christensen was dead, Sorensen was nervous, and no one knew what Mark Hofmann was up to. No one knew if he would even show up at ten the next morning.

In the meantime, Pinnock and the others told themselves again that the bombings were related to CFS, not the documents. If that's what they had to believe to keep this deal together, if that's what they had to believe to keep the police and the press away, if that's what they had to believe to ensure that the McLellin Collection would find its way into safe hands, then that's what they would believe. They had certainly believed far more improbable explanations to reap far more intangible rewards.

An hour after leaving the First Presidency building, Hofmann returned to the office of Wilding's lawyer, John Ashton, at 79 South Main Street. Ashton presented him with the documents to be signed by his parents, whose names were on the title to the house. But Hofmann wanted to do it a different way. He wanted Ashton to prepare a deed conveying the house from his parents to Mark and Dorie, then he and Dorie would sign the trust deed over to Wilding's investor group. He was willing to come back later when the revised papers were ready.

But Ashton didn't want even one more delay. He told Mark to wait while he redrafted the documents.

During the wait, Hofmann tried several times to reach Hugh Pinnock. Each time he got a secretary: "Hello. This is Mark Hofmann, and I need to talk with Elder Pinnock. It's very important. No, I don't want to leave a message. I'll call back later."

Pinnock was with Oaks in Gordon Hinckley's office trying to figure out what to do about Mark Hofmann.

"Why are you calling Pinnock?" Ashton asked after the second or third try.

"He's a good friend of mine," said Hofmann.

When the documents were ready, Ashton told Mark to get notarized signatures from his parents and from Dorie and to bring the documents back the next morning.

"No problem," said Hofmann.

When he got back into his car, he tore the documents up and threw them on the floor.

56

October 15 also happened to be the day of the closing on the house in Cottonwood. Starting at one, Connie Smith and her clients waited at the Western States Title Co. office for the Hofmanns to arrive—and waited and waited. “I can’t find Mark,” Carl Lundquist said when Smith called his office.

The seller, meanwhile, was having a fit. “Connie, we’ve had an uneasy feeling about this all along,” she huffed. “Oh, I am *not* impressed! I am not impressed with this.”

Finally, Lundquist called with the explanation. “The reason that Mark isn’t there is that he was supposed to have picked up \$200,000 from Steve Christensen this morning. If he had been five minutes earlier, it would have worked, but Christensen was blown up and killed. Mark is somewhere in total shock, because Christensen has been killed, and because he’s convinced that the bombing was meant for him.”

“Now what?” Smith asked, cool as usual.

“Mark is flying to New York, where he will get fifty thousand, which he will put down in good faith to keep this contract together. He’ll be back on Thursday. He wants the house and he will have the money, but there will be a delay now, because the money is going to have to come from overseas and there will be a thirteen-day delay while the check is cleared. Find out if the seller is willing to wait.”

The seller said she “just wanted to forget the whole thing” but asked Smith’s advice.

“We don’t have another buyer,” Smith told her, “so let’s wait. Let’s go for it.”

Carl Lundquist called again. “We’ll have fifty thousand, if your client will close on that.”

“Fifty thousand is nothing to sneeze at,” Smith told her client. “Take it. If he doesn’t come through, that’s good wages. If it takes you a year to reclaim the house, that’s good wages for a year.”

So they reset the closing for the next day, the 16th.

Smith didn’t know whether to believe Hofmann’s story. She was too old, she told herself, not to believe crazy things.

* * *

That evening, local television stations devoted their news programs to weather, B.Y.U. sports, and the bombings. KSL, the Church-owned CBS affiliate, gave equal time to the CFS explanation and the Salamander Letter.

Jeff Simmonds, the Utah State archivist, and his wife, Jeannie, were watching the KSL newscast in their breakfast room. When it was over, Simmonds turned off the set. "Well, by God, if it is the Salamander Letter, Mark will blow up tomorrow."

Jeannie looked at him. "If he didn't do it."

Simmonds had always known that his wife loathed Hofmann. "Ah, you're crazy," he said.

Scott Christensen still had to see his brother's body. It wasn't that he held out hope that there had been some awful mistake. He just had to see for himself. So he headed for the funeral home on Haynes Street in Bountiful.

He vaguely knew two of the Rustin brothers who ran the mortuary. "Where's my brother Steve at?" Scott asked the one who answered the door. They led him to the room where Steve's body was laid out on a table covered by a translucent plastic sheet. There were no cosmetics. They hadn't yet covered the wounds, although they had sewn him back together. Scott took what meager solace he could in that. "At least he survived the blast in one piece," he told himself.

Gretchen Sheets, Kathy's daughter, had been in school when the policeman came to get her. "Gretchen," he said, "there's somebody waiting outside." But when they got outside, his story changed. "You need to come with me. There's been an accident at your house."

She begged him to tell her what had happened, but he wouldn't. So she got her books and drove with him to the police station. "Maybe they're bringing me in for a traffic ticket," she told herself, although she knew they weren't. She stared out the window of the police car and let the sense of shock slowly envelop her. She remembered the recurrent nightmare she used to have in high school. In it, her parents had died and a policeman came and got her out of school. When he told her the news, she screamed and pounded on the windows. She had written about the dream in her journal and talked about it with her friends, but after she started college, it went away. She figured it must have been just a high school dream.

At the police station, she saw her boyfriend's parents. She saw her sister's car and her father's car. Gary met her in the parking lot and told her the news. But she didn't scream or pound on the windows. She simply fell to the ground and wept. "I felt like someone had taken the bones from my body," she said later.

Jimmy Sheets, the quiet one, the athletic youngster with the straight-A report card, the apple of his mother's eye, was the one who screamed and pounded on the windows.

Later that evening, Kathy's friend, Cherie Bridge, walked over to the empty Sheets house to find a better photograph of Kathy. The one the police had, the one they had released to the press, showed her with glasses and wasn't very flattering. Kathy would have hated it. Cherie wanted the press to have a picture that did her justice.

Still later, Cherie's husband, Mike, a strong, solid, handsome man, father of seven, brought a pail of water and a brush over to the Sheets house. That afternoon, Gretchen had come back to pick up some things and had to walk past the place where it had happened, past the blackened wood and the patches of blood. Everyone agreed that someone needed to clean it up but no one felt strong enough. So they picked Mike. He was the strongest one. So he took his pail and brush and knelt down on the blackened catwalk and cleaned the stains of blood and sobbed the whole time.

After a day of trying, Brent Metcalfe reached Mark Hofmann that night.

"Wow," Mark said, "can you believe what's happening?"

"No. God. It's bad enough to kill Steve, somebody of his caliber," said Metcalfe, "but I can't understand how anybody could do that to his kids."

There was a long pause at the other end of the line.

"You've got to tell the police that you got this death threat," Metcalfe continued. This was the message he had been trying to get through to Mark all day. "If you don't tell the police, I will."

Hofmann seemed strangely puzzled. "Don't you feel like you can rest more comfortably tonight," he asked, "since it seems like this is all about Steve's business, Gary Sheets and the CFS thing?"

Metcalfe was taken aback. "Mark, don't you realize that Gary was the primary funder behind the research project on the Salamander Letter?"

Again, complete silence on the other end. "No, I didn't," he finally said, suddenly agitated. "Wow! I guess we can't rest easier."

57

The next morning, Wednesday, October 16, Tom Wilding waited for Mark Hofmann to call. When he didn't, Wilding called Dorie at her parents' house. She sounded distant and nervous. She didn't know where Mark was. He had driven off early that morning and, as usual, told her nothing. The best Wilding could do was leave a message for Mark to call him. For good measure, he called Bill and Lu Hofmann's house and left another message. He didn't care who knew: he wanted his money.

John Ashton, too, spent the morning waiting, waiting for Hofmann to deliver the signed papers on his house. He never did.

Hugh Pinnock couldn't find Hofmann either. When he arrived that morning, however, there was a message from Dorie. She had called at 8:15 to say that Mark "was going to see some other people" and would close the deal on the McLellin Collection at two that afternoon instead of ten that morning as originally planned. Another delay. It was a bad way to start the day.

Pinnock called David West about 9:30 to let him know that Hofmann wouldn't be there until two. That meant West would have to rearrange his afternoon appointments, even though Don Schmidt was already on his way from Provo. A thoughtful attorney, and a cautious man, West liked this deal less and less. With all the bombs going off and one of the parties already dead, he would have liked to call the whole thing off. But he called Sorensen and told him he would do whatever was necessary to get the job done. "Whatever we're gonna do," he told himself after hanging up, "let's just get it over with."

Don Schmidt arrived as promised at ten, and West asked him if he could come back at two.

"That would be okay. I'll just kind of stick around," said Schmidt, then thought to ask, "What is it that I'll be looking at?"

"Something called the McLellin Collection," said West. "Someone named Mark Hofmann has it."

Schmidt recognized that name. "Oh, yeah, I know Mark Hofmann, and I know the McLellin Collection. I'll be happy to wait around."

Schmidt returned promptly at two, and he and West adjourned to the tufted leather chairs of the conference room to wait for Hofmann to arrive with what West called "the goodies." From the picture window, they could see beyond the tall white tower of the Commercial Security Finance Building to the Temple and the Tabernacle.

And they waited. Schmidt filled the time by telling West what he knew about Hofmann. Then they waited some more. West's uneasiness returned. He wondered if perhaps there had been some mix-up on the time. After all, he hadn't spoken directly to Hofmann. He called Sorensen in Nova Scotia. "Dave, are you sure that we had an appointment at two?"

Sorensen was sure. "I thought you guys would probably have this deal all closed by now," he said.

"No. We haven't seen him. We haven't heard from anybody or gotten any calls. We're just sitting here waiting and wondering if maybe we might have gotten the wrong word or something on the appointment time."

"Well, I don't know any more about it."

But he could sure as hell find out. Like West, he had every reason to be fed up with the endless complications of a deal that had been undertaken solely as a favor for the Church. He called Hugh Pinnock, but Pinnock was out of the office, so he voiced his concerns to Dallin Oaks. Oaks turned around and called Pinnock. Just as he had the day before at Burton's house, Pinnock launched into a frantic series of phone calls in search of the elusive documents dealer. He called every number Mark had ever given him. Finally, at 2:45, he reached Dorie.

"Where is Mark?" he demanded. "Mark's supposed to be in West's office, and he isn't there. They're waiting for him impatiently." But Dorie still didn't know where he was. All she knew was that Shannon Flynn was there, at her parents' house, also looking for Mark.

Everybody, it seemed, was looking for Mark.

Within minutes of Pinnock's call, West and Schmidt heard police sirens breaking the serenity of Temple Square. West guessed immediately it was another bombing. He turned on a radio and heard a newsman saying that there had been an explosion on North Temple. Somebody had been blown up in a car.

West had a feeling he knew who it was—and that somehow the deal was off.

58

Driving back to his house in Bountiful, Brent Metcalfe remembered the strange conversation he had had with Hofmann the night before.

"Have you seen the drawing yet?" he had asked, referring to the police composite drawing of the bomber. Apparently several people had seen a man walking into the Judge Building early that morning with a package in his arms. They had given their descriptions to the police.

"Have you seen the drawing yet?"

Mark seemed very interested. "No, I haven't. Have you?"

"No. I was just wondering if it's come out yet."

"I don't think it's been released yet."

There was nothing strange about it, Metcalfe convinced himself. Mark seemed calm—too calm, in fact. Calmer than Metcalfe, certainly, who had packed his family up and taken them to his parents' house for the night.

Later that day, after stopping by Hofmann's house and finding it empty, Metcalfe called *Tribune* reporter Dawn Tracy about an AP article on the previous day's bombings that had quoted him. While they were on the phone, Tracy told him to hold: a story was coming over the wire. There had been a *third* bombing over by Deseret Gym. A car had blown up.

Metcalfe panicked.

"What kind of car was it?"

"It was a Toyota MR2."

"What color?"

Tracy left the line to check. A few seconds later: "It's blue."

"I've got to get right over there," Metcalfe cried and hung up the phone. He'd never driven faster than he did on the way to the Deseret Gym. He didn't think about where he was parking. He just stopped and jumped out.

When he saw the car, his knees turned to jelly. He began losing the feeling in his arms. It sat on the opposite side of the street from the gymnasium, near a low concrete wall that skirted the base of a tall luxury apartment complex—the Design Summit. The road climbed steeply on

that section of 200 North, just to the west of Main Street, so the scene was laid out like a tableau on a raked stage, much easier to see from a distance. The car itself was a blackened shell, the roof mangled, the insides soaking wet from a relentless dousing by an overzealous fireman. Policemen, uniformed and ununiformed, stooped beside it, hovered over it, poked inside it, and conversed in small knots. The only thing Metcalfe could recognize was the still-blue front end, strangely untouched by the blast and fire. To the left of the wreck, in the street, he could see what looked like bloodstains. If Mark was still alive, he was lucky. Metcalfe asked a policeman and was told the ambulance had just left.

He told the policeman, "I'm Brent Metcalfe. I think I know the owner of that car."

The police already knew who he was. "We need to take you into protective custody," said a detective. "Your life is in danger."

Connie Smith heard the sirens from inside her silver BMW as it sat in a parking lot at the Triad Center, a third of a mile from the Deseret Gym. A second later, a team of KSL reporters scrambled from the building and jumped into trucks, cars, and camera vans.

When her client heard that there had been an explosion near the Deseret Gym, he jumped out of the car and hitched a ride with one of the news vans, so Smith headed toward her office in Cottonwood, eager to beat the inevitable police barricades and rubbernecking traffic jams.

When she walked into the office, a chorus of voices greeted her: "No closing tomorrow."

"What?"

"Mark Hofmann was just blown up in his car. He's not dead, but we won't be having a closing."

The next day, Carl Lundquist called and said, "Mark still wants the house. Just sit tight." No matter what the police were saying, his friend Hofmann wasn't guilty of the bombings.

The seller wasn't so sure.

When Smith asked her what they should do about the earnest money, she said firmly, "If he's guilty, I am *not* going to give it back."

At about three, Jeff Simmonds was in his office when both of the Utah State archive's phones rang at once. One call was from his mother, the other from a friend, both saying that KSL had just broken into its program to announce that Mark Hofmann had been blown up in a third bombing. Stunned, his staff gathered around a radio for more news. "My God," said Simmonds. "If they're blowing people up who said something about the

Salamander Letter, then I'm in trouble because I have said as much as anybody in the state."

He went into his private office and called Sandra Tanner. "Have you heard the news?"

She certainly had. "I called the police and they said that Hofmann himself was the bomber and he was in the hospital."

"Do you buy that?" Simmonds certainly didn't.

"Well," said Sandra. "Just don't pick up any brown packages."

When David West heard the news that Mark Hofmann was the victim in the third bombing, he immediately called David Sorensen. "Dave," he said, the strain of the last few days obvious in his voice. "I have absolutely no idea what's going on. I really don't. But it's time you and I get out of it, whatever it is. We don't want to have any more to do with it."

Sorensen agreed. "Absolutely."

When he went home that night, West got in his car and said to himself, "This is pretty darn scary stuff." Then he gritted his teeth and turned the key.

59

After the third bombing, everyone panicked.

But no one panicked the way Hugh Pinnock panicked. No one had more to lose. In two days, his seemingly brilliant stroke to ingratiate himself with the Brethren by bringing the McLellin Collection discreetly under the Church's aegis had backfired—backfired spectacularly, backfired lethally, and, worst of all, backfired publicly. Two people were dead, one seriously injured, and the Collection was *still* out there. There had always been a danger that it would fall into enemy hands (i.e., public hands), now there was a virtual certainty. With police and press snooping around in the affairs of Christensen and Hofmann, it was only a matter of days, perhaps hours, before the details of the transaction, the Church's involvement, and Hugh Pinnock's involvement showed up on the evening news. And *that*, more than the deaths, would be the end of Hugh Pinnock in the LDS Church.

"Poor Hugh," Gary Sheets later lamented. "If it hadn't been for all this, he would have become an Apostle."

And Pinnock wasn't the only one whose position in the Celestial Kingdom was on the line. Everybody, from Hinckley on down, who had been involved with Hofmann remembered what happened to Henry D. Moyle.

Soon after Moyle was brought into the First Presidency as a counselor by David McKay in McKay's dotage, he began to think he ran the show. As McKay floated in and out of senility, and in and out of hospitals, "Money Man" Moyle took more and more of the Prophet's authority to himself. He decided, for instance, to build the giant twenty-eight-story Church Office Building. The Twelve opposed the idea, but Moyle went ahead with it anyway, and with other controversial projects as well.

Needless to say, the Twelve found such behavior unsuitable. Moyle hadn't come up through the ranks; he hadn't paid his dues in some remote, thankless outpost like the Bolivian mission. And here he was, telling the Council of the Twelve what to do. Eventually, when they couldn't take it any longer, they torpedoed him. Not publicly, of course. They didn't even announce his demotion in the *Church News*. Citing his health problems, they simply yanked McKay's authority, and with it, Moyle's. When they signed the checks, nothing else mattered. Stunned, Moyle slipped off to Florida for an "extended vacation" and obligingly died.

It was a sobering lesson, even for someone as powerful as Gordon Hinckley, who was on the Council when Moyle met his end. "You have no idea what it means to have that kind of position taken away from you," says a Church insider. "In the Mormon Church, a man's righteousness is inextricably tied to his rank in the Church. The higher up you are, the more righteous you are, the closer you are to God. If, all of a sudden, your position is taken away, it's worse than a demotion in any corporation, it's worse than a demotion in the Soviet Union—because they don't believe in God. They just have to worry about getting shot. In the Mormon Church, it means your eternal life is affected."

It must have been fear for his eternal life that prompted Pinnock to tell Gary Sheets that he knew nothing about Mark Hofmann. And it must have been the same fear that brought him to Steve Christensen's house the day after the bombings. He told Terri that he had come to "collect" Steve's confidential papers on the McLellin Collection. After all, the transaction was a "private matter," and therefore all materials relating to it should be kept under "Church control."

And it must have been his eternal life that was on his mind when Police

Detective Don Bell interviewed him at 1:12 in the afternoon on October 17, the day after the bomb exploded in Hofmann's car.

"Elder Pinnock, this is the deal," Bell began, notebook in hand. "This is a homicide investigation. Do you know Mr. Hofmann?"

Pinnock paused and reflected a moment. "No, I don't believe I do."

60

Don Bell, a sixteen-year veteran of the Salt Lake City Police Department, was already in a bad mood. When it was decided that Pinnock had to be interviewed, one of the Mormon officers in the department had suggested that it be done with kid gloves. "These people are different," he said. "We have to treat them differently." Bell shot back, "This is a homicide investigation. We have people to talk to, we *talk* to them. We don't care if they're presidents of corporations, we don't care if they're ditch diggers." By itself, that exchange was enough to set him on edge. Then he called Pinnock's secretary.

"I'm sorry. Elder Pinnock's in the Temple."

"How long will he be there?"

"I don't know. Who is calling?"

"*This* is who is calling. I need to talk to him." The suggestion that Pinnock be given deferential treatment had riled him.

"Is there anything we can do for you?"

"No, there isn't. I need to talk to him."

Five minutes later, Bell's phone rang. But it wasn't Pinnock, it was Martell Bird, the head of Church Security. "Why don't you give me the message for Elder Pinnock," he suggested.

Bell was really feeling the fire now. "Because I don't *want* to give you the message. It has nothing to do with you. I want to talk to *him*. I can fit it around his schedule, if necessary. I'm sure he's busy. So am I. But I need to talk to him. If we have to do it at night, that's all right." He paused. Clearly, this guy needed a shove. "Maybe the easiest thing to do is to get an investigative subpoena and have it served."

He could hear Bird jump on the other end of the line. "Hold on! We don't need to do that."

Twenty minutes later, Pinnock called. "I have the whole afternoon

free," he said in his most unctuous voice. "I can see you any time you want."

"How about right now?"

"Beautiful."

(As Bell drove over to the First Presidency building, a delegation from Church Security, headed by Martell Bird, was paying a visit to Bell's superior, Police Chief Bud Willoughby, to let him know what they thought of Detective Don Bell's manners.)

Bell already knew from an interview at the First Interstate Bank that Pinnock had arranged a loan for Mark Hofmann. Now Pinnock claimed he didn't know Hofmann. Bell choked back his astonishment and tried again. "Do you know anything about the McLellin Collection and this man who was trying to sell it?"

"Well, wait a minute," said Pinnock, apparently catching the look on Bell's face. "I think I do."

Somebody was lying, thought Bell, either the people at First Interstate Bank or Hugh Pinnock. Bell laid bets it was Pinnock. Down at the Metropolitan Hall of Justice, that bet would have been worth a lot. In sixteen years as a policeman, Bell had earned a reputation as one of the best, if not *the* best interviewer, in the department. It was Bell who had cracked Arthur Gary Bishop, extracting, within twenty-four hours, confessions to a wave of murders of young boys that had paralyzed the city. As an interviewer, he was a legend. He certainly knew when he was being fed a line.

"The McLellin Collection?" Pinnock fumbled with the pronunciation and mused another moment. "I think I remember something about that. There was a guy who came here. Now, I know nothing about him myself, but I remember that some guy came in and said something about a collection. And I remember having to get up and walk down the hall and go into Elder Oaks's office. And I asked Elder Oaks, 'Are we interested in a "McLellin Collection" or some kind of collection?' And he said, 'No. We're not buying anything. If the guy wants to donate something, that's fine.' And I came back and told the guy, 'If you want to donate something, that's fine.'"

Bell could hardly contain himself. Lies, especially when they came in great clumps like this, could be very entertaining. "You know," he said, "we have some information that Mr. Hofmann met with President Hinckley."

Pinnock leaned back in his chair, put his feet up on the desk, and

brought his hands together in prayer position. "You have to understand something," he began, summoning up all of the sanctimonious sonorities of his most patronizing tone. "People come into this building all the time. Then they leave this building, and they go and they talk to their friends. And they say, 'We've been down there visiting the First Presidency of the Church.' Or, 'We've been visiting President Hinckley.'"

"This is sort of what my job is. You see, the First Presidency of the Church doesn't have the time to just listen to people who come in off the street. So they steer the people in to me and I listen to their concerns, and I'm nice to them. Then, when they leave the building, they often go say they've been meeting with President Hinckley or something. Nine times out of ten, they've just seen somebody low down on the totempole like me."

Bell had been raised a Mormon, so he knew that was true. Not just anybody could walk into the offices of the First Presidency. Perhaps Hofmann had been bragging about the visits with Hinckley. But First Interstate wasn't bragging about the \$185,000 loan. Bell had held the loan application in his own hands. There was no doubt in Bell's mind: Hofmann was lying, but so was Hugh Pinnock.

"I'm afraid that's about it," Pinnock concluded. "I wish I could give you more help. But I'm sure President Hinckley has never met this man. The whole situation is very sad. Isn't it awful? In fact, I did know Steve Christensen slightly. I was friends with Gary Sheets in college, and, of course, I know Mr. Mac."

Bell pursued the subject of Steve Christensen. Pinnock said that Steve had been involved in arranging a donation of "some documents" to the Church just before his death. The donor was a private collector in Canada, and Steve was supposed to authenticate the documents.

"What kind of documents?" Bell pressed.

"Oh, some letters from Joseph Smith, something like that. Al Rust of Rust's Coin Store was somehow involved. I believe he had put up some money on some of the documents. The documents were supposed to have been donated the day Steve was killed."

Bell knew backtracking when he heard it. Pinnock had apparently figured out that Bell was likely to uncover something about the transaction. Then he backtracked on Mark Hofmann.

"You know, that Mark Hofmann you mentioned? I think I now remember that on the 15th, his wife called my secretary and left a message saying he wanted to see me that afternoon to talk about some document collections. But we never had the appointment. There was no need to.

After all, the Church wasn't interested in any collections." He was weaving an increasingly tangled web.

On his way to his car, Bell didn't doubt for a moment that he had been lied to. He only wanted to know why. Back at the department, he told a group of fellow officers about his conversation with Pinnock and other Church officials. "We've got some real problems," he said. "They're obviously stonewalling us. They're lying to us. I don't know what it is, but they're hiding something." Suddenly, one of the assistant chiefs, known to be a devout Mormon, slammed his hand down on his desk as hard as he could and leaped out of his chair. "I'm getting damned sick and tired of hearing *they*. '*They* this, *they* that.' Just who the hell is *they*?" And he continued to rant until someone took him aside and calmed him down. Everyone knew what his problem was—just as everyone knew who "they" was.

The minute Detective Bell left his office, Hugh Pinnock contacted the nearest lawyer, Dallin Oaks. It was only then that he found out Oaks had already spoken to Shannon Flynn.

61 Sometime before eleven that morning, Flynn had come looking for Hinckley. "I'm going over right now and talk to President Hinckley," he told Lyn Jacobs, who happened to be in the Church Office Building. The police wanted to interview him and, with Hofmann in the hospital, he needed some guidance. What better place to look than Gordon Hinckley? That's what Mark would have done. "He's got to get involved in this," said Flynn. "I mean he *knows* he's involved—and, of course, I'm involved." Jacobs thought Flynn sounded more excited than worried.

About the same time, Detective Don Bell began to wonder why Flynn hadn't shown up for his 10 o'clock interview. Bell called the number Flynn had given him at his father-in-law's. Flynn wasn't there. Bell again sensed that he was being avoided. "You tell him that if I don't hear from him by noon, I'll have a warrant for him. These are *homicide* cases, you know."

Twenty minutes later the phone rang. It was Martell Bird. "I under-

stand that you are looking for Shannon Flynn." For a moment, Bell thought the Church had tapped his phone.

"Yes, I am."

"Well, he's over here."

"He's over *where*?"

"He's over here talking to some officials of the Church."

That was curious, thought Bell—talking to Church officials before he talked to the police. "That's fine, but he had an appointment with me at ten. As I told his father-in-law, by noon I'll have a warrant for him."

"I thought you would understand."

"Understand what?"

"He's here talking to Elder Oaks."

After the events of the last few days, Shannon Flynn must have been the last person Gordon Hinckley wanted to see—next to Mark Hofmann. But it would have been too risky to turn him away. What would he tell the police? How much had Hofmann told him? The mere fact that he was showing up on Hinckley's doorstep meant he knew too much to be dismissed. For all these reasons, presumably, he was sent for cross-examination to the lawyer on staff, Dallin Oaks.

Justice Oaks was in impeccable form. He called in two men from Church Security to act as witnesses—and for protection, if necessary—and a stenographer to record every word of the conversation. Shannon Flynn, soldier of fortune, was considerably out of his depth.

"Are you a member of the Church?" Oaks began. It was a standard opening that Hinckley also used to invoke the authority of his office.

Flynn said he was, then spilled his story. He told Oaks that he and Hofmann were partners, that the police had found a check in his name endorsed over to Mark and now they were on his trail. They wanted to *interview* him, and he needed to know "what posture to take." He was particularly concerned that they might ask him about the fishy \$185,000 loan from First Interstate Bank. "I know Mark's position," he said, "and I know there is no way he could get a loan for that amount."

"Do you know anything about why he got that loan?" asked Oaks. Since Oaks knew exactly why Hofmann got that loan, he must have wanted to see how much Flynn knew. Just exactly what was the Church's exposure?

"He needed those funds to get the McLellan Collection," Flynn answered. He knew that much. He had flown with Hofmann to Arizona in his unsuccessful bid to solicit funds from Wilford Cardon.

"Have you seen the McLellin Collection firsthand?" This had to be Oaks's first concern. Along with Pinnock, he had taken responsibility for bringing the Collection into the Church, and it was still out there.

Like everybody else, Flynn had seen only bits of the Collection, but he knew President Hinckley was very interested in it. Hofmann had spoken to Hinckley long distance about it recently, and twice discussed it with Francis Gibbons, Hinckley's secretary. "[Mark] told me President Hinckley had arranged the loan for him at the First Interstate Bank," Flynn added helpfully. He used Hinckley's name with stunning nonchalance. What would the police think?

Oaks broke in. "What was your relationship to him?"

Flynn explained they were "partners"—"not in business but in specifics."

"Are you partners in the McLellin Collection?" Now Oaks was revealing too much. "I am an interested bystander," he added cautiously.

"No. He came to me and told me that President Hinckley was nervous to have it." Flynn was losing what little cool he'd come in with.

"But where *was* the McLellin Collection?" Oaks demanded. It was clearly the only question on his mind.

Flynn said it was in a safe-deposit box in Texas, but Hofmann couldn't get at it until the money was paid. He had expected to be able to pay it off with the sale of another document, but at the last minute, that deal had gone sour and Mark was caught short of cash.

"The Library of Congress deal?" Oaks volunteered. For an interested bystander, he was extraordinarily well informed.

"Yes." The sale had gone through, Flynn explained, but some of the money was held up. That was why Mark had gone to see Hinckley. "President Hinckley wanted to get that Collection," he repeated. "President Hinckley arranged for a ninety-day loan from the bank." The plan was for Mark to pay for the Collection and then donate it to the Church.

How did Flynn know all this?

He had been with Hofmann when he went to Hinckley's office to ask for the loan. "I waited outside in his car. At 11:00 A.M. he went to the bank. The loan had been arranged for." In an attempt to clarify his dilemma, Flynn added, "Several banking regulations had been broken in making that loan."

Oaks jumped on that. "That is your judgment," he said quickly. This was the first mention of illegal activity. All of a sudden, Oaks's decision to have a stenographer present for this interview seemed very wise. If, horror of horrors, Flynn's allegations later proved to be true,

Oaks would need to protect himself on the record from accusations of a cover-up.

Flynn only made it worse. "Obviously [the banker] was persuaded by President Hinckley."

"Did [Mark] say 'President Hinckley'?"

"Yes."

Oaks was still mulling over the last response. Undoubtedly, he had hoped that Flynn knew nothing about the loan. It was, after all, the Church's only real, *legal* vulnerability. Everything else could be explained away with the usual all-purpose denials ("the Church didn't buy the documents, etc."). Now it turned out that Flynn did know about the loan, but he knew only this cockeyed version of the story that Hofmann had fed him, a version that deeply implicated Gordon Hinckley. To correct him would be to reveal Oaks's own knowledge. He needed to find out just how cockeyed Hofmann's version was.

"Was anyone else's name mentioned in connection with obtaining this loan?"

"No."

Oaks had to be relieved. In his self-importance, Mark had failed to mention the real middleman, Hugh Pinnock. Now Oaks knew everything he needed to know. He looked at Flynn with a benign smile. "How can we be of help to you?"

"I want to find out what posture I need to take. The whole room is falling down."

Oaks was too smart to touch that question. The last thing he needed was for this overweight, overeager errand boy to go to the police and, under hard questioning, say, "Elder Oaks told me to tell you. . . ." Besides, there was nothing in his story that could hurt the Church. The allegations about Gordon Hinckley's role in the loan transaction could be easily and truthfully denied.

With the Church's deniability ensured, Oaks leaned back in his chair with a look of gravity and sincerity, and with the stenographer scribbling busily in the background, dictated a press release *through* Shannon Flynn, knowing that if Flynn didn't relay his words to the police, Oaks would.

"The Church is going to cooperate fully, and it has absolutely nothing to hide. Sometimes there are some confidential transactions but this is a murder investigation. Confidentiality is set aside. We will cooperate fully. You will not do anything favorable by assuming that you need to cover up."

There was one other point Oaks wanted to make, a point about Gordon

Hinckley—although he avoided alerting Flynn to the manipulation at work by mentioning the name. He said to be careful, when talking to the police, to distinguish between “what you know and what someone told you. I would urge you not to say, ‘I know this,’ when all you know is what he told you. Do you understand?”

Flynn nodded.

“You are a member of the Church,” Oaks continued in his best hypnotic, Sunday-school drone. “The Church has nothing to hide in this transaction. . . . We have great concern for the lives that have been lost.”

Flynn nodded again. It was no longer a dialogue—if it ever was.

“I am not going to talk to the newspapers,” Oaks added, suggestively. “The less said to the newspapers the better. People read the papers and get their whole ideas from the newspapers.”

Finally, one last reminder, “Be sure to say what you were told,” and then the meeting was over. Flynn later said it seemed like “centuries.” It had been less than twenty minutes.

Soon after Flynn left Oaks’s office to confront the police, Hugh Pinnock called, still shaking from his interview with Detective Bell.

62 Pinnock hadn’t just lied, he had lied in easily disproved ways; he hadn’t just obfuscated, he had obfuscated clumsily; he had contradicted himself and raised more questions than he answered. But worst of all, he had violated the prime directive. In his panic, he seemed more interested in protecting himself than in protecting the Church.

Not all was lost, however. The FBI agents who had interviewed Oaks the day before were coming to see Pinnock later that day. Pinnock didn’t have to make the same mistakes a second time.

And he didn’t. By the time the two special agents arrived, Pinnock was ready for them. Not with the whole truth, by any means, but with considerably more of it than he had given Detective Bell. He not only acknowledged knowing Hofmann, he detailed most of their dealings, including the loan from First Interstate Bank. He knew how to pronounce “McLellin.” He even gave them David Sorensen’s name.

But if the details were scrupulously correct, the overall picture was vastly misleading. The Church's role in the whole affair was really a minor one, Pinnock underscored. The transaction was really between Hofmann, Christensen, and Sorensen. The Church was merely (as Oaks had told the FBI in *his* interview) "an interested bystander." Christensen had kept Pinnock informed from time to time of progress on the sale, but his only substantive role in the deal had been finding Sorensen, whom he portrayed as a collector genuinely interested in the McLellin Collection who *might*, at some point in the future, donate the Collection to the Church. Which suited the Church just fine, said Pinnock, because (and he stressed this point) the Collection is "not really that significant of an item of interest for the Church."

The other thing missing from Pinnock's account—and from Oaks's account the previous day—was the name Gordon Hinckley.

This, it seems, was to be the strategy: first, the Church was merely a bystander in the deal; second, the Church didn't care about the documents; and third, Gordon Hinckley had nothing to do with it.

Someone with a sharp legal mind must have cautioned Pinnock that all of his records would be subject to subpoena, because from that time on, his journal entries took a curious turn. The conversation with Oaks itself was described not as a frantic exercise in damage control but as a friendly chat in which Pinnock expressed "concern for the safety of his wife and kids" and complained about not being able to sleep at night. The next day, he noted in his journal: "All we know is in the newspaper." And later: "Why don't we know more about what's going on?" And later: "We're saying everything we know."

The strategy worked for a day or two. Caught up in the drama of the bombings and the immediate aftermath, the papers made no mention of the Church or the McLellin Collection. Then on Thursday, the 17th, the news of Oaks's meeting with Hofmann on the day of the Christensen and Sheets bombings hit the front page of the Salt Lake *Tribune*. By the next day, the *Tribune* had wind of the Church's interest in the McLellin Collection and was speculating that it might provide the key to the motive for the bombings.

The Church did what it could to keep a lid on the speculation. Over at the Church-owned *Deseret News*, there was a determined effort to keep the public's attention off the McLellin Collection and the Church's pursuit of it. POLICE FOCUS ON EVIDENCE, NOT THEORIES, headlined the October 18 issue.

Theories abound on killings. . . . Theories of conspiracy, elaborate forgeries and hundred-thousand dollar payoffs may make interesting reading, but police say they are more interested in solving two murders.

It didn't take the media long to put two and two together. If the Church was pursuing the McLellin Collection and Hofmann was selling it, then Oaks and Hofmann must have met to do business. According to the *Tribune*: "Hofmann was attempting to sell documents, described as the M'Lellin Papers, to various clients, including the hierarchy of the Mormon Church." Reporters were calling Church officials up and down the echelons asking about meetings with Hofmann, Flynn, and Al Rust. Some even wanted to know if it was true that Hofmann had access to President Hinckley.

On Saturday, the Church released an official statement admitting what was already common knowledge: Hofmann *had* contacted Church officials to propose that he give or sell them historical documents or artifacts, including the William McLellin Collection. But it was too little too late. After the revelations about the Salamander Letter and the backtracking on the Stowell letter, the Church had used up its credibility with the press. The story was out of control. On Sunday, on the front page of the *Tribune*, Dawn Tracy reported the unthinkable. "Complex business dealings of a document dealer accused of killing two people reach into the office of LDS Church President Gordon B. Hinckley."

Then, on Monday morning, Hugh Pinnock woke up to a nightmare.

A member of the Church of Jesus Christ of Latter-day Saints secured a \$185,000 loan for bombing suspect Mark W. Hofmann, who sources say may have used the money to purchase the missing Mormon McLellin Papers.

The article in the *Tribune* named "Elder Hugh W. Pinnock." It also repeated the accusation that Hofmann did "regular business with President Gordon B. Hinckley," and reported for the first time Hofmann's meeting with Pinnock in the Church Office Building parking lot the morning after Christensen was killed.

Pinnock had had some warning. After checking the story with several sources, *Tribune* reporter Mike Carter had called him and asked him to

confirm it. Pinnock was dumbstruck. "Oh, gee, well. Yeah, gee, I don't think I can talk about that."

But Carter pressed ahead. "I am writing this story, and I'd really appreciate it if you'd clear up any misconceptions that I have." He read the first few paragraphs. When he stopped, there was a moment of utter silence on the line. Finally, Pinnock said, "I can't talk to you."

The *Tribune* ran the story in the first edition.

Before the second edition went to press, Pinnock managed to formulate a new response. He called Carter back: The loan in question "was not out of the ordinary," he insisted. And the reports that the Church was planning to buy the McLellin Collection were "completely false . . . the purest of fabrication."

Later that day, Pinnock issued a terse, two-page statement to drive home the key points. It was a model of deft, legalistic, and impeccably truthful distortion. Alluding to the night on which Steve Christensen and Mark Hofmann came to his house and retrieved a \$20,000 check from Shannon Flynn, which was then used to pay down the loan (the same night Christensen called Pinnock from Hofmann's car phone to assure him "the check is in my pocket"), Pinnock simply noted, "I have been informed that several weeks ago Mr. Hofmann brought the interest on the loan up to date and made a partial payment to First Interstate Bank."

In accordance with what appeared to be the Church's emerging grand strategy, Pinnock emphasized that he was not acting on behalf of the Church, that Christensen had come to him "because of the career I had had in business before being called as a General Authority," and that the Church itself had no interest in the McLellin Collection. No mention at all was made of David Sorensen or the Church's second, more recent effort to acquire the Collection.

The statement also included the bizarre observation: "I have found Mr. Christensen to be honorable and open in all dealings"—as though Steve Christensen's reputation was somehow in question. "Our thoughts and prayers have been with the families of all affected parties," he concluded, "and we pray the Lord's protecting hand will be with them."

If Pinnock thought that would satisfy the press, he was woefully mistaken. The next day, his name appeared in the *New York Times*, and the day after that, Al Rust came forward to say that Mark Hofmann had told him that the Church had bought the McLellin Collection months ago.

The Church, of course, denied it, but the Church had denied having sensitive documents before and been caught red-handed. Was this just another Josiah Stowell letter? Another damaging piece of history that the

Church was trying to deep-six in The Vault? Did Steve Christensen and Mark Hofmann know that? Is that why they were blown up?

The rumors flew like shrapnel. Like it or not, the Church was now in the middle of a murder investigation—up to its clerical neck.

63 Unprecedented problems called for unprecedented solutions. On Wednesday, October 23, the Church called a press conference to “tell all” about its dealings with Mark Hofmann and Steve Christensen, and to put an end, once and forever, to the scurrilous rumors.

This wasn’t just any press conference. On the elevated stage, usually occupied by some obscure spokesman from the Church Office of Communications belaboring the obvious to the oblivious, sat three senior officials of the LDS Church: Hugh Pinnoch, a member of the First Quorum of the Seventy; Dallin Oaks, a member of the Council of the Twelve Apostles, and Gordon Hinckley himself, second counselor in the First Presidency and, as everyone in the room knew well, the most powerful man in the Church.

The event was impeccably stage-managed. The three officials sat behind a conference table overlooking the small, carefully chosen audience in the 350-seat auditorium in the Church Office Building. Television cameras and lights filled the back of the room. The “ground rules” were announced: like a televised presidential news conference, reporters would be allowed only one question and one follow-up. Mike Carter, who broke the loan story, remembers, “The reporters were a little nervous. The intimidation factor was definitely there. These guys up there weren’t just people, they were prophets of God, and on a first-name basis with the Lord, at least.”

That was the message: the Church wasn’t obliged to give a press conference, it wasn’t badgered into giving a press conference. This was a favor, granted to the media in the spirit of *noblesse oblige*.

To underscore that this controversy was a mere blip in the great ongoing work of the Church, it was scheduled to begin only one hour before the dedication of the Church’s new Genealogy Building, an event at which the Church leaders were required to be present. One hour minus

the twenty minutes needed to walk to the dedication, minus twenty minutes for opening statements, that would leave about twenty minutes—no more—for questions. Lest reporters forget, Richard P. Lindsay, Director of Public Communications for the Church, opened the press conference by reminding them: “We will try to stay carefully on schedule.”

Hinckley began with expressions of sympathy to the “families and associates of those who have been victims of the bombings in our community. That such tragedies could occur here is beyond our comprehension.”

Then he came out swinging.

In defense of the Church’s efforts to procure documents, Hinckley said, *God told us to do it*. “The Church’s interest in documents and artifacts pertaining to its history was mandated through revelation.” It was an explanation worthy of Joseph Smith. As for the Church’s *methods* in acquiring documents, Hinckley insisted that they had “followed the normal, accepted, and professional procedures employed by collectors generally.”

As for the accusations that the Church was hiding documents, Hinckley claimed that *he personally had made the decision to make sensitive documents public*. He cited two in particular, the Salamander Letter and the Josiah Stowell letter, that he had voluntarily released to the press. There was no mention of the fact that both documents were made public only after they had leaked or that one had been kept secret from the Church’s own archivist for two years.

As for Steve Christensen, *Hinckley didn’t really know him*. “While I had received a letter earlier indicating Mr. Christensen’s desire to donate the document to the Church after research on it had been completed, I have no recollection nor any record of his ever having been in my office until the day he presented it to the Church. Nor has he been in my office since then.”

As for Mark Hofmann, *Hinckley didn’t really know him either*. And the meetings with Hofmann? “Many people come to see me,” said Hinckley, suddenly expansive, echoing Hugh Pinnock’s sermon to Detective Bell. “Many from many areas across the world, about scores of matters. I have tried to maintain a reasonable open-door policy and have met and talked with many hundreds, if not thousands.” Hofmann was just one among the faceless masses.

And what about the rumors that he met with Hofmann only days before the bombing? Hinckley said that Hofmann had come to discuss “the so-called Kinderhook plates”—the bogus plates that Joseph Smith

was fooled into “translating”—but Hinckley’s “recollection of this episode of history was dim.”

“That concludes my statement,” said Hinckley, with emphasis on the word *concludes*.

Dallin Oaks was next.

“I welcome this opportunity to share what I know about what appeared to be a normal, though confidential, commercial transaction.”

Oaks went immediately on the offensive. “With the benefit of hindsight, and in the feverish context of a murder investigation, and in the glare and innuendo of publicity accompanying the recent investigations, a normal though confidential proposed commercial transaction has been made to appear sinister and underhanded. My own contact with it has been seen as mysterious and questionable. I therefore welcome the opportunity to set the public record straight.”

Oaks apparently wanted to convey two messages to the assembled reporters: one, the Church had done nothing improper; and two, Dallin Oaks was a very wise man indeed.

As for the McLellin Collection, Oaks insisted that he had made it clear from the beginning that the Church shouldn’t be involved even indirectly in the acquisition of the McLellin Collection and had “so advised Elder Pinnock.” When asked if the Church would be interested in receiving the Collection as a gift, Oaks had informed Pinnock “that the Church probably would at some future date, but in that event it had to be a genuine gift from a real donor.”

Nor, according to Oaks, did the Church seek out collectors to buy the Collection, although it may have “brought the Collection’s availability to their attention.” In fact, by Oaks’s telling, the suggestion of a donation came as a complete surprise to the Church, and his response, when asked if the Church would be *willing* to accept it, was a disinterested “I suppose so.” (Missing from both Hinckley’s and Oaks’s accounts was the fact that Sorensen wasn’t a collector at all, and never would have bought the Collection if the Church hadn’t approached him.)

As for the loan arranged by Pinnock, Oaks again took pains to exculpate the Church and congratulate himself. “I said I saw no harm in that, provided it was clearly understood by all parties that the Church was not a party or a guarantor and that Hugh Pinnock was not a party or a guarantor to such a loan.”

As for his meeting with Hofmann, Oaks was willing to breach the wall of confidentiality that normally protects “a conversation between a General Authority and a member of the Church,” and read the unfaultable

instructions he had given Hofmann in their meeting: "Hofmann came to my office and said he thought the police would question him. What should he say when they questioned him? And I said, 'You should simply tell them the truth.'"

Hugh Pinnock was next. *Except Hugh Pinnock had nothing to say.* Elder Pinnock has already issued his statement, said Richard Lindsay, and copies were available.

Hinckley and Oaks had decided, apparently, that Hugh Pinnock had already said more than enough.

Finally came the questions—barely fifteen minutes' worth.

Dawn Tracy of the *Tribune* wanted to know why Don Schmidt, the Church archivist, wasn't informed when the Church purchased the Josiah Stowell letter? And why didn't Dean Jessee, the foremost authority on Joseph Smith's handwriting, find out about the letter until after it was acquired? In other words, who exactly *did* authenticate that letter? This was a direct challenge to Hinckley's statement that the Church had followed "normal, accepted, and professional procedures" in all its document dealings. A hush fell over the room.

"I don't know why Don Schmidt wasn't advised," said Hinckley good-naturedly. "The head of the Historical Department knew about it." The head of the Historical Department, G. Homer Durham, had brought the Stowell letter directly to Hinckley. Contrary to Hinckley's implication, it was he, not Durham, who had ordered the letter kept secret.

Next question.

A young reporter mumbled his name and identified himself as KBYU News. That was all the Brethren needed to hear. This had to be a slow pitch, a B.Y.U. journalism student, all eagerness and deference, who probably knew nothing about the case. What could be safer?

"This is to President Hinckley. A few months ago the *L.A. Times* did an article on the Cowdery papers, and John Dart, who was the author, had a 'Deep Throat' source that said someone had access to the First Presidency vault. I was wondering if you could tell us who that person was and if it was Mark Hofmann."

It was a fast-inside curve ball. Oaks and Hinckley shifted in their chairs, obviously wondering who had let this rogue into the room.

On the spot, the best Hinckley could come up with was a clumsy obfuscation. "I'd like to know if someone has access to the First Presidency's vault," he said. "I don't have. Except through the one man who has the combination. I couldn't get in there if I wanted to without one individual who has the combination to go into that vault letting me go

in there." What he didn't say was that the one man who had the combination was one of his subordinates, and all he had to do was instruct the individual to let him in.

This was not the way it was supposed to go. Oaks went from cocky to testy.

When Rodd Arquette of KUTV asked, "Do you believe that the McLellin papers exist at all, and if so, are you still interested in purchasing them?" Oaks commandeered the mike.

"Your question assumes that the Church is interested in purchasing them, and I stated flatly the Church is not. Would you like to rephrase your questions?"

"Do you believe they exist?"

"What I believe about the existence or nonexistence of the McLellin Collection is really quite beside the point."

Arquette picked an easier target. "Elder Pinnock, do you feel it is proper for a high-ranking official of the LDS Church to help secure a loan for any member of the Church, as has been reported that you did so for one Mark Hofmann?"

Pinnock smiled nervously. "When they came in that Friday afternoon, and when at that time I called two banks, I had not thought it improper. I was calling on what I thought was a legitimate transaction. I will say that there comes into our offices many people asking questions, but we would certainly not use our office for a favor for someone that was inappropriate." His grammar, like his poise, was falling apart.

Richard Lindsay jumped in. "One final question. Someone that's not had the opportunity." He scanned the room for someone innocuous looking. He picked another B.Y.U. student.

"Brad Mauss with KBYU News. I just have a question. Why is the Church so intent on getting the papers? Is it to secure them in the right hands so that they are not taken advantage of and make the Church look bad? And where does the money come from to purchase these letters?"

That was *enough*. Oaks grabbed the mike. "Again—why, you say, is the Church so intent on getting the papers? I thought it was clear from my statement that the Church was very intent on *not* getting the papers, so that there would be no misunderstanding about this. Could you rephrase that question?"

Oaks had successfully intimidated the young reporter into incoherence. "... letters in the past, like the blessing that Joseph gave to his son and other letters," Mauss stumbled.

Hinckley stepped in to bring the conference to a close with an ink cloud

of homilies and a plug for the new genealogical library. "Well, of course, I explained in my statement. I think very clearly that we are under mandate. . . . We have an obligation to keep a history of the Church, and we regard that very seriously. We are going over to dedicate the new genealogical library. It is essentially a historical library. It's cost a very handsome sum, and it's a beautiful archive. The finest in the world, and the purpose of it is historical—historical research."

The audience was ended. Lindsay thanked, not the reporters, but his bosses for discharging this burdensome duty with such grace and candor.

Reactions to the press conference varied. The Church leaders were reportedly fuming at the thorny questions posed by the B.Y.U. students. It was one thing to suffer the blasphemous skepticism of the *Tribune*, but to get blindsided by representatives from the Church's own university, a university that Oaks himself had once presided over—that was intolerable.

The next day, a letter of apology from Thomas A. Griffiths, the Director of Broadcast Services at B.Y.U., was on Oaks's desk.

Dear Elder Oaks,

Just a note to commend you on your normal preciseness and forthrightness at today's news conference regarding the historical documents issue. The information helped all of us understand what has been going on and provided valuable insight into how the Church operates.

I must also apologize for one of our KBYU reporters, Brad Mauss. His final question at the news conference clearly demonstrated that he had not listened and understood what was stated earlier. Unfortunately, we are only able to discover a student reporter's weaknesses when they are actually under pressure to perform.

Watching the conference on television at home, Terri Christensen felt her blood rising. She remembered all the times Steve had dropped whatever he was doing because Hinckley had called and wanted to see him. She remembered the confidential files, the long, familiar letters to Hinckley—**Personal & Confidential** . Now he was telling the world that he hardly knew Steve. And she wanted to know why.

At Katie Sheets Robertson's house, Joe Robertson watched the press conference while Kathy Sheets's granddaughter Molly played nearby. He remembered the time Steve Christensen had borrowed his car. "Mine is in the shop," he said, "and I've got to go meet with President Hinckley." Mark Hofmann was standing there beside him, and Steve introduced him.

When he returned the car, Steve said that he and Mark and President Hinckley were "working on some stuff that makes the Harris letter look like a priesthood manual." And now Hinckley was telling the world he didn't really know either Steve or Hofmann. And *he* wanted to know why.

In the back of the auditorium, Detective Don Bell stood against the wall and listened to the Church leaders. He felt momentarily vindicated when Hinckley admitted that he had met with Hofmann. "I knew it," he said softly to himself. Pinnock *had* lied to him. In any other investigation, he would have been on the phone that afternoon to Pinnock, saying, "Listen. Don't you ever lie to me again." But as he watched the three men on the stage read their statements and deflect the softball questions, another realization crept up on him.

This *wasn't* any other investigation. That Mormon officer who ticked him off the other day had been right. These people *were* different. And they *would* have to be treated differently if he or anybody else was ever going to get at the truth.

PART FOUR

Total Faith

64

On the morning of October 17, Jim Bell returned to LDS Hospital to interview Mark Hofmann. He felt a lot smarter this time. In the eighteen hours since the last interview, he had talked to Jerry Taylor, the ATF's crack bomb man. There was no doubt about it: Hofmann wasn't a victim. He wasn't even a suspect, really. He *was* the bomber. Like any good cop, Bell hoped for a confession.

Another detective and a nurse were with him in the room. He leaned close so Hofmann could hear him.

"This is Jim Bell, Mark," he said. "I'm the guy who was here yesterday."

Mark said he recognized him.

"Can you hear me, understand me?"

When Hofmann said yes, Bell pulled out his Miranda card and read Hofmann his rights.

"Do you understand your rights?"

"Yes."

"Do you waive your rights to an attorney?"

"Yes."

"And you feel like talking to me?"

"Yes."

Now Bell was set to start again. "What happened when you got to your car?"

"I walked up to the car and opened it and a package fell off the seat onto the floorboard and exploded." It was the same answer as yesterday, only today Bell knew it was a lie.

"Were you the person who had parked your car at that location?"

"Yes."

"Where were you coming from?"

"I had just been in a meeting at the LDS Church, in the basement of the Church library. . . . After I left the Church, I walked through the Deseret Gym, got a drink, and walked to my car. I went to my trunk first, then I opened up my car door. That's when the package fell."

"When you opened up the door, which hand did you open it with?"

"My right hand."

"Did you go anywhere else before you opened up the car door?"

"I went to the trunk."

"Who would want to kill you? Do you know anybody who would want to kill you?"

"No, I don't."

Bell decided to lower the boom. "You should know," he began slowly, "that I am confident you're the bomber."

He paused to let that sink in.

"We did a search of your vehicle and your house, and we recovered some pipe and gloves and the letter jacket. I'm interested in why you killed those people."

Hofmann said, very coolly, "I didn't, I didn't do it."

Bell pressed. "Listen, I *know* you're the guy. We've got your letter jacket, Mark, and a witness saw you wearing the letter jacket when you carried the bomb up the elevator in Steve Christensen's building."

At that, every medical alarm in the room went off: the heart monitor, the IV monitor, the respirator, the whole battery of them lit up and sang and chirped like a video arcade. The nurse asked them to leave and ushered them hurriedly out the door. Another nurse rushed in at the sound of the alarms.

On the way out, Bell turned to the other detective and said with a satisfied smile, "That's the best polygraph I've ever seen."

That afternoon, the day nurse told Hofmann's lawyer, Ron Yengich, about the interview with Bell. "When they began to talk with him, his vital signs jumped off the chart," she said. Yengich, a short, fiery man with a Yosemite Sam mustache and an unscratchable itch for confrontation, had seen this kind of thing before and it made him flaming mad. Growing up small and Catholic in the tough Mormon mining town of Bingham, Utah, where his Croatian grandparents settled, he had seen his share of bullying: by the Kennecott Copper Company, which devoured Bingham; by the company management that fought his father, a labor leader in a state where unions were considered the tools of Satan; and by local Mormons who wouldn't let their children play with non-Mormon kids like Ron Yengich.

But Yengich wasn't about to knuckle under to the system. He fought his way out of Bingham and into college on a baseball scholarship. After law school, he continued to mine the same rich vein of childhood resentments, building a profitable practice and earning a reputation as the most aggressive—possibly the best—criminal defense lawyer in Utah. He liked

to say that his heroes were the Pee Wee Reeses of the world, "scrappy, little people without a lot of skills who made it big." People like Mark Hofmann.

Yengich ordered the men from the sheriff's office on duty not to interview Hofmann unless he or his assistant, G. Fred Metos, was present. Then he shot off letters to all the law enforcement authorities informing them that he was representing Hofmann and that no one was to speak with his client if he wasn't present. To prevent another incident like the one that morning, he sent a letter to the hospital instructing them that if any policeman attempted to speak to Hofmann, they were to call him, Yengich, immediately, at home if necessary. Short of standing round-the-clock vigil at the bedside, it was the best he could do.

It wasn't good enough. About 11:30 that night, the night-shift nurse, Nancy Loden, heard Hofmann's alarms go off. From her monitors, she could see that his respiratory, heart, and blood-pressure signs were rising dangerously. She rushed into his room and found a policeman and two hospital security guards around Hofmann's bed.

She had been warned about this. When she came on duty about 6:45 that evening, the day-shift nurse had told her about the interview that morning and the angry letter from Yengich. "If anyone should try and question Mark, or if Mark needs him," she was told, "notify Yengich."

Loden didn't have to hear anything more. She was already fuming over what Ken Farnsworth had said to Nurse Bowdoin the night before: "You patch him up, and we'll stand him up and execute him." That slip had quickly made the rounds of the hospital staff, and nobody was more burned up about it than Loden. As the daughter of a public defender—and a lawyer herself some day, she hoped—she knew all about oppressive police tactics. Now they were invading her territory—no one is more territorial than a night nurse—and she wasn't going to stand for it.

She walked up to Hofmann's bed, wedging herself between him and his tormentors. She asked if he needed anything. Mark said, very gravely, "I would like to make a statement, so I need a tape recorder."

Loden leaped into the breach. "Are you aware that you could have your lawyer present?"

"Yes," Hofmann answered.

"Would you like me to call your lawyer?"

"Yes."

She rushed into the anteroom, picked up the phone, and notified her nursing supervisor, Betty Townsend, to call Ron Yengich. Yengich was on his way out the door to take his girlfriend home for the night but

insisted she come with him to the hospital instead. "I want an independent witness," he said, "in case the cops have him down and are bludgeoning him with their sticks." He also called Metos and told him to get to the hospital immediately.

Meanwhile, the policeman at Hofmann's bedside, Scott Hallock, rushed to the phone in the special-procedures room and called Sergeant Duffy Diamond. Hofmann had asked for a tape recorder. He wanted to make a statement. "The nurse has already called Mark's lawyer," said Hallock. "Why? I don't know. And she won't let me near his bed." Diamond called Jim Bell and told him to get to the hospital on the double. Hofmann was ready to confess.

The race was on.

Loden rushed back into Hofmann's room. His blood pressure had indeed risen, his heart rate had shot from about 100 to a whopping 180 and higher. He was shaking so badly he could hardly keep the thermometer in his mouth. When she finally got a reading, his temperature was normal, which only confirmed her suspicions that he wasn't feverish, he was just terrified. When he asked to be positioned a little differently, she cleared the men from around the bed and ordered them to back off.

After that she washed his clammy face with cool water and swabbed his mouth—and swabbed and swabbed and swabbed.

Anything, it seemed, to keep him quiet until Yengich arrived.

She talked to him, ostensibly trying to calm him down. Meanwhile, Officer Hallock grew increasingly impatient and angry. Hofmann obviously wanted to talk, and he wanted to talk *before* his lawyer arrived. Only Nurse Loden wouldn't let him.

Finally, Hallock lost his patience. "You're not a lawyer, you know, you're just a nurse."

It was absolutely the wrong thing to say.

"*Just* a nurse," she huffed.

Yengich won the race, arriving about 12:45 A.M. The first thing he did was to ask the police to step outside.

"He wants to talk to us," said Hallock, outright angry by now.

"Hey, he's *not* talking." Yengich would show him what real anger looked like. "Call your captain. Call whoever you have to. But he's *not* going to talk. And I'm staying here to make certain he doesn't talk to you. Now I want everybody out of the room so I can talk to him."

Hallock refused to leave. "He's not to be left alone."

Yengich turned to Hofmann. "Mark, are you going to follow my advice?"

Hofmann nodded. "Yeah."

"We're not talking to them. We've got to call your father. I want to call your father." Yengich had known Hofmann only since eleven that morning, when Bill Hofmann first contacted him. But he had already seen enough to know that Mark Hofmann *obeyed* his father. If the "Shut up" came from Bill Hofmann, Mark Hofmann would shut up. At the mention of his father, Hofmann's blood pressure/heart rate alarm went off.

When Jim Bell finally arrived, he told the uniformed officers to leave the room so Yengich could talk to his client. "Don't put the nurse in the position again of having to notify me," Yengich warned him as the policemen filed out. Nurse Loden remained in the room with Yengich and Hofmann.

During the conversation, Bell could hear the alarms go off several times. He had a good idea of what Hofmann was saying.

When he heard Hallock's story of Nurse Loden's actions, Jim Bell's own alarms went off. He was furious. It was one thing for her to call Yengich, but it was something else entirely for her to keep Hofmann occupied, even to *prevent* him from confessing by swabbing out his mouth endlessly and needlessly until Yengich arrived. As far as Bell was concerned, Hofmann had *wanted* to confess and she had prevented him. If it hadn't been for her, the case would be over now. They would have a confession, and the rest would be paperwork. If she had been standing there, he would have slapped handcuffs on her on the spot. Fortunately, he had time to tell himself that the case was too important to blow it with some rash mistake. Besides, she was in the room with Hofmann at that moment, listening to everything he said. Maybe he could still get that confession.

When Yengich finally emerged from Hofmann's room, Bell heard him ask Nurse Loden, "Did you hear anything?" She said yes. First thing tomorrow morning, Bell thought, he would get a warrant and find out *what* she had heard.

As soon as Yengich left, Nurse Loden sedated Hofmann. That would keep him quiet for the rest of the night.

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The next morning, October 18, Jim Bell and Ron Yengich met at the hospital with Bud Ellett from the county attorney's office. Yengich wanted to deal. He hedged it with hypotheticals, but the message was unmistakable: "Life in exchange for a guilty plea. You give me life in prison, and I'll give you the other people who are involved."

If Jim Bell needed any more proof that Hofmann had confessed, this was it. Little Markie had spilled his guts to Yengich, and the nurse had heard everything.

As Yengich walked out with the offer still dangling, Gerry D'Elia, another prosecutor from the county attorney's office walked in on his way to see Nurse Loden.

If anybody on the public side of the case was Ron Yengich's equal it was Gerry D'Elia. Short, short-tempered, cynical, and street smart, D'Elia was, like Yengich, a child of the sixties, always humming a Beatles or a Stones tune between bursts of manic energy. Born in New Jersey and raised in an Italian Catholic family, he was also about as out-of-place as an American could get in uptight, upright Utah. What brought him here wasn't the religion, it was the skiing. The higher he could get in the mountains, the closer he got to a nosebleed, the happier he was. In the middle of winter, he was always tan, his brown hair streaked with gold highlights from hours in the brilliant white, reflected sunlight of the slopes.

On or off the slopes, he was, like Yengich, a risk taker and a poker player.

When Bell briefed him on Yengich's offer, D'Elia brushed it off. "We are not far enough into the case to even talk about a plea," but, like everybody else, he took it as a sure sign that Hofmann was guilty *and* that Nurse Loden knew he was guilty. If they could get her testimony, they wouldn't need to deal.

But it wasn't going to be that easy.

The next morning Loden arrived at the Hall of Justice with shorts on, a chip on her shoulder, and *a lawyer from the Church's law firm*. A plain, stocky woman in her thirties with brown hair, Loden radiated hostility.

She made it clear that she couldn't wait to go to law school so she could save society from overreaching law enforcement officials. She and the Church's buttoned-up, establishment lawyer, Charles W. Dahlquist, made an odd pair.

He opened the meeting with a bombshell. It was the position of the hospital's counsel that the conversation overheard by Nurse Loden was subject to the attorney-client privilege.

Gerry D'Elia didn't like the sound of that one bit. This was the third time in three days he had pursued some evidence only to find the Church standing in his way. First, the person that he sent to the Church to get Hofmann's documents had come back empty-handed. "We don't trust local law enforcement," they told him. Then, they had shipped the Salamander Letter off to the FBI so the county attorneys could *never* get their hands on it. And now, a woman who had overheard a confession by the prime suspect was being told by a Church lawyer who had nothing to do with the case not to answer questions.

Why would the Church want to protect Mark Hofmann?

"I won't have my client answer the questions you are giving me," said Dahlquist.

"Why not? Who are *you*?" D'Elia's temperature, always high, was approaching boil. "You're just here to make sure she doesn't end up in a bind, not to stop her from helping out."

"I am not letting her answer any questions against Mark Hofmann. I feel that there is an inadequate basis for you to ask the questions."

D'Elia couldn't believe what he was hearing. "What is going on here? The Church this. The Church that. Now I got the Church with the nurse." He asked himself, not for the first time, if there could be a conspiracy of some kind, headed up by the Church, and, if so, why? "Fine, then," said D'Elia. "You stay here while I go over to the court and find the first judge I can." He would get a judge to grant a motion compelling her to talk—*now*. "Then we'll sit down right now. I've already got a court reporter lined up."

It wasn't that easy. None of the judges wanted to touch it. Compel a woman to testify over the objections of Church counsel? No way. One judge suggested he go back to the judge who issued the investigative subpoena. "Get *him* to hear you," he said. "I don't want to hear it." Neither did the second, third, or fourth judge D'Elia went to.

"I have a legal issue that hasn't been assigned to anybody yet," he pleaded. "All I want you to do is to hear the legal issue."

"I don't want to hear it this morning."

"I have a criminal investigation here with a homicidal maniac out on the street planting bombs. What do you *mean* you don't want to hear it this morning?"

Finally, he got ahold of the judge who had signed the subpoena, Dean E. Conder. Conder agreed to hear the motion at two that afternoon. Meanwhile, Dahlquist called Yengich and told him to get down to the courthouse in a hurry. That only contributed to D'Elia's growing suspicion that he was up against a conspiracy.

Yengich and Metos arrived in time for the hearing. Dahlquist represented Loden, and D'Elia represented the county attorney's office. Yengich began with a request that the proceedings be kept confidential. Judge Conder agreed.

D'Elia tore into Loden. "Mr. Hofmann began asking for the officer, or asking for a tape recorder, if I recollect, and this nurse, Nancy Loden, took it upon herself to intervene in this situation." He wanted permission, not only to depose the nurse as to the contents of the conversation she overheard, but also to look into any criminal actions that might be brought against her for obstruction of justice. "If this gentleman [Hofmann] at one time wanted to waive any right to counsel or waive any right to his silence, or whatever the case may be, we want to investigate the possibilities of this nurse being any party to the obstruction of justice."

Yengich argued that he told Nurse Loden to stay across the room but she said she couldn't leave, that it was a medical necessity for her to be there.

"I am not going to call anybody a liar," D'Elia shot back, "but regardless of what is being said, I want an opportunity to explore this myself."

Dahlquist argued that irreparable harm might be done to the hospital if Loden was compelled to testify. "I am scared we'll be held liable if it should turn out that she comes within the attorney-client privilege. We'll get sued over it."

D'Elia jumped out of his chair. "How can *you* get sued over it?" he protested. "That's totally ridiculous."

Throughout the heated session, D'Elia couldn't shake the feeling that there was a dimension to the proceedings that he was missing. "I was a non-Mormon in Mormon land," he said later—Alice through the Looking-Glass, not just pushing against the nurse or the lawyers or even Hofmann, but against a whole system.

Judge Conder decided D'Elia could depose Nurse Loden, but not on what Hofmann had said. "You can't ask her what she overheard but you can

ask her about the circumstances surrounding it to see if she was really necessary," he ruled. If the deposition made it clear that the nurse's presence was *not* a matter of medical necessity, then he might reverse his decision and allow her to be questioned on the substance of the conversation overheard.

The deposition was taken at 4:15 that afternoon. Dahlquist represented Nancy Loden. Ken Farnsworth joined D'Elia. Loden lived up to her billing as surly and uncooperative. Both D'Elia and Dahlquist had to remind her to speak up for the court reporter. When she did speak up, she laced her answers with impenetrable, officious medical jargon.

Still, the facts came out.

First, Nurse Loden was not tied down to Hofmann's room. As the nurse in charge of the unit, which included twelve other rooms, she had other duties that required her to leave Hofmann's room several times. "I was in and out probably ten times," she admitted when asked to be specific, although never for "longer than five or ten minutes."

This was exactly what D'Elia had been waiting to hear. "Let's go back to the point where Mr. Yengich entered the room and he had a conversation with Mr. Hofmann. What was it that Mr. Yengich asked you, if anything, with respect to your being present in the room during his conversation with his client?"

Her face went blank. "I don't remember anything."

"Did he ever state to you that he wanted you to leave the room?"

Loden just shook her head.

"*Audibly*, please," prodded D'Elia.

"No."

"Did he ever state to you that there was an attorney-client privilege of which you must keep secret anything that he was talking about to his client?"

"No."

"Did he ever discuss whether or not you were necessary in that room?"

"No."

"Do you remember telling Mr. Yengich or Mr. Metos that you had to specifically stay in that room with Mr. Hofmann because, if you left, you were worried about his condition?"

"I don't know if I stated it to them. I was worried about his condition at the time."

"But you don't recall whether you *stated* it or not?"

"I mentioned it. I don't know who I—you know, there were people in the room."

D'Elia asked about the links between Hofmann's room and the computer monitors at the desk outside. "You can sit at that desk in the [intensive care] unit and *not* be in the room with Mark and *not* be within earshot of conversation and *still* monitor all the vital life signs; is that correct?"

"Yes."

The only excuse she could give for staying in the room was, "I didn't feel comfortable leaving the room at that time." In her "best nursing judgment," Hofmann could not have been monitored from outside the room.

But the hearing resolved nothing except a court date for another hearing. Even if Conder reversed his opinion (which he eventually did) and allowed Nurse Loden to be questioned, it was clear by now that Yengich could keep the police away from her for at least another month while he appealed the order, all the way up to the Utah Supreme Court if necessary.

If they wanted to nail Mark Hofmann, they would have to find another way.

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If they couldn't get a confession from Hofmann, maybe they could get one from somebody close to him.

Somebody like Lyn Jacobs.

Even his friends wondered how much Jacobs knew. Peggy Fletcher, the editor of *Sunstone*, remembered how cool Jacobs had been at the news of the bombings—even the one that hit Hofmann. She and the rest of the *Sunstone* staff had been listening in shock, disbelief, and near panic to the first reports when Jacobs bounced in, unnaturally calm. And why, in the first few days afterward, did he play hide-and-seek with the police?

"When you heard the news, why didn't you run?" Fletcher asked. "Why didn't you run for your life?"

Jacobs told her Dorie had come back from the hospital with good news: Mark was sure a Mormon fanatic had set the bombs.

"All the more reason to run," said Fletcher. Jacobs, after all, had discovered the infamous Salamander Letter.

"Nobody knows my face," he answered.

It wasn't an answer. Who knew Hofmann's face?

Jacobs always had some piece of inside information that proved once and for all that Mark was innocent. The day after the bombings, he came to Fletcher's office and announced, "Mark couldn't be the bomber because the bomber had a letter jacket, and Mark lost his months ago."

How did he know that?

"Dorie told me that when it happened."

Why would Dorie tell him something like that? Fletcher wondered. The next day, the letter jacket was found on the floor of Hofmann's closet.

More and more, Jacobs looked less and less like an innocent bystander. After all, if Hofmann *was* running a documents scam of some kind, Jacobs, with his command of languages and history and his Harvard credentials, could have been a very useful asset.

When the police finally sat him down in the interview room on the eighth floor of the Hall of Justice, Jacobs started chattering and wouldn't stop. "It was like putting a nickel in the slot," said Ken Farnsworth.

Jacobs began by repeating all of the old lies about how he, not Mark Hofmann, had discovered the Salamander Letter—lies that would haunt him through the early stages of the investigation. Then suddenly, in the midst of the questioning, a name popped up that no one expected to hear, at least not in this room, under these circumstances.

"Did you have an association with the man—with President Hinckley?" Detective Don Bell asked Jacobs.

"Not really."

"Does Mark?"

"Yeah. He's in constant contact with President Hinckley. They've worked together for several years. They're very dear friends as far as I can tell." Later, Jacobs told them that Hinckley "called [Mark] on his birthday and said, Happy birthday, and all that kind of stuff."

"Would it surprise you," asked Detective Bell, "if I told you that I think [Mark]'s the bomber?"

"That's what I've been hearing all day long," said Jacobs, working his way toward indignation. "I don't buy it. I do know he's in debt. But everybody's in debt, it's just a question of how much. . . . I just don't buy it. Not in a million years. Unless he went nuts, just went cracko for some reason. Anybody in this whole world can go cracko tomorrow. But the point is that that is not the Mark I know. I know him as one of the most level-headed, incredibly ingenious people I've ever known, as far as dealing with these documents is concerned."

Bell thought about that for a moment. "Jacobs, I think either your

friend has gone crazy or you didn't know him as well as you thought you did."

Jacobs had reached indignation. "What makes you believe this?" he demanded.

"Let me put it this way." Bell spoke slowly and softly for emphasis. "There is evidence that has been obtained during the time you've been sitting in this room which a person just driving around Salt Lake City probably wouldn't have in his possession unless he was an Army ordnance-disposal person or he was a maker of bombs."

"Huh?" Jacobs looked genuinely shocked. Until now, he had never seriously contemplated the possibility that Mark might have actually committed the bombings. He hadn't let himself.

"I mean, it's not like something everybody would have with him on any given Wednesday afternoon as they're driving around town."

"So there is evidence in the car?"

"There's not only evidence there, there's evidence in a whole lot of other places." Jacobs looked so devastated that Bell felt compelled to comfort him. "For fifteen years, I have dealt with these kinds of people, some of whom have gone crazy. Okay? So I've learned that it doesn't matter what they appear like on the outside." Not to worry, he wanted to say, being fooled isn't a crime.

The next day, the 18th, Jacobs was back in the hot seat. Deputy Gaylord Dent, a sandy-haired young officer in the burglary division of the sheriff's office, had some more questions, most of them about the Church.

Jacobs said that Hofmann had told him that the reason the LDS Church was willing to trade the Joseph Smith III blessing to the RLDS Church was, one, the news had already gotten out so there was no longer any point in hiding it, and, two, the LDS Church already had in its vault a similar blessing from the Prophet to his son. Mark also said that he had turned a whole slew of sensitive materials from the same source over to the Church, on the sly.

Dent wanted to know the name of the person he gave them to.

President Gordon Hinckley. "And Hinckley said, 'This will never see the light of day,'" Jacobs told the startled Dent. "That is the first time I know of in which Mark mentioned that they had done a secret deal."

What else had Hofmann secretly sold to Hinckley?

There was Martin Harris's copy of Ethan Smith's book, *View of the Hebrews*. "It's a fascinating book," said Jacobs, giving an unprompted seminar in Church history. "The book basically provides the *Book of Mormon* story even though it was written years before the *Book of Mor-*

mon came out. . . . Anyway, nobody's ever been able to prove that Joseph or Martin Harris or his wife or Oliver Cowdery, the four people who worked on the *Book of Mormon* manuscript, ever had a copy of that thing. And then Mark found Martin Harris's. . . . Isn't this just blowing you out of your mind?"

It was, but in ways Jacobs couldn't guess. Clearly, the Church had far more at stake in Hofmann's business than anyone else.

Jacobs continued his story: "Anyway, the point is, Mark showed it to Hinckley, and Hinckley said, 'Oh, I want it right now. It'll never see the light of day.' That was another one I understood he stashed away and paid Mark a substantial sum for it."

Like the police, Jacobs saw the potential for blackmail and had even mentioned it to Hofmann. "I said, 'Mark, all the stuff you're acquiring, all this juicy stuff you sell to Hinckley. Have you kept a copy of everything as a kind of . . .'" He reached for the word. "' . . . *insurance* for the future?'"

Dent knew what he meant.

"I said, 'You've got to. You're not that dumb.' . . . And finally, one day, he said, 'I've got some copies of what there needs to be copies of for the future.'"

So, at any point—if he needed money, for example—Hofmann could have tried to blackmail Hinckley by threatening to release what he knew: not just the documents, but the fact that the Church had bought them and stashed them away. Suddenly, the Church's strange determination to prevent Hofmann from talking to the police didn't seem so strange.

"Is [Mark] the kind of person that would consider President Hinckley, uh, two-faced?" asked Dent, trying to put it as delicately as possible. "So much so that it would finally grate on him?"

"I think he was used to it . . . because we had talked about that. As he would tell me about one of these things that Hinckley was doing, I would look at him and say, 'Well, it seems a little strange, doesn't it?'"

"Outlandish," Dent corrected.

"Well, no, I'm just saying, not necessarily from my point of view. Historically, people will justify things to say whatever they have to. I mean, they want to preserve the Church. If Hinckley wants to preserve the Church, he's going to do everything he can to protect the Church."

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Farnsworth interviewed Shannon Flynn at 7:10 the evening of the 18th. It was almost like a joke at first. Flynn treated it like just another exciting chapter in the continuing adventure of Shannon Flynn, secret agent. He seemed eager to match wits with his interrogators.

It wasn't long before the Church came up again—something that had happened so often in the first days of interviewing that the shock had worn off, or so Farnsworth thought. He was interested that Flynn thought Hofmann was under pressure at the end, the kind of pressure that might have led to violence.

"How do you know that he's been under pressure?" Farnsworth asked. "Do you have some direct evidence?"

It was the Church, said Flynn, putting pressure on Hofmann to come up with the McLellin Collection. "Just, you know, from what he told me. He said, almost quoting, 'You cannot believe how nervous President Hinckley is about this material, and how badly he wants it here.' " There it was again: Gordon Hinckley's name. "And that's the kind of pressure [Mark] doesn't like," Flynn added. "My understanding is that President Hinckley helped arrange the loan for him at First Interstate Bank. I wasn't in the bank for that transaction, though afterwards I did see a copy of the loan agreement."

Farnsworth wanted to explore another possible motive. "Does Hofmann have any problem reputation-wise in the document community?"

"Absolutely not," said Flynn.

"So he wouldn't be suspected of forging documents, or stealing documents?"

Flynn shook his head no.

"Would stolen documents be a more likely thing if someone was dealing in the document trade than fraudulent ones?"

Flynn thought for a moment. "Ummm, I'd say it was an even split. It's difficult to steal material. It's real difficult to steal material. But it's even more difficult to forge it."

"It's a big problem either way?"

"Either way, it's a mess."

Farnsworth changed tack again. "What is your opinion of his innocence or guilt at this time, knowing what you know?"

"I believe that he is innocent."

"Any particular reason?"

"Based mainly on my association with him. I traveled a lot with him. When we went to New York, we would be twenty-four hours a day together. There were times I saw him every day of the week, practically. He's just not that kind of person."

"Okay, would he have any reason that you know of to cause harm to the Sheets family or the Christensens?"

"Absolutely none. I don't think he even knew Gary Sheets."

As usual, the discussion of motive came to a dead stop over Gary Sheets. There was still nothing to tie Hofmann to the Sheets murder. It was quickly turning into one of the imponderables of the case. Farnsworth had learned that every case had one or two.

He turned to the bombs. Did Hofmann ever show any interest in explosives? Farnsworth asked.

Flynn said no, then added, nonchalantly, "At gun shows, it's possible, you know, to pick up a fuse or this or that. In my estimation, that would have been an excellent opportunity to do it, and there was never anything like that."

Farnsworth's eyes lit up. *Gun shows?*

Flynn realized immediately that he had spilled something—a gaffe unbefitting a secret agent—and tried to backtrack. "When we would go to gun shows, he would almost never buy any guns. . . ." But he only dug himself deeper. Farnsworth was thinking: Hofmann went to *gun shows* and bought *guns*? This chubby, nebbishy documents dealer was a *gun* freak?

Then came another surprise. "I know we were both interested in things that had to do with surveillance. I know that he thought his phones were tapped."

That raised everyone's eyebrows.

"He had constant phone difficulty. They'd break, or sometimes they'd pick up a phone and they could hear somebody talking and then all of a sudden there would be a click, and things like that. So one time, when we were in New York, we went to a company that sells all kinds of defensive and offensive surveillance devices. We got the catalog."

Gun shows and surveillance devices. What next? thought Farnsworth. Flynn obviously reveled in the feeling of power these little revelations gave him. Being interrogated was fun.

But not for long. After a few questions about Hofmann and Steve Christensen, Farnsworth decided it was time to show this baby-faced James Bond that the game was deadly serious. He began by setting Flynn up. "We have already gone over the area—that neither you, nor, so far as you have any knowledge, Mark, ever acquired any items that you could make a bomb with?"

"No," said Flynn.

"Have you ever bought any *directions* that would help you make a bomb?"

"Not that I recall." Flynn was beginning to catch on, but it was too late.

"Okay, I think you're a liar." The other detective present, Mike Fierro, produced a copy of *The Anarchist's Cookbook*. "Have you ever seen this book?" he demanded.

"Uh, huh," said Flynn, his face turning red.

"When?"

"Oh, about a month ago."

"What is that book about?"

"A variety of subjects, I mean, you know. . . ."

"Does it include a large section involving how to make *bombs*?"

"Uh, huh." His face turned even redder, impossibly red.

"When I was questioning you, didn't you think of this document?"

"I didn't remember it."

"And yet this bombing incident is such a major thing in the community and you're tied very closely to a man who is accused of being a bomber?"

"Uh, huh."

"We sit here for the purposes of inquiring from you all of the knowledge that we can, and you casually forget that you in fact have bought a book in the last few weeks which described in large part how to make bombs?"

"Uh, huh."

"I find that a very convenient loss of memory. Can you explain it?"

"Well. . . ."

"You're not a dumb person, I gather?"

Flynn was distraught. "Obviously you have gone in and searched my house without my knowledge."

"How's that?"

Flynn had fallen into the trap. "Well, I haven't been to the house in two days."

"So why do you think the police have been in your house?"

"Well, I don't know how else that would come out of there." In fact, the police hadn't been to Flynn's house. All they had was a *tip* that he had bought a copy of the book. Now they had confirmation.

"This is not your book," said Farnsworth. "This is a book *like* one that you bought." He smiled broadly. "Does that make you feel better?"

"Well, not really," said Flynn, furious with himself for being tricked.

"Would you like to back up and start over a little bit?"

"Well, I don't know what to tell you."

"This is a very good time for you to get the record straight about where you fit in with this bombing business. We know Mark Hofmann is the bomber. Maybe one of several people have knowledge about this, maybe helped participate in it, maybe helped deliver bombs. The fact is, *we're going to know*. . . . And if we acquire any knowledge of your participation, we're talking death penalty for everybody who is involved in this."

If Flynn ever thought being interrogated by the police was a big adventure, another episode in the Walter Mitty life of Shannon Flynn, secret agent and ace documents sleuth, those delusions ended right there and then. Farnsworth could see it on his face. The cockiness disappeared, and the fear set in.

And everything else spilled out. He told them about buying two blasting caps for Hofmann eight months earlier. He had been on an ice-fishing trip near Richfield, Utah, and stopped at a friend's and bought the caps—farmers in the area used them all the time to blow up stumps. He tried to convince them that they were just a spur-of-the-moment gift, one pal to another, but Farnsworth didn't buy it.

Then he told them about the Uzi submachine gun in the storage shed.

The *Uzi submachine gun*! Bob Swehla, who was representing the ATF at the interrogation, couldn't believe his ears.

Farnsworth thought, first, blasting caps. Now, a submachine gun. These guys had a goddam *arsenal*.

"It belongs to Mark Hofmann," Flynn hastened to add. "The reason I'm telling you is that I'm trying to tell you anything I can possibly tell you right now before it all comes back and bites me in the ass later."

"Yes," said Swehla, still reeling, "I'll congratulate you for this particular statement. . . . Can you go into that some more?"

"Sure. I bought that for Mark. We then bought the components to convert it to an automatic."

"I take it you're fully aware that that's illegal?"

"You know, it's not the kind of information that I would normally

volunteer. I'm not trying to get myself thrown in jail over some firearm violation. But, you know, I don't want to come back here tomorrow and then have you guys kicking the shit out of me, saying, 'We found this machine gun at your house.' "

"What was the purpose of having a fully automatic machine gun?"

"Just the fascination of having an automatic weapon."

"Have either of you shot it?"

"Yeah."

"How long ago?"

"Oh, probably the last time we shot it was maybe two weeks ago."

Actually, the revelation of the Uzi presented Swehla and Farnsworth with a dilemma. Flynn had just confessed to committing a federal crime punishable by ten years in prison and a \$10,000 fine. To protect that confession, Swehla would have to read Flynn his Miranda rights before going on. But reading him his rights might give him cold feet about everything else and bring the whole interview to a halt. Whatever Flynn knew about the bombings and Hofmann, whatever he *hadn't* told, might disappear forever behind the Miranda curtain.

Swehla passed a note to alert Farnsworth—"I'm at the point of Miranda"—and they left the room to talk about it. "Go as far as you can with him regarding what we're talking to him about," Swehla said. "Because once I go back in there and give him the Miranda warning, he may clam up about everything, not just about the gun."

Farnsworth decided to use the time to have one more go at Flynn, to wring him out one last time, just to make sure he wasn't holding anything back.

He began slowly, like a preacher working a guilty congregation.

"Don't you see, Shannon, that if you had come in originally and said, 'This may not be important, but it's probably very critical—I gave him some blasting caps,' that that would have established your credibility as a candid, honest person?"

"Exactly. And I should have done it. I should have done it. I shouldn't have held that back, because now, man, my dick's in the wringer, and I don't know how in the hell I'm going to get it out. You know, if I could give you more information, God, I'd tell you in a second."

"You *can't* get yourself out." Farnsworth was giving no quarter.

"Well, probably not now," said Flynn, hopelessly.

"You're so deep into this, you don't know which way to turn right now. You're sitting here. You're talking to us. We're not being mean to you, and you know we're sitting here with a ton of information and you don't

know what we know, and you'd love to know what we know so that you could work around it."

"Well, can I interrupt you?"

"You *can't* interrupt me."

"Okay, I'm sorry."

"You can't interrupt me right now. That's one thing you *can't* do right now. You're sitting here thinking, my life as a paper antiquities expert, my church life, my family life, my parents, you're adding all that up and saying to yourself, 'I don't know how to respond to this thing. I can't sit here and tell these people what I know to be true, I can't sit here and tell them what I have participated in, because all of these things are on the line. . . .'"

Farnsworth stalked the room. "I'm not the kind of guy who likes to lean on the wrong person. But you have put yourself in the fix you're in with us. You lost your credibility an hour ago."

"Yeah." By now, Flynn was a beaten man.

"If anybody listened to the tape of this interview—including yourself, in a while—you'd say, 'Holy Toledo! Am I that *bad*? I mean, can't I present something better than *that* to protect myself? Did I underestimate these people and their ability to dig up information?' " Farnsworth let that sink in, then said, gravely, "I think you're in this up to your eyeballs—up to your *eyeballs*. . . ."

Another long pause. Flynn's shirt was soaking wet.

"I don't know how religious you are. I don't know how much of a believer you are. But if you are a believer, then somebody else is watching who is bigger than you are, and who already knows everything you've done, and everything you know. You may hide it from him," Farnsworth said, pointing to the other detective, "and you may hide it from me, but you ain't hiding it from some superior being." He pointed toward the ceiling in case Flynn missed the point. "So it's only a game for a while, if you choose to be honest and truthful. But later on, it's serious business." If Flynn believed in the Celestial Kingdom, his personal parcel of *real* estate in the world-to-come was in serious jeopardy. "Two people are dead, two very nice people as far as I can tell. I haven't heard a bad word said about either of the people that are dead."

"No," Flynn agreed meekly.

"It's a major tragedy for them. It's a major tragedy for their families. It's a tragedy for the entire community—and *you are part of this tragedy*."

This was the moment. The moment in any interview when, if the questioner has done his job, everything is working for him: vulnerability,

self-loathing, fear, all the forces that produce a confession. Not a grudging confession, not a word-by-word, question-and-answer confession, but a *willing* confession—hell, an *eager* confession, a confession that pours out like vomit from a drunk.

But Flynn just sat there, sweating and quivering and praying for it to be over. Farnsworth was sure. This well was dry.

Bob Swehla returned and read Flynn his rights.

"If you decide to answer questions now without a lawyer present, you will still have the right to stop the questioning at any time. You also have the right to stop the questioning at any time until you talk to a lawyer."

"Uh, huh."

Swehla had a few more questions about the Uzi. He wanted to know why, if it was Hofmann's, Flynn kept it at his house.

"Oh, probably the biggest reason," said Flynn, "is that Mark's wife hated it, when it was there in its semiauto form. She saw it and told him that it was really stinky and he ought to get rid of it. So he just preferred to keep it at my house."

Farnsworth asked what exactly he and Hofmann intended to use the Uzi for.

"We just go out and target-shoot with it."

"It's for *fun*?" Farnsworth exclaimed with an astonishment that had to have been disingenuous. He himself had spent hundreds of hours shooting pistols for fun. But a *machine gun*?

"Yeah."

"Shooting a *fully automatic weapon*?"

"Well, ya know, it's kind of like sex. You hear about it long enough, you want to do it."

Detective Fierro had one more question. He had heard that Hofmann was an atheist and wondered if Flynn knew anything about "the transition that probably took place with Mark" and resulted in his break with the Church.

Flynn seized the question gleefully, like a man coming out of a mine-field and lighting on safe ground. "Oh, I don't know much about the transition. As long as I have known him, that essentially has been his philosophy. A Church authority once said the study of religious history is the quickest way to destroy religious faith. You just can't deal in this stuff very long before you start to see inaccuracies, duplicities, errors in any religion. There hasn't been one founded that hasn't been screwed up somehow."

"From what you said earlier, about talking to people in your ward, and stuff, I was getting the impression that you were active in the faith," Fierro said.

"I'm very active. I like to be active. I want to be a member of the Church. I'm not dumb, though. I know what goes on. When I talked to the General Authorities on Thursday morning, it didn't take long to get the scoop. Ya know, they weren't about to tell me anything. And what I had to tell them, they couldn't do anything about, so they just said, 'Tell the truth and do your best and see ya later.'"

"Shove it under the carpet, in others words," Farnsworth interpreted.

"Well, I realize now, man, they are doing some heavy moving over there—real heavy moving. And they weren't about to let me get in the way. I am such a small fish in the pond."

"What do you think their goal is right now?" Farnsworth asked.

"The same as it has always been—the maintenance of the Church. To have the Church continue."

It was one the next morning by the time they were finished. But Flynn had one last surprise for them. As they were booking him on the unlawful-firearms charge, they found a Philippine butterfly knife in his pocket. Secret agent, Uzi-owner, Shannon Flynn had been carrying this lethal piece of hardware throughout the interview.

Ken Farnsworth wondered, not for the first time, what the world was coming to, when a Pillsbury Doughboy like Shannon Flynn packs a jungle knife on the streets of Salt Lake City. It was getting so you couldn't tell the bad guys from the good guys anymore.

68 A search of Flynn's house at 7:30 the next morning turned up a lot more than just an Uzi in the washbasin. Scattered among the well-thumbed copies of *Soldier of Fortune* were a .357 Magnum revolver and a Mini-14 Ruger rifle with a black nylon stock, plus reloading hardware and enough ammo to start a respectable revolution. Plus combat gear.

Next to the hardware, Flynn's copy of Charles Hamilton's *Great Forgers and Famous Fakes* looked harmless enough.

The next morning, Farnsworth and David Biggs from the county attorney's office drove to Richfield, where Flynn said he had bought the blasting caps. It was the opening day of the deer hunt, and everyone was out with rifle in hand, a sight that put Shannon Flynn's peculiarities in perspective.

The night before, thousands of men had gone out and gotten crocked. This morning, at the crack of dawn, they were out, guns in hand, shooting deer, and, if this year was like past years, at least a couple of their fellow hunters. Just the previous year, a hunter had claimed he thought he was shooting at a deer when he downed a horse and rider. So many cows, sheep and house pets were killed each season that one exasperated farmer had been reduced to painting the words COW and SHEEP in big letters on the sides of his animals to help hunters recognize them.

Despite the deadly carnival, Farnsworth and Biggs located the man who had sold Flynn the caps. He remembered the transaction, but, according to him, Flynn knew exactly why he was buying them. "I need these blasting caps for this guy I know," he remembered Flynn saying. "He likes to blow things up."

Meanwhile, Jim Bell led a phalanx of cops through Hofmann's house for the second time in two days. They came looking for the McLellin Collection. Interviews with Jacobs, Flynn, and others, as well as the contents of Hofmann's car, had made it clear that documents, in one form or another, were at the heart of the case. This time, the warrant allowed them to take "documents, papers, pictures that relate to the Martin Harris letter, McLellin letters, diaries or any other antique or ancient documents relating to Mormon history. Also any other diaries of ancient or antique nature along with any devices, tools or machines for the alteration or production of documents."

In the southeast basement bedroom, Bell found a box filled with documents on Mormon history and religion, as well as books and some information on the care and preservation of paper. Sitting on top of the box was an envelope with the name facing up. The name was Mike Hansen.

At ten that night, back at the department, while Chief Willoughby conducted yet another news conference in the next room, Jerry Taylor was drawing a picture for Jim Bell.

It was a picture of a bomb. The basic device was diabolically simple: a length of pipe nipple (a piece of pipe threaded at both ends) filled with smokeless powder, two battery packs (four C-size batteries apiece) purchased at Radio Shack, and a mercury switch. Taylor explained how the

bomber had screwed metal end caps on both ends of the pipe, drilled a hole in one of the end caps, inserted a rocket igniter, then led wires from the igniter to the mercury switch and from the mercury switch to the two battery packs to create a simple circuit. When the victim tilted the bomb, the globule of mercury moved to the other end of the switch, completing the circuit and sparking the igniter, which in turn ignited the powder, and boom.

The bombs had been placed in cardboard boxes approximately six by twelve by twelve inches. (Taylor had recovered one of the pieces of cardboard from the site.) There were some differences between the three devices. The Christensen bomb was the only one that had been packed with nails. There wasn't as much powder in the other two bombs. And the pipes used were slightly different in size. But these were distinctions without a difference, Taylor emphasized. From over sixty similar investigations, he could say without any reservations—which was the way he said everything—that the three bombs were essentially identical, meaning that they were dealing with a single bomber. Also, the person who made the bombs was the person who set them. If two different people had been involved, there would have been some safety mechanisms. There weren't.

In Taylor's judgment, Mark Hofmann manufactured and set all three bombs.

On the basis of Taylor's description, a local ATF agent, Ray Dalling, built a replica of the bomb. Then Bell borrowed a Toyota MR2 from a local Toyota dealership and drove to the exact spot on North Main where the third bomb had gone off. As Taylor had suspected, the bomb wouldn't sit on the console, the gearshift got in the way. That meant that Hofmann had to arm it while it was still in the back area, behind the seats—an awkward operation at best.

It was in bringing the bomb package forward between the seats and turning to get out of the car that he must have dropped it. That explained why his right hand, with which he must have reached for the package, had the fingertips blown off, while the left hand, which may have been reaching to open the door, was virtually unscathed. He had been holding it with his right hand when it slipped, and Bang! With a mercury switch, it took only milliseconds for ignition, according to Taylor. It had been practically instantaneous.

A few days later, around midnight, as Bell and Farnsworth slowly made their way through Hofmann's papers in the third-floor evidence room, they found a check made out to Radio Shack.

* * *

On October 19, Sergeant Sid Elliott of the sheriff's office in Cottonwood filed a report that included an interview with a young neighbor of Kathy Sheets's who had seen a suspicious van cruising the driveway in front of the Sheets house the night before the bombing. A few days later, Elliott's report arrived on Jim Bell's desk, together with a note that Mark Hofmann owned a van of similar description.

The neighbor turned out to be Aaron Teplick, a thirteen-year-old boy who lived not just near the Sheetsses, but right next door, on the same tiny cul-de-sac off Naniloa Drive. Like most cops, Bell was skeptical of child witnesses—not because they weren't observant but because they were notoriously vulnerable in court. But he had Teplick brought to the Hall of Justice for an interview anyway, just in case.

It was a setting as intimidating as any courtroom. Teplick's parents didn't accompany him. The only other people in the room were five officers: Sid Elliott, the sheriff's deputy who had interviewed him first; Bob Swehla and Jerry Miller from ATF; Jim Bell; and Ken Farnsworth. But Teplick proved a trouper. In a calm, sure voice, he repeated his story that he had seen a strange van drive through the cul-de-sac the night before the bombing.

"I felt ill that night. It was really late. I woke up and was just getting up to get an aspirin and then I saw that Toyota van come down our street."

"What time was this, do you remember?"

"It was about 11:30 or twelve."

"How do you remember that?"

"'Cause there's a clock in our kitchen and I looked." If only their *adult* witnesses were this observant, thought Bell.

"Okay, you went to the kitchen and got an aspirin and then you looked out the kitchen window?"

"It was our hall window. I just heard a car down there and just wanted to see who it was. . . . We have a little private driveway with three houses down there."

"Okay, describe what you saw, Aaron."

"Well, first I saw a light come down our driveway and then it kind of pulled in front of our house, and I looked out and it was just a gold Toyota Wonder Wagon. It was there for a couple of minutes. . . . Then it turned in the Bridges' driveway, which is the other next-door neighbors, and went back up our hill."

"You mention a Toyota. How do you know that it was a Toyota?"

"Well, that particular car is a pretty obvious car—it was one of those new kinds of vans." And then Teplick proceeded to give the cops a complete lesson on recent changes in automotive design. The kid knew what he was talking about.

They had him draw a picture of the van as he described it. Then they showed him a series of Polaroids of various similar vans, including Hofmann's.

He pointed out what was wrong with each of the photos until he landed on Mark's. "That's it," he said—very calm, very decisive.

Farnsworth called it a "class act" (his highest accolade) and after it was over, Bell joked, "You'd think he was raised in L.A."

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But it wasn't enough.

On Tuesday, October 29, two weeks after the bombings, the hospital announced that Mark Hofmann would be released the following Thursday. And still no charges had been filed: not for the murders, not for the bombings, not for fraud, not even for the traffic ticket the computer had spit out the moment he became a suspect.

At 2:30 that afternoon, Bell and Farnsworth and the other investigators met with the county attorney, Ted Cannon, and the U.S. attorney, Brent Ward, in a last-ditch effort to persuade them to file charges—some charges, any charges—to prevent Hofmann from walking out of the hospital a free man.

One face conspicuously missing from the meeting was Sheriff Pete Hayward's. He had already dismissed the Hofmann case, not because he believed Hofmann wasn't guilty, but because, in Sheriff Hayward's mind, the case was already wrapped up. Hayward, an amiable bulldog of a man, didn't believe in all this scientific investigation crapola. His heart (as well as his crime-solving technique) was still firmly rooted in the nineteenth century, when Utah was the Wild West and Wyatt Earp was marshal. His idea of solving a crime was jumping in his car, turning on the siren, racing to the scene, and collaring the bad guy. His idea of investigation was driving around and looking for anything suspicious. As for interviews, he could look a man in the eye and tell if he was lying.

His tactics gave bleeding-heart liberals heart failure, but the people loved him. He was the kind of cop they liked to watch on TV—no boring details, no drudgery, no paperwork, just action. In fact, they *had* watched him on TV, on the 5 o'clock news, confronting a crazed gunman in a 7-Eleven store, all alone, unarmed. The television cameras had recorded every thrilling moment as Hayward, steady as a rock, waited for his opening, and, when the man's look was averted, grabbed the shotgun from his hand. The sheer bravery of it was awesome. This was how lawmen were supposed to do their job.

And remarkably often, it worked.

Unfortunately, his department operated by the same seat-of-the-pants rules. While Jim Bell was mapping out the Christensen bomb site and collecting bits of evidence on his knees with a pair of tweezers, Sheriff Hayward's deputies were blowing through the Sheets crime scene like a twister, throwing everything they could find into a big green garbage bag. No grids, no diagrams, no tweezers, no magnifying glasses. As a result, the sheriff's men had missed several key pieces of evidence, including major bomb parts at the Sheets house. (The ATF's Jerry Taylor found them on a follow-up search days later.)

In the weeks following, interviews with important witnesses were mishandled and then, even worse, mislaid. When Bell called to get them, he was told they didn't exist. "But we have witnesses who said they were interviewed by the sheriff's department," he insisted. "They must have been talking to reporters," cracked one of the sheriff's shoot-from-the-hip deputies.

One day, weeks after the bombings, Jerry Thompson of the sheriff's office appeared on the eighth floor of the Hall of Justice and handed Bell a file. "Here is something we found pushed back behind a file cabinet," he said. "Do you want them?" They were the missing interviews, along with the evidence of Hofmann's travel schedule. Not only had the police been forced to reinterview the same witnesses—a considerable embarrassment—but the chain of custody on the travel evidence had been broken. Bell knew that a good defense attorney could "blow them out of the water" if he found out about the foul-up.

But none of that seemed to make any difference to Sheriff Pete Hayward. His business was solving crimes—let the lawyers worry about the technicalities.

Needless to say, that attitude had earned Hayward a number of enemies among the prosecutors of Salt Lake County, but none so virulent or implacable as the head prosecutor, County Attorney Ted Cannon. It was

an enmity that went far beyond political differences (Hayward was a Democrat, Cannon a Republican) or working styles. The two men just plain didn't like each other. Despite having to work together on hundreds of cases a year, they weren't even on speaking terms. When absolutely necessary, they communicated through intermediaries: one man's deputy would speak to the other man's deputy.

So when Cannon said he needed more evidence from the sheriff's office to indict Hofmann on the Sheets murder, Hayward ostentatiously washed his hands of the whole matter. As far as *he* was concerned, the case was *over*. His office had done its job by fingering Hofmann. If the county attorney's office was too obstinate or obtuse to file charges, that was their problem. He wasn't about to waste any more of his men's time or the taxpayers' money just to make Ted Cannon's job a little easier. And that's exactly what he told the press.

So the meeting on the 29th went on without Sheriff Hayward.

Jim Bell began with an impassioned plea. "We've got to arrest the guy. We can't just let him go home. It was a double murder. He shouldn't be going home; he should be going to jail. He doesn't deserve any free time, even if he *is* injured."

Ted Cannon, for one, wasn't convinced. He didn't want to charge the Christensen murder without charging the Sheets murder—and he couldn't charge the Sheets murder because the sheriff's office hadn't done its job. It wasn't clear if Cannon was more interested in scoring points against his nemesis Hayward or in arresting Mark Hofmann. As an elected official himself, Cannon also knew that if he indicted on Christensen and not on Sheets, the press would rally to the cause of Kathy Sheets. Cannon put the best face he could on an impossible situation. "If we did arrest him," he told Bell, "his lawyers would come right over and get him out."

So Hayward was out and Cannon was out.

That left Brent Ward, U.S. attorney. Would he file on the federal bomb charges? All eyes turned to the young man in the bow tie at the end of the table.

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Bell and Farnsworth weren't hopeful. They remembered how much trouble Ward had given them when they tried to get a warrant to search Shannon Flynn's house. Right after the Flynn interview, Farnsworth had called Bruce Lubeck, Ward's assistant on the case. Because the Uzi possession was a federal violation, they needed the U.S. Attorney's Office to sign off on it.

Lubeck told them to call Brent Ward. Right then, Farnsworth knew something was wrong. Why would the top man take such a personal interest in the details of the case?

Then Ward wouldn't give them an answer. He told them to stay off Lubeck's line for at least fifteen minutes while he discussed the case with him. Fifteen minutes later, Lubeck's line was still busy. Farnsworth wondered what the hell could be taking so long. This was a simple, straightforward warrant based not on a tip but on a confession. Something was up.

When they finally talked to Lubeck again, another surprise: "I think you ought to try to arrange a consent search." That meant going back to Flynn and getting him to say, "Okay, you can search my house." This at the very same time they were arresting him and putting him in jail. Farnsworth was mystified. Why were they resisting a warrant? Surely they knew it was, in fact, *better* to get a formal warrant than to rely on a consent search that might later be challenged in court. ("My client was in the jailhouse, intimidated by police officers, placed under arrest, and under extreme duress, Your Honor. His consent wasn't voluntary!") What was Ward afraid of?

Farnsworth decided to think about it later. Right then, he wanted the warrant. "That's stupid," he told Lubeck. "Let's get the warrant. That way there will be a legal stamp on this thing, and that way we won't lose the evidence."

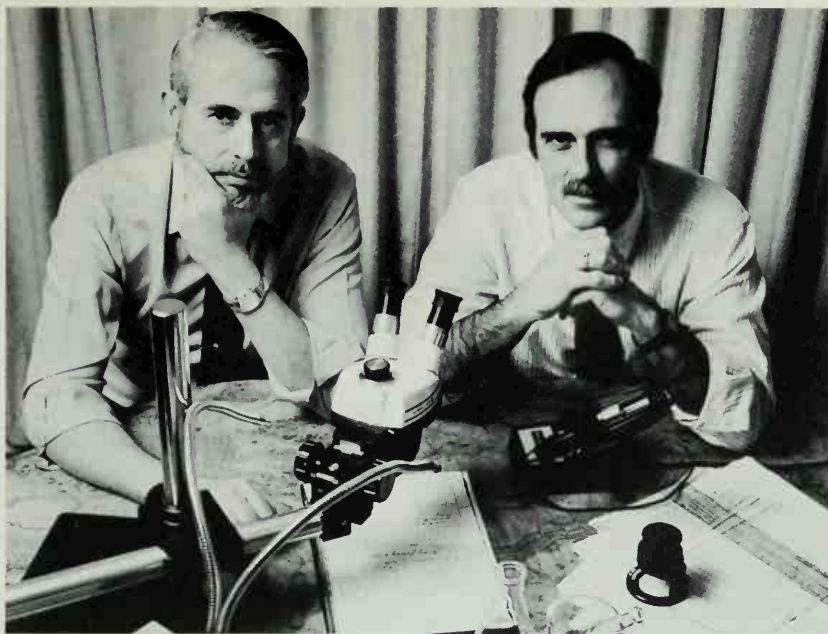
But Lubeck still resisted. He—and Ward, obviously—still wanted a consent search. Farnsworth finally pushed him into it, and at four in the morning, he went down to the police station and filled out the necessary paperwork. But the episode left a lot of unanswered questions in Ken Farnsworth's mind.

THE OATH OF A FREEMAN.

I·A·B· being (by Gods providence) an Inhabitant, and Freeman, within the iurisdiction of this Common-wealth, doe freely acknowledge my selfe to bee subject to the governement thereof; and therefore doe heere sweare, by the great & dreadfull name of the Everliving-God, that I will be true & faithfull to the same, & will accordingly yield assistance & support therunto, with my person & estate, as in equity I am bound: and will also truly indeavour to maintaine and preserve all the libertyes & priviledges thereof; submitting my selfe to the wholesome lawes, & ordres made & stablished by the same; and further, that I will not plot, nor practice any evil against it, nor consent to any that shall soe do, butt will timely discover, & reveall the same to lawefull authoritee nowe here stablished, for the speedie preventing thereof. Moreover, I doe solemnly binde my selfe, in the sight of God, that when I shalbe called, to give my voyce touching any such matter of this state, (in which freemen are to deale) I will give my vote & suffrage as I shall judge in myne owne conscience may best conduce & tend to the publick weale of the body, without respect of personnes, or favour of any man. Soe help mee God in the Lord Iesus Christ.



Hofmann with Shannon Flynn. They saw themselves as secret agents, jetting around the country making high-stakes deals and shooting their Uzi on weekends.



Forensic document examiners George Throckmorton (left) and William Flynn. *Their discovery of the cracked ink cracked the case.*

Hofmann's lawyers Ronald Yengich (left) and Bradley Rich. *Yengich knew that the Hofmann case would be fought in the court of public opinion.*





Prosecutor Gerry D'Elia (top left). *Cynical and street smart, he was a child of the sixties, always humming a Beatles or a Stones tune.*

Prosecutor Robert Stott (top right). *Bob Stott had an impressive record, and no one was more impressed with it than Bob Stott.*

Prosecutors (left to right) Gerry D'Elia, Ted Cannon, Robert Stott, Bud Ellett, and David Biggs. *Before they could fight the Hofmann case, they had to stop fighting among themselves.*

Ron Yengich gesturing in the preliminary hearing, with Brad Rich seated to his right and Gerry D'Elia looking on. *Yengich was a short, fiery man with a Yosemite Sam mustache and an unscratchable itch for confrontation.*





Hofmann at the entrance to Point of the Mountain prison. *He got the same sentence as an unarmed nineteen-year-old who robbed a Der Wienerschnitzel and stole a car.*

* * *

If Pete Hayward was the frontier sheriff, Brent Ward was the yuppie lawyer. With his red suspenders, bow tie, and horn-rimmed glasses, he could have been the rising star of some big corporate law firm on the fast track to the top. Which is exactly what he *was* before December 1981, when Orrin Hatch, Utah senator and Mormon elder, picked him, at the age of thirty-six, for the U.S. attorney's job.

They may have come from different centuries, but Sheriff Hayward and Brent Ward had one thing in common: political instincts. At the very least, Ward was in line for a federal judgeship if he chose that direction. At his age, that would put him in the running, if Senator Hatch's conservative star continued to rise, for an appeals court, or even, some day, the Supreme Court. It was no secret that one of the Church's most fervent wishes was to seat a Mormon justice on the nation's highest court.

That was the other bottom-line feature of Brent Ward: the Church. More than just a devout Mormon, Ward was an ambitious one. Of course, in Utah, political ambition and religious ambition were always closely allied. It was difficult to rise to prominent public office without the Church's backing. It was virtually impossible to do so against the Church's opposition. That was a fact of life in Utah that any good politician understood, and Brent Ward was a very good politician.

In his four years as U.S. attorney, Ward had concentrated his activities on popular causes like pornography and child abuse—causes, not coincidentally, that the Church cared about. When the Hofmann story began to break, more than a few people wondered how the ambitious young U.S. attorney would handle himself in a case that the Church wanted to avoid at all costs.

Like Farnsworth, they soon found out.

Ward's first action was to help arrange to have a key piece of evidence shipped out of state. By the time the police department knew enough to ask the Church for the so-called Salamander Letter, it was already gone—off to the FBI's laboratories in Washington, D.C., for a long and very confidential analysis. When the county attorney's office requested other Hofmann documents, the Church refused to hand them over. Why would they push one sensitive document into the FBI's hands almost immediately after the bombing and fight to keep other documents out of police hands for weeks? Church spokesmen said they didn't trust local law enforcement.

But they *could* trust the heavily Mormon FBI, which worked hand-in-glove with Brent Ward.

It was Ward's FBI agents who had swooped down on all the major figures in the case in the first few days and taken statements. By the third day, however, as soon as it became clear that the Church was involved somehow, the FBI stopped sharing its information. Its agents wouldn't give local police the names of the people they had interviewed. Bell's detectives would arrive only to be told by a beleaguered witness, "What are you doing here? The FBI was here yesterday, asking the same questions. Don't you people talk to each other? Aren't you all law enforcement?" By the end of the first week, some detectives themselves were beginning to wonder.

The police asked if they could go along on FBI interviews. The FBI refused. The police asked to see the FBI interviews, a courtesy routinely extended to local law enforcement agencies on a confidential basis. The FBI refused.

At one point, Farnsworth, Bell, and others from the police department and the county attorney's office were invited to Ward's office. The purpose of the meeting, according to Ward, was to "share information." At last, thought Farnsworth, they're going to let us see what they've got. But it turned out that by "sharing information," Ward meant that the local agents should share *their* information with the federal agents, not the other way around.

The police weren't the only ones who began to wonder whom exactly Brent Ward was collecting this information for. Confidential FBI files were known to have wound up on certain desks in the Church Office Building. Was Ward running a damage-control operation for the Church, sending FBI men out ahead of local police to find out just what the Church's exposure was?

That might explain his bizarre insistence on getting a statement from Hofmann. At a meeting on the afternoon of October 24, Ward's assistant, Bruce Lubeck, demanded a "statement from Hofmann for the files." Bell and Farnsworth and Gerry D'Elia couldn't believe it. They were in the middle of a furious legal battle to compel Nurse Loden to reveal what she had heard in Hofmann's hospital room, and Ward thought that Yengich was going to let Hofmann talk to the cops directly? After the meeting, Bell turned to Farnsworth in disgust. "That's typical. If you don't go down and talk to the suspect so he can tell you to get screwed, they don't feel you've done a complete investigation." Obviously, Ward was reaching—stretching—for excuses not to act.

One thing was obvious from the moment the Church got involved in the case: Brent Ward had no intention of prosecuting *anybody* for *anything* related to the bombings. Hofmann was indicted along with Shannon Flynn for possession of the altered Uzi, but a judge quickly set aside that charge pending the outcome of the state's case. Only a few days after the bombings, ATF agents presented their evidence to Ward. They felt confident they had a federal case against Hofmann, at least for possession of a destructive device, a felony that carried a sentence of ten years in prison. They had the physical evidence, they had the letter jacket, they had the witnesses at the Judge Building. Hell, they had more than they had in most possession cases.

But Brent Ward wouldn't touch it.

And the ATF men thought they knew why. "There was too much at stake," one of them said later. "His political career was at stake. Whether he wanted to secure his political base in Utah or to further strengthen his bond with Mormon Senator Hatch—either way, it would not be helpful to put himself in a position where he had to subpoena Gordon B. Hinckley and the other Church officials, or to expose the Church's transactions with Mark Hofmann to the full light of day."

If the Church didn't want the truth out, then neither, it appeared, did Brent Ward. If the Church didn't want this case in the headlines, didn't want to get itself involved in the legal process, who was Brent Ward to put it there? As for his sworn duty to uphold the law, well, there were laws and there were laws. As one investigator on the case saw it: "Brent Ward's got motives above and beyond the law. Do you think a good Mormon in the U.S. Attorney's Office is going to hesitate for one minute deciding to do what's correct for the law or what's best for the Church? This guy was on his way to being a *god*. Next to that, U.S. attorney looks pretty insignificant."

All Ward would say, when asked about the case, was, "My gut tells me Hofmann didn't do it."

For a while, Ward even refused to convene a grand jury to *consider* if there was sufficient evidence to indict Hofmann. When finally, under pressure, he did call a grand jury, he kept it on a short leash. Police and prosecutors were excluded from its sessions. Eventually, local officials pressured him into agreeing to allow a prosecutor from the county attorney's office to sit in, but before he could attend his first session, he was informed that "a call had been placed to Washington, and Washington says, 'You can't do that.'"

In fact, he wasn't missing much. Of the more than two hundred people

interviewed in connection with the case, only a dozen or so were called before the grand jury. And of those, most were questioned in what would have been considered, in any other federal grand jury room, an unusual way.

"Are you a Mormon?" Al Rust was asked during his session before the grand jury.

"Yes."

"How would you rate yourself as a Mormon between one and ten?"

"I'd like to put it at a nine or a ten, but I'm probably a five or a six."

"Have you been a Mormon bishop?"

"Yes, I have."

Even Rust wondered, "Isn't it kind of strange that religion would be a part of the questioning? What difference should it make?"

Even stranger was the determination of *which* witnesses would testify before the grand jury.

Despite their centrality to the case, no Church officials were called to testify. When people complained, Ward insisted that there was no need to subpoena them to appear. Instead, he would simply request an appointment at the Church Office Building and interview the officials himself, alone, one on one. No need for grand jury members or oaths or court reporters. And then he, Brent Ward, would decide what parts of the interview were relevant.

Terri Christensen wasn't the only one who suspected that Ward was running interference for the Church. "If you want results from the grand jury," she told him one day, "go subpoena Gordon Hinckley instead of just going along the sidelines and making a show of it. Then you might just find something."

When she stalked out of the room, Ward turned to one of the federal agents and broke into a patronizing smile. "She's a very nice-looking lady," he confided, "but she doesn't seem like a deep thinker."

At the meeting on October 29, no one was surprised when Brent Ward said he wasn't ready to charge Hofmann.

So Hayward was out, Cannon was out, and Ward was out. That meant Hofmann would remain a free man.

Two days later, at seven in the morning, Bell and Farnsworth arrived at the LDS Hospital to escort Mark Hofmann home. His attorney had requested security. After all, there was still a crazed, homicidal Mormon fanatic out there who wanted to kill him.

News of the release had been kept from the press, so Hofmann's Toyota

van—the one that Aaron Teplick had picked out of a photo lineup—sat alone in front of the hospital when they arrived. Mark came out in a wheelchair, helped by Bill and Lu Hofmann and Dorie. When they arrived at the house on Marie Avenue, Bell and Farnsworth carried him into the house.

For just a split second, Ken Farnsworth fantasized that he was carrying Hofmann into the state penitentiary at Point of the Mountain—where he belonged. But by now it was clear that if he and Bell were ever going to see that day, they would have to make it happen without help from anyone.

71 Al Rust couldn't believe Mark Hofmann would do anything so terrible. Not that he was perfect, God knows. Certainly no one had more right to complain than Al Rust. He was paying \$1,500 a month interest on the \$150,000 he had borrowed to invest with Hofmann. He couldn't sell off pieces from his precious Mormon collection because most of that was tied up in the investigation. Besides, the market for Mormonabilia had fallen apart since the bombings. He even had to face the possibility that he would have to sell his house to pay off his debts. Mark's debts.

But bombings? forgeries? Rust just couldn't believe it. "He's not a drunkard," he told himself. "He's not a dope addict. He's not a gambler. He's not a womanizer. None of those things." The police may have already tried and convicted him. But not Al Rust. As a good Christian and a good Mormon, he was going to give his friend the benefit of the doubt.

In fact, he was going to go to the hospital and wish him well—only, when he got there, Mark wasn't receiving visitors.

So, after they released Mark from the hospital, he decided to drop by the house. He called Dorie first.

"Well, how's he doing?" Rust asked, regretting the times he had lost his temper and exploded at Dorie.

"Pretty good," she said.

"Will he have visitors?"

"Yeah. I think he'd like to see you." Rust was pleased that she didn't

seem to hold a grudge. Boy, this must be a hard time for her, he thought.

"Why don't you ask him?" he suggested gently.

While she was away from the phone, Rust thought again how wrong they were to suspect Mark of committing those bombings. A moment later she returned. "Yeah, he said he'd like to see you."

So Rust went home and carefully chose a book from his library, one that he felt sure Mark hadn't read, and took it to him.

As soon as he got there, he looked Mark straight in the eyes, and asked him point-blank: "Mark, did you commit these murders?"

"No. I didn't."

Even though he had never believed it, Rust felt a great weight lifted from his shoulders. "Do you know who did?"

"No."

Rust believed that too, but he was still mindful of Mark's shortcomings. "And what about all these lies on the McLellin papers?" he asked.

"Well, right now, I'm confused on the McLellin papers," said Hofmann. "I don't know just how to handle this. But right now I can't talk about the McLellin papers. My lawyer won't let me."

Rust didn't want to let it drop. He wanted to clear the air between them. "Word is that you and I were to deliver them there that day, and you know I haven't seen them, and I don't have them in my safe-deposit box, which is where you told them the papers are."

"I can't talk about that."

"Mark. You know my financial position. Shoot, I had to borrow that hundred and fifty thousand, and we kind of made an agreement that I would get it back within thirty days. It's six months now, and I'm paying fifteen hundred a month interest. I need to recover it."

"No problem," said Hofmann, fidgeting in his wheelchair. "I'm working with my attorney to go back to New York and sell some things."

Rust thought that sounded suspiciously like another Hofmann story. After all this, were they just back to square one? He refused to believe that the pain and suffering Mark had been through hadn't taught him something. Besides, given the condition he was in now, it was wrong to press him on it.

But he did see Mark's civil attorney, Robert Schumacher.

Schumacher told him that there was no plan to go to New York, no plan to sell anything. Mark had lied to him again. "Something's sure wrong here," Rust concluded. "I just keep getting stories." So he filed a lawsuit, a process that produced nothing except the distressing news that Hofmann didn't have a nickel to his name.

Rust visited Hofmann twice more at home, once by himself and once with Mark's attorney. Both times, Mark sat impassively in his La-Z-Boy recliner and listened. Except every once in a while, when Rust caught Mark off guard out of the corner of his eye, he had the most offensive smirk on his face.

But he still didn't believe that Mark was capable of murder.

72

The day after the third bombing, The Word came down from the offices of the First Presidency.

It was quick, but not quite quick enough. The day of the Hofmann bombing—before the edict filtered down through the Church hierarchy—Detective John Foster, a soft-spoken, self-effacing man with a dry sense of humor, visited Martell Bird in the Church Office Building. He was following up on Hofmann's statement, given almost as soon as he regained consciousness, that he was being tailed by Church Security in a tan pickup truck. Foster told Bird, "Some allegations have been made that Mark had been followed by Church Security."

Bird denied the story adamantly. And he was willing to cooperate with the police in any way necessary to clear himself and his colleagues.

When Foster brought him a list of all the owners of trucks resembling Hofmann's description, Bird pulled out the Church employee records and cross-checked them with Foster's list. They found one "kid," who worked for Church Security, with the same last name as one of the owners on the list. The lead turned out to be a dry hole, but Foster was impressed with Bird's cooperativeness.

Like the way he offered the information about President Hinckley's meeting with Mark Hofmann, a meeting that took place at the unlikely hour of 7:00 A.M. on October 4, less than two weeks before the bombings. Foster didn't have to ask about it. Bird just volunteered it, strangely enough, while emphasizing how little involvement there was between Hofmann and the Church. He considered the meeting "insignificant."

Foster didn't. Despite his laconic humor and easygoing manner, Foster was a good cop, and, like all good cops, suspicious. He found it strange that a man who supposedly had no real involvement with the Church

would be visiting its President at seven in the morning—and even stranger that Martell Bird would “blow it off” as insignificant.

“I was curious about it myself,” Bird admitted when Foster pressed him. “So I went and asked President Hinckley about it. President Hinckley told me it was a guy named Mark Hofmann. ‘He came to tell me about some people who had transcripts of the conference agenda,’ he said.” The semiannual Church conference was scheduled for the second week in October. Before each conference, transcripts of the talks to be given by Church officials are prepared and translated into various languages so they will be available at the time of the conference. But they are supposed to remain secret until officially released.

Bird continued: “Hofmann was here to tell President Hinckley that somebody had copies of the transcripts and was about to let them out.” Bird said he had checked the Church Administration Building log and that Mark Hofmann had indeed paid a visit to President Hinckley at the unusually early hour of seven.

When Foster told him about it, Ken Farnsworth was astonished that nobody had bothered to inform the police about the meeting—a meeting that might be crucial to understanding the pressures on Hofmann prior to the bombings. But at the same time, he was encouraged that Martell Bird, apparently, *wanted* to cooperate. Given the way everybody else was balking, he certainly welcomed the openness.

The next day, The Word came down.

Foster found that out when he officially requested copies of the Church Administration Building log—the log from the First Presidency guard station, not Hinckley’s personal log book. “I’d like to get a copy of that sign-in sheet,” he said, “to show that Mark was there on that day.”

Martell Bird called back a few minutes later. “It wasn’t that day. I was mistaken about the day.” He said it was the latter part of September. He offered to provide a photocopy of the sign-in sheet for the *right* day.

But when Foster went to pick up the photocopy, every entry except the one relating to Hofmann had been whited out. The day-timer had been copied, then expurgated, then copied again, giving the police no way to determine if relevant entries had been whited out along with irrelevant ones.

When he asked for a photocopy of the sheet for October 4, the date originally mentioned, Bird refused. His attitude had completely changed. Instead of eager and cooperative, he had become cool, suspicious, and recalcitrant. Foster recognized the signs. “Somebody’s told him to shut

up, or told him that he shouldn't have ever said anything about it in the first place."

On the same day, Nurse Nancy Loden walked into the county attorney's office with a Church lawyer. The Word, apparently, had also been passed from the boardroom on Temple Square to the boardroom of LDS Hospital. Jim Bell heard from friends on the nursing staff that the higher-ups had been very explicit: "Don't talk to the cops, no matter what happens."

Just how much things had changed didn't hit them until they went to the hospital to serve an investigative subpoena on Hofmann to obtain new fingerprints and photos of his injuries. At the security desk, they were told they would have to explain their business both to the security team and to the hospital administration. Both groups would need to see the paperwork and hear what they needed.

"Is it okay if I call the defense attorneys?" asked the hospital director.

"Okay," said Bell. "You can give them a call, but we're here, and we'd like to do it and get it done and get on with our own work. We've got things to do." Hell, they weren't going to ask him any questions, they just wanted his fingerprints.

But it was another fifteen minutes before the security officer found the time to take them to the area where Hofmann was being kept. And when they arrived, a staff member rushed in front of them with a portable X-ray machine. "Oh, looks like they've got to do some X rays first before we can go in there," said the security guard, like a bit player in a high school drama. "We'll have to wait." They waited, coincidentally, until Yengich's associate, Brad Rich, arrived.

By the time Bell and Farnsworth talked to Hugh Pinnock on December 2, the relationship between the Church and the police had turned from chilly to ice cold. Pinnock seemed to understand that: he shook throughout the meeting. In his fourteen years of police work, Farnsworth had never seen anybody more nervous. In a relatively short fifteen-minute exchange—the primary purpose of which was only to reassure him that they were not "out to get him"—Pinnock drank what seemed like an entire pitcher of water. Bell wondered how he would handle the real interview the following Friday.

In fact, he was a basket case. With Dallin Oaks and the Church lawyer, Oscar McConkie, looking on in dismay, Pinnock led Farnsworth and

questioners from the county attorney's office and the FBI on a wild three-hour ride through the last five months of his life.

His chronology was a mess: July, October, August, July, September, August, October. Farnsworth, who had prepared carefully, hardly had a chance to ask a question. He rarely knew what Pinnock was saying. It wasn't until afterward, when he deciphered his notes, that he began to see the gaping holes and inconsistencies.

It wasn't that Pinnock hadn't kept a record. In fact, he had kept a meticulous record, a journal of every phone call, every meeting, with the names of everyone in attendance. He used a personal shorthand, with initials for names, to keep the entries brief, but they were complete—"down to the last sneeze" according to Farnsworth.

So why was the presentation so incoherent?

Because Pinnock didn't have the journal with him.

Farnsworth couldn't believe it. Instead of reading from his journal, Pinnock had copied onto separate sheets of paper all the "relevant" entries. He even positioned them on the paper so they corresponded to the entries in the journal. The result was an incoherent patchwork of secondhand notes. Whenever somebody expressed confusion, Pinnock would simply say, "This is how it's written in my journal, but I don't have the journal here."

Why *didn't* he have his journal?

"I don't want to show you all those personal things having to do with the Church," he said, shaking just as he had at their last meeting. "I could read from that if I wanted to," he added defensively. "I could do that."

But he never did. He just returned to the cryptic entries and read verbatim, without expression. And if anyone asked him to elaborate, he simply said, "I can't remember."

Not surprisingly, the interview produced few surprises.

In retelling the events immediately following the bombings, Pinnock did seem genuinely touched. Farnsworth noted, "When he's talking with us, he's crying. He was just devastated by this. He wasn't concerned for his own personal safety—he was worried about his wife and kids. You can see him reliving his whole emotions. Talk about confusion, everybody was dying all around him. He didn't know what was going on. It was a hard time for him."

On October 25, Pinnock said, he had paid off Hofmann's loan from First Interstate Bank—\$171,243.76. Doing so had wiped out his liquidity. But, he said, "If I hadn't made the referral, the loan wouldn't have been made. It's mine and mine alone."

The Word had finally gotten through to Pinnock: protect the Church.

Farnsworth came out of the interview believing Pinnock's pain was genuine, but little else. "Just not telling all," he wrote in his notes.

The next day, December 7, was Mark Hofmann's thirty-first birthday. Farnsworth, who felt an obligation to keep the victims' families informed, reported the conversation with Pinnock to Terri Christensen, now eight months pregnant. He wasn't surprised by her reaction.

"I am going to go to that man and talk to him myself," she fumed. "I'm tired of all this . . ."—Farnsworth supplied the word *crap*—" . . . that I'm hearing."

But he talked her out of it. Confronting Pinnock now couldn't do any good, he argued. Even worse, it might put other Church leaders on their guard.

73

On December 9, Farnsworth interviewed Gordon B. Hinckley.

It had been almost two months since the bombings, two months since Hinckley's name first surfaced in connection with Mark Hofmann's, two months since he became a key figure in a major police investigation. If he had been anybody else, the police would have paid him a visit long ago, before his memory faded, before he had a chance to revise his story to fit with the other stories appearing every day in the newspapers. But Hinckley wasn't just anybody else.

Even without the police badgering him, it hadn't been an easy two months for Gordon Hinckley. Right-wingers in the Council of the Seventy were already meeting and talking in low, frustrated voices about how President Hinckley had mishandled the case. Mark Hofmann had fooled him. Where was his *inspiration*? Some were already calling him a "fallen leader." Hinckley fired back by circulating a statement within the General Authorities casting himself as a warrior fighting a stupendous, mortal battle against all the forces of Satan (a.k.a. Mark Hofmann) arrayed against him. How lucky the Church was to have escaped with only a little allegation of fraud.

But the militants weren't fooled. They had already begun a whispering campaign: "Hinckley isn't inspired. The Church needs a spiritual cleansing. He should step down."

The last thing he needed now was a police interrogation.

Duffy Diamond, the sergeant of Homicide, wasn't about to send just any detective to do the job. Although not a Mormon, Diamond had enough Irish savvy to know when to take his hat off. He knew the first question out of Hinckley's mouth would be, "Are you a member of the Church?" quickly followed by, "In good standing?" The third question would be, "Where did you do your mission?" It was their standard way of asserting their claim—a claim that transcended anything so temporal as a job.

That's why Diamond picked Ken Farnsworth for the job. He was, to all appearances, a good Mormon, even if he wasn't married. The county attorney's office sent Mike George, one of its investigators, to join him, and an FBI man tagged along. As a Catholic, George didn't think the pomp and circumstance would cow him, but he was wrong. Passing the big Corinthian columns and being led through the hushed, paneled halls, he felt as if he was having an audience with the Pope.

This Pope wasn't above playing power games. Hinckley let them cool their heels in his outer office for half an hour before instructing his secretary to usher them into his presence. His desk was artfully elevated on a platform to make him appear taller. During the interview, he took full advantage of the boost, looking down on his questioners through his cat-eye glasses.

Even Popes, however, need legal counsel. So Hinckley had invited the Church's lawyer, Wilford Kirton, to join them.

The lighting was so subdued, thought Mike George, it could have been a funeral parlor.

Curiously, Hinckley singled out Mike George, the Catholic, for his standard opener: "Are you a member of the Church?" George had to wonder if the Church didn't already have a readout on the religious affiliations of all the key investigators in the Hofmann case.

From the first question, Hinckley never relinquished control of the meeting. Normally, George would have seized the offensive by stalking the room, leaning over the witness's desk, or even sitting on it. But somehow he didn't feel right just getting up and sitting on the desk of the man who ran the Mormon Church—even if it was almost bare.

Not surprisingly, the interview produced no revelations. Hinckley's memory had not improved one jot since the press conference in October.

If anything, the controversy had driven details right out of his head. So many truly *important* things to worry about. He did have one addition to make to the record. "If you read the transcript of the press conference," he said, "you will see that I said I dealt with two documents with Mark Hofmann, and I couldn't remember the second one. The first was the Josiah Stowell letter. The second one was the David Whitmer letter." (That was a brief document that confirmed the testimony of a witness to the *Book of Mormon*.) Then he added the real point. "Actually, the Church bought them, and I simply handled the transactions."

Hinckley went on to review his contacts with Hofmann, from the Anthon Transcript to the Kinderhook plates. And, oh, yes, there was something called the McLellin Collection, but he had told Hofmann to take care of Al Rust before he would talk about it. That was the last he could remember hearing about it.

And what about Steve Christensen?

After the press conference at which Hinckley had said he hardly knew Christensen, the police and prosecutors had been flooded with calls from Steve's friends—good, upstanding members of the Church, even a bishop—who said that wasn't true. They were confused and angry. Someone like Hofmann might have exaggerated his relationship with Hinckley, but not Christensen.

Hinckley sighed, clearly signaling his exasperation with answering the same questions again and again. He had met with Steve Christensen one time only, on April 12, 1985, when Mr. Christensen donated the Martin Harris letter to the Church. In other words, for the third time, "I don't know him."

Farnsworth asked if there had been any special blessing conferred on Christensen or if the Church had made any special business agreement with him. Both his wife and his business partner had told Farnsworth about such an agreement. Kirton broke in. "A lot of people have egos and feed off of that stuff. They like to feel that they're very important people."

Farnsworth wanted to say, "Who the hell do you think you are lecturing me, with my job, about human nature?" but said instead, as politely as possible, "Steve was different. Steve wasn't that way. That wasn't his nature, from what I know." He decided to hang them with their own rope. "And he was a bishop. I grew up in the Mormon Church. All of my bishops were honorable people. I had the highest respect for all of them, each and every one. A carpenter, a lawyer, you name it, they were the tops, in my opinion. They always conducted themselves properly, they were always sagacious people."

Kirton sighed. "Ah. We have ten thousand bishops, and they have problems just like everybody else."

Farnsworth said to himself, "I get the picture you're trying to paint here. Steve was just another person. This didn't all happen, and there's no way we're gonna tell you anything about it even if it did."

President Hinckley said he had no further information relevant to the investigation.

When they came out of the building, one of the investigators said under his breath, "Why, that lying son of a bitch." Without blinking, Farnsworth and the FBI man nodded their heads in agreement. George was startled. *He* was the non-Mormon.

Down at the department, Farnsworth recapped the interview and repeated their assessment of Hinckley. Duffy Diamond agreed. "Those guys think they're dealing with a bunch of dumbbells," he fulminated. "A bunch of dopes. Well, I've got news for them. We ain't no dummies over here."

74 Everyone agreed that it was a good thing Fred Harmon wasn't there to hear Farnsworth's account.

Harmon, a solid family man from Sacramento, California, joined the Hofmann case soon after the bombings. He was the ATF's operations officer, the man who kept track of all the information and gave out assignments. Like Jim Bell, he saw everything.

He arrived a devout Mormon.

Fifteen years before, Harmon had turned to the LDS Church after the crib death of his eight-month-old daughter. With their firm belief in the afterlife and in the reunion of families in the Celestial Kingdom, the Mormons offered Harmon hope and he grasped at it. "If it looks bad," they explained to him in his grief, "it's because you're not seeing the whole picture. If you just have *total faith*, everything will eventually be made clear."

That lesson had gotten him through his personal tragedy, and in gratitude Harmon had surrendered himself to the Church: studying the gospels—including those of Joseph Smith—raising his children in a devout

Mormon household, and living a rigorously Mormon life-style—not an easy thing for an adult convert outside Utah.

Then he began to read the reports.

It was the interviews with Church officials that first made him wonder. What were they covering up? If they were really the victims of a fraud and not the perpetrators, why were they afraid of the truth? But he told himself there had to be an answer. He just couldn't see the whole picture. He just needed to have *total faith*, and eventually everything would be made clear.

Then he listened to the press conference. He listened closely, hoping he might finally hear from the leaders of his Church the explanations that would make everything right again. Instead, he heard "lie after lie." Dallin Oaks he pegged for an unwitting accomplice. The others had lied to him, Harmon figured. Pinnock was just ambitious. Like a functionary in any organization, he realized that pleasing Hinckley, handling his unpleasant little jobs, was the key to advancement. Pinnock, at least, looked chastened at the press conference. To Harmon, he acted like a man who knew he had erred. He had the grace to look chagrined.

To Fred Harmon, devout Mormon, the real villain was President Gordon B. Hinckley. He saw no chagrin on Hinckley's broad, implacable face. No repentance. No apologies. No admission of wrongdoing. Just arrogance—plain, unbridled arrogance. As far as he was concerned, Hinckley had fallen for Mark Hofmann's blackmail, bought up damaging documents and hidden them away in his private vault, and in so doing, indirectly contributed to the deaths of two innocent people.

And then lied about it. As Harmon saw it, Hinckley had lied outright by saying he had met with Mark Hofmann only casually and with Steve Christensen only once; he had lied indirectly by allowing Church spokesmen to deny that the Church owned documents he had bought. And where did the money come from? If it was the Church's money, what kind of accounting procedures were involved? To whom did Hinckley account, if anybody? Or did Hinckley consider himself answerable only to God?

Fred Harmon, gentle man, loving father, faithful husband, devout Mormon, couldn't contain his anger.

He knew his religion well. Facing temptations and overcoming them were the essence of a religious life. Who was Gordon Hinckley to decide what the members of the Church could or could not know about the Church's history? Who was he to decide what temptations were too tempting?

Hinckley, he concluded, was no different from any other powerful man.

If absolute power corrupts absolutely, surely spiritual power corrupts spiritually.

And what did it say about the Church? If the Church was run by men who told lies, was the Church itself a lie? Harmon refused to believe it. "If it looks bad," he repeated to himself over and over, "it's because I'm not seeing the whole picture. If I just have *total faith*, everything will eventually be made clear."

But it wasn't. In fact, the more deeply he became immersed in the case, the more interviews he did, the worse the whole picture looked. He could feel his faith slipping away. He began to hate Gordon Hinckley, not just for the arrogance, not just for the lying, but for coming between him and his religion.

Harmon heard that Terri Christensen shared his anger at the leaders of the Church and wanted to talk to her. "My wife is not the type to bite her tongue or keep her silence," Harmon told Ken Farnsworth, "but if I had been in Steve Christensen's place, she would be standing on top of the state capitol building with a megaphone screaming to the world what had been done to me and yelling about the lies that were being told and *demanding* justice."

But the meeting never took place. Around Thanksgiving, a fellow officer saw Fred Harmon sitting in his car outside the Hall of Justice, alone, sobbing. Soon afterward, he went home.

Back in Sacramento, he met with his stake president and related his ordeal in detail. He didn't have to describe the agony he had been through; it was written all over his face. The stake president listened sympathetically, then said, "There must be something missing. There has to be an explanation. There probably are a lot of things wrong with the administration of the Church, but still there *must* be an ultimate answer somewhere. You must have more faith."

Poor Fred still lacked *total faith*.

75

The Word came down to KSL-TV.

In the lobby of the station's plush new offices on the first floor of the Triad Center, opposite the huge Palladian window, under the massive, brass-studded barrel vault, hung a picture of the chairman of the board of the Bonneville International Corp., the parent company of KSL. It was a picture of Gordon B. Hinckley.

This wasn't the first time The Word had come down to the station. In the 1970s, it had been rocked by a series of scandals over Church intervention in news decisions. Programs considered by Church leaders to be "not in the interests of the faith," programs like "Mormon Women and Depression," had been summarily canceled. Other news stories were axed or modified either directly as a result of pressures from Church officials or because KSL management feared offending them. Scathing memos shot back and forth, journalists accusing the station of "handling stories sensitive to the Church in an arbitrary manner," and devout Mormons on the staff accusing the journalists of Mormon bashing.

Spence Kinard, KSL's news director, remembered it well. Although a devout Mormon himself and an occasional spokesman for the Church, he had resigned over the flap. He even went public with his grievance, telling an AP reporter that he had been under "longtime constant pressure in the news director post" from both the Church and from the station, "concerned about the impact of news stories on its business and ideological concerns."

Since that brouhaha and fearing FCC intervention, the station had tried hard to re-establish its credibility as an independent news source, even luring back Spence Kinard as news director. Reluctantly, the Church accepted the fact that if KSL was going to compete successfully with the two non-Church stations in Salt Lake City, and not run into FCC problems, it would have to be able to report on the state's paramount institution with at least the appearance of objectivity.

But the reality remained largely unchanged. Whenever a reporter forgot to call a Church leader by his title, referring to "Gordon B. Hinckley" rather than "*President* Gordon B. Hinckley," angry memos would blanket the station like snowflakes on the nearby ski slopes. When KSL reported

that a young man who had hijacked a plane out of Salt Lake and demanded a \$500,000 ransom was “a former B.Y.U. student,” the Church raised a hue and cry. They didn’t want to have the name of the Church’s university associated with a common criminal.

If such flare-ups were rare, it wasn’t because independent journalism had finally triumphed. If Church officials weren’t jerking KSL’s leash very often, it was because KSL, like every other television station and newspaper in Utah, mindful of its Mormon audience, rarely tested the limits. Stories that cast a negative light on the Church were routinely downplayed.

If anything, the *appearance* of undue influence at KSL was greater than it had been in the seventies. Gordon Hinckley wasn’t the only key figure with one foot in the KSL newsroom and the other in the Church Office Building. Bruce Lindsay, KSL’s anchorman, although an ardent advocate of journalistic independence, was also the son of Richard Lindsay, chief Church spokesman; and one of the station’s investigative reporters, Lynn Packer, was a nephew to Apostle Boyd Packer. But no one was more intimately tied to the Church than Kinard himself, who delivered “The Spoken Word” for the Church, often introduced the Tabernacle Choir, and sometimes traveled with Church leaders and acted as their spokesman. In addition, everyone suspected that there were two or three “moles” on the news staff who alerted Church officials to anything in the works that might conceivably meet their disapproval.

And nothing met their disapproval like the Hofmann story. After years of a virtual blackout on negative reporting about the Church, it represented what one reporter called “open season on the Mormon Church.” Suddenly, reporters were doing dozens of stories on Church-related issues, *sensitive* Church-related issues.

And the Church wanted it stopped.

As much as Gordon Hinckley hated the story, Lynn Packer loved it. Tall and dark, with the chiseled good looks of a TV newscaster, Packer, a part-time KSL reporter, rushed into the Hofmann story with full-time abandon. If ever there was a story to investigate, this was it. That he was a Mormon, that his uncle was an Apostle—an ultraconservative one to boot—that he would be, in essence, investigating his own company, all those things only made the story more irresistible. By Utah standards, it was a shocking attitude, but hardly surprising for a reporter who had come of age in the journalistic hothouse of Vietnam as a cub reporter for the military’s internal news operation.

Like any eager reporter, Packer occasionally went beyond the bounds. One Saturday, he called the newsroom from inside the county attorney's office, a place that had been officially declared off limits after reporters were discovered sifting through the office garbage in search of leads.

Eventually, Packer's aggressive reporting helped put KSL in the uncomfortable position of providing some of the most extensive, most in-depth coverage of the Hofmann case. Not because the Church allowed it, not because Spence Kinard approved of it, but simply because *KSL couldn't stay away from it*. From the standpoint of local TV news, the story had everything: murder, mystery, big money, local characters—everything but sex. It was a certainty that the other two stations in town, both aggressive competitors for market share, would go after the story with everything they had. With November sweeps looming, KSL couldn't *afford* to concede the story of the decade to the competition just because it made the Church uneasy. Subordinating journalistic ethics to the needs of the Church was one thing; sacrificing market share and advertising revenues was something else entirely.

But there were still limits.

In November, Packer prepared a story that went way beyond those limits. On the basis of extracts from Steve Christensen's letters and journals that had been leaking piecemeal to the press, as well as other sources, Packer put together a report on the relationship between Christensen and Hinckley. Although carefully worded, the story clearly contradicted the version of events that Hinckley had presented at the press conference, particularly the fiction, carefully nurtured by the Church, that Hinckley and Christensen had met only once and remained virtual strangers.

On a morning in November, Packer met with his allies in the newsroom and circulated a draft of the Hinckley piece. It included part of an interview in which Shannon Flynn said he had sat in Hofmann's Toyota MR2 a couple of times when Hofmann was meeting with Hinckley and that, another time, Hofmann carried on a cozy conversation with Hinckley on his car phone while Flynn listened. Everyone agreed it was an important story, but no one was optimistic about its seeing the light of day. "There's no use trying to get it on the air," said Ernie Ford, the assistant news director and managing editor. The problem, everyone agreed, was Kinard, whose approval was needed.

Someone suggested that if they could put their hands on Christensen's journals and letters—the hard evidence—then the station couldn't sit on the story. Embarrassment or not, they would have to air it.

Packer knew that if he tried to push it through now, he would have to reveal his source for Christensen's papers, and within fifteen minutes that information would be on Gordon Hinckley's desk. Hinckley would make a few phone calls, the heat would come down on the source, and they would *never* see copies of the actual letters and journals.

It had happened before. The day before the Church's press conference, they had prepared a story about a cop who claimed that the Church wasn't cooperating in the investigation and the police were considering subpoenaing documents from the Church. Someone had leaked that to Church officials, who had turned around and put pressure on the station's senior management to kill the story.

They agreed that, for now, the best course was to run only the part of the story relating to Christensen's departure from CFS and to leave the bombshell about Hinckley until more information came out. When word of the story leaked within the newsroom, Packer was approached by another reporter, known to be in regular contact with Church officials.

"Doing such stories would be unwise," he cautioned gravely. "And we shouldn't do them."

"That's why I'm checking it out further," Packer said.

The voice lowered to an ominous whisper. "Care should be taken in making such inquiries."

To Packer, it all sounded familiar.

He had been working for AFVN, the television network for American forces in Vietnam, on the night in 1970 when the military police surrounded a TV station in Saigon and arrested a newscaster. His crime: he had announced, on the air, "All the news you're getting here about the war is censored."

The military didn't *officially* permit censorship. But the men in charge had other ways of spreading The Word that certain stories were better left unreported. Packer, like the newscaster in Saigon, was among a small group of journalists who weren't playing by the informal rules. For example, the rules said you didn't report incidents of unprovoked hostility against local civilians. It didn't make the American Army look good. So the story of the My Lai massacre broke in the United States two or three days before it broke in Vietnam.

And Lynn Packer was the reporter who broke it.

The army threatened to court-martial him, but after a series of congressional hearings on military censorship, he became part of a compromise

deal. The military kicked him and four other men off the network, but they didn't prosecute them for disobeying orders.

So Packer knew how big institutions worked in little ways, mostly painless, invisible ways, to cover their big crimes.

The Hinckley story never ran.

Packer also did a story about Hugh Pinnock and the loan at First Interstate. Kinard viewed the tape and said it didn't add up to much. And he didn't trust Packer's source.

Packer argued that the same journalistic suspicion should be directed at the General Authorities. "That's the role of a journalist—to treat information skeptically and check it out no matter who said it, whether it's Hinckley or Hofmann."

The argument was lost on Kinard. As far as he was concerned, it was only further proof of what he had suspected all along, that Packer was out to get the Church.

Ernie Ford called Packer in to let him know what kind of havoc his stories were causing. "You're getting us all in trouble." Surely he remembered Kinard's tantrum when another reporter, Con Psarras, did one Hofmann story too many. "Goddam it, you guys are trying to cost me my job," he yelled in the middle of the newsroom. "You are out to attack the Church!"

Packer suddenly realized that the heat on the station management from the Church was far worse than he had imagined.

Don Gale, the vice president for news of Bonneville International Corp., took the opportunity to express his view that Pinnock had acted alone in helping to arrange the First Interstate loan, perhaps even against the feelings of the more senior General Authorities on how the matter should be handled.

The Pinnock story never ran.

Finally, Kinard and the station's senior management tried a more general deterrent. They decided that the station had been running too many Hofmann stories. One day, Kinard looked at the calendar of proposed Hofmann stories and said, "That's ridiculous!" Soon afterward, the station officially limited the number of stories it would do. "The public doesn't understand the difference between the documents story and the murder story," said Don Gale in an effort to explain the move. From now on, Kinard would personally review all stories relating to the Hofmann case.

Eventually, word leaked out to other news organizations that the report-

ers at KSL were complaining that their stories weren't getting on the air.

One reporter called a KSL staffer and offered to act as an intermediary. "I hear KSL has a hell of a lot of information they won't let you use," he said. "Our station could take the information and put it on the air without saying where it came from."

"I'm unhappy," the reporter admitted, "but we still hope the story will get on the air."

At the first inconspicuous opportunity, Lynn Packer was fired.

76 When November came and went and still no charges were filed—against Hofmann or anybody else—Bell and Farnsworth could feel the public turn against them.

The press was having a field day. Bored with the Hofmann angle, they had made it into a story of police incompetence, of bewildered and desperate investigators grabbing at straws, manufacturing evidence, and hounding innocent citizens. An article in the January *Utah Holiday* recounted, inaccurately, Farnsworth's encounter with the nurse at Hofmann's bedside that first night. It quoted an unnamed policeman as telling Mark directly, "You son of a bitch. This is what you deserve, and we're looking forward to getting you out of here so you can be executed."

Another issue of the same magazine accused the police of not running a "thorough investigation." It also reminded them that vast numbers in the community doubted whether Hofmann was guilty at all. "As *Utah Holiday* went to press in December with the article," it pointed out, "Mark Hofmann had not been charged with murder, and police sources said that investigators are still scrambling for enough solid evidence to make charges stick. Friends and associates of Hofmann claim it is ludicrous to believe that a man of Hofmann's impeccable credentials—religious and professional—could bomb his former associates. Some people close to Hofmann believe he was 'set up' as a suspect."

Picking holes in the police case had become a kind of local pastime. The eyewitness had said the suspect was wearing a jacket with *brown* sleeves, and Hofmann's jacket had *gray* sleeves. The witness said he had a mus-

tache, but Mark was clean-shaven. One witness said he wasn't wearing glasses, but Mark always wore glasses, and on and on.

Over at the *Tribune*, Mike Carter, a friend of Ron Yengich's, had a field day with the biggest hole of all: motivation. "Sources close to the investigation say detectives have not yet come up with a scenario that would explain the second bomb that claimed the life of Mrs. Sheets," Carter wrote on October 26, "or a third device that exploded and critically injured Mr. Hofmann a day after the killings."

Carter didn't think much of the police explanation that Christensen was killed because he had uncovered evidence of Hofmann's double-dealing or of the McLellin Collection scam (by now, it was generally accepted that the Collection never existed), or the even more incredible theory that the Sheets bomb was intended merely as a diversion, to make the killings look CFS-related. "If that is the case," wrote Carter, "they are left with no viable explanation as to the target of the third bomb that exploded in Mr. Hofmann's car."

When the police composite leaked to the press, there were howls of derision. No one thought it looked like Hofmann. Bell and Farnsworth knew the problem: the public watched too much television. They were used to the portrait composites they had seen on police dramas. By *real* police standards, John Johnson's composite was pretty damn good, they thought. It had Hofmann's chin. Besides, the purpose of a composite wasn't to make a positive I.D., it was to exclude false suspects. But that distinction was lost on a press and public raised on "Dragnet" and "The Rockford Files."

Meanwhile, Mark's neighbors eagerly fanned the flames of public outrage over police incompetence. One told a sheriff's deputy that Mark was at home at the time of the bombing. "It doesn't matter if he was there or not," she went on to say, "because you've got the wrong guy. You're crucifying him. I'll go into court and lie for him if I have to."

Even some cops were beginning to have their doubts. It was a well-known maxim in the department that if you didn't nail a suspect in the first month of an investigation, you weren't going to nail him. And they had passed that deadline weeks ago. Hundreds of detectives had spent thousands of hours and hundreds of thousands of dollars, and they didn't have a whole lot more on him than they did only three days into the case.

The police knew the case was in trouble when they saw their hard-nosed chief, Bud Willoughby, walking through the office with a piece of string wound around his finger, holding it up in different directions trying to

pick up “vibrations.” Apparently, Gwen Wilcox, a psychic Willoughby consulted occasionally, had told him that this procedure might turn up some missing clues in the Hofmann case.

If anybody still doubted that the police were hounding an innocent man, Hofmann’s attorney, Ron Yengich, was always there to drive the point home.

Every time Bell and Farnsworth went to search the Hofmann house, Yengich and the press showed up soon thereafter. At a search on Sunday, November 3, the police offered to stay in their cars until Dorie could arrange for someone to take care of the children. When Yengich arrived, Farnsworth gave him a receipt for the search warrant.

“What’s up, Ken?” Yengich asked informally.

“We found some more information in the laboratory, and we need to do another search. Here’s your warrant.” It listed the specific items they were looking for. “This is what it’s all about. Any questions?” Yengich said no.

Later, while the police were still searching, a reporter asked Farnsworth for an interview.

“We don’t have anything to say,” Farnsworth said firmly.

But Yengich did. That night, Farnsworth saw him with the same reporter on the evening news. He was complaining that the police have been here twice before and they’re here again. They can’t get it right. They just keep coming back. I don’t know *what* they’re after this time. Beats me.

Farnsworth hit the ceiling. He had shown Yengich the warrant. Yengich knew *exactly* what they were after. It was all simply a play for sympathy, an attempt to make people believe that the police were pestering the Hofmanns, that they didn’t have a case so they were digging for something that wasn’t there.

And, worst of all, it worked.

A few days later, Bell and Farnsworth saw Bill Hofmann on TV telling reporters that the police were fabricating evidence to make the case against his son: that no matter how hard they searched, they couldn’t find the evidence, because it didn’t exist, so they were making it up.

And if that wasn’t enough, Bill Hofmann then had a *revelation from God* that his son was innocent.

Soon afterward, Dorie Hofmann called Brent Ashworth’s wife, Charlene, and told her Mark had been on a mission to locate Mormon documents and that *the Devil* was bringing him down. She swore that Mark

had been with her the entire night before the first bombings and couldn't *possibly* have been the bomber. He was on a mission, and the forces of evil were combining against him.

When he heard the story, Farnsworth decided that, by the forces of evil, Dorie must have meant him and Jim Bell.

In mid-November, Yengich called David Raskin at the University of Utah. Raskin was the dean of American polygraphers, or, as he preferred to call them, "human psychophysicologists." He had done the polygraphs for Patty Hearst and John De Lorean, as well as a host of defendants whose results on the test had *not* been revealed to the public.

Yengich wanted him to perform a test on Mark Hofmann.

Raskin, a full-bearded, academic looking man, may have wondered if it was appropriate for Yengich to be doing business with him at that moment, because Yengich was also representing him in a civil suit. But that would have meant questioning one of the most prominent defense attorneys in town, and the bulk of his business came from defense attorneys.

They agreed that the test would be performed in Yengich's office by Raskin's associate, Charles Honts. Everything was done with the utmost confidentiality, of course. Everyone knew the drill. If the defendant passed the test, the defense attorney would call a press conference, shout the results, and heap praise on the test and the examiner. If the defendant failed, the test would never see the light of day. For obvious reasons, even the fact that he had taken a test would be kept secret. That was what happened when he tested Ted Bundy—and dozens of other defendants. One of the reasons for the polygraph's bad rap, Raskin often said, was that the public only heard about it when a defendant passed the test. Yet in the vast majority of cases, he didn't.

On November 13, Honts showed up at Yengich's office. He was a huge man, six feet, four inches tall, well past two hundred pounds, huge face, huge belly, and a corona of sandy-colored hair and beard, looking like a cross between a mountain man and an absent-minded professor. Hofmann was already there. Honts began with the usual pretest interview in which he asked about the events surrounding the three bombings a month before. Hofmann denied any direct involvement in the bombings except for being a victim of one of the blasts.

Then Honts hooked Mark up to a four-channel Lafayette Polygraph machine, Model 76163, which recorded on a single strip chart Mark's finger-pulse amplitude (flow of blood through the fingers), relative blood

pressure, thoracic respiration (breath rate), and skin resistance (sweating on his hands—usually the most telling indicator).

The test itself was divided into three groups of questions: control questions, filler questions, and relevant questions. The control questions were designed to elicit a “violent” response even from innocent subjects, questions like “Have you ever broken the law?” or “Have you cheated on your income taxes?” These questions, supposedly, established a standard for “guilty” responses. The filler questions were innocuous inquiries designed to elicit a passive response, even from guilty subjects. They established the standard for “innocent” responses.

The relevant questions were the real test. Honts had already gone over them with Hofmann during the pretest interview, but there was still palpable tension in the room when he began to ask them with the machine humming and scratching.

“Before it exploded, did you know there was a bomb in your car?”

“No.”

“Did you plant either of the bombs that exploded on October 15?”

“No.”

“Did you, yourself, cause any of the bombings of October 15 and 16?”

“No.”

Through it all, Hofmann remained completely calm.

In accordance with Utah state law, Honts went through the three sets of questions—control, filler, and relevant—three times.

After the third round, Honts stroked his wild beard. Hofmann’s results were inconclusive. Something about the scores bothered Honts. There were too many inconsistencies. He wanted to go through the questions a *fourth* time. From the psychological profile, he knew Hofmann was clever. And he was holding his legs together in a strange, awkward way. Could he have read David Lykken’s book, *A Tremor in the Blood*, that explains how to fool a polygraph? Or was Honts just imagining things?

Could Hofmann be a pathological liar? There was evidence that psychopaths and sociopaths could beat the test, but Honts dismissed it. He felt that psychopaths take so much pride in their lying and get so much pleasure from it, that their physiological *pleasure* responses are almost identical to the “healthy” defendant’s guilty responses. He and Raskin had done some studies on the accuracy of polygraphs on psychopathic subjects and determined, not surprisingly, that they were in fact quite accurate. After all, Ted Bundy had failed the test.

But the fourth time around, all Honts’s doubts were cleared up.

Hofmann was telling the truth.

When Honts announced the good news, Yengich couldn't wait to share it with the world.

At 5:15 the same day, John Harrington, a reporter for KTVX, Channel 4, received a call from Yengich's associate, Brad Rich. "I'm gonna tell you something, but it's embargoed until after six," he said, "because we promised it to Channel 2 first. We want them to have it first, because we promised, but you should be aware that Mark took a lie detector test and passed it with flying colors."

"Why are you telling me this at 5:15?" asked Harrington.

"Well, I just thought you needed to know."

Harrington hung up. He was steaming mad. What kind of reporter did Yengich and Rich think he was? Did they really think they could call up with a story fifteen minutes before the early evening news went on the air and he would *not* run it? Did they think Harrington would sit on it until after six?

Harrington immediately typed up a story to the effect that the defense had secretly announced that Mark Hofmann had passed a lie-detector examination and had leaked it to another news station on an exclusive basis. In the report, he quoted Rich saying that the story was confidential and off the record. "This is just something you need to know," he quoted Rich. "But we're embargoing it."

And they ran it on the next news program as a hot flash.

The next day Rich pretended to be piqued, but Harrington already knew he had been tricked. If Yengich and Rich hadn't intended for him to use the story, Rich wouldn't have given him the story. By making it the subject of a rivalry between the stations, he had turned it into big news.

And it *was* big news. Honts went on television and said it right out: Mark passed his polygraph. He was telling the truth when he denied knowing a bomb was in his car and denied planting the bombs that exploded on October 15. Then Rich went on. Hofmann is innocent, he said. Go look for somebody else. Then Bill Hofmann went on. My son didn't do it, he insisted again, more plausibly this time. I asked him, and he said he didn't. And look, he passed the polygraph. So he isn't lying.

At the police department, the switchboard lit up. Every police witness, and every member of the victims' families, every reporter called demanding an explanation: If Mark was guilty, how had he passed the test?

Jim Bell, who had taken a polygraph test as part of his police training

and failed repeatedly, explained that there were ways to fool a polygraph, like putting something between your toes and pressing on it. Or simply focusing your mind on some irrelevant thought. Ken Farnsworth explained to Terri Christensen that Hofmann's medical condition could have interfered with the test. "With major damage to his leg, he might be on medication that could alter the results. Besides which, from the best we can tell, Mark is a sociopathic liar. He could probably walk right through a test because he has no fear of it. And if there's no fear, there's no test." Terri was easier to reassure than the others. She *knew* Mark Hofmann was guilty. Her only question was how a guilty man could pass the test.

At the county attorney's office, Gerry D'Elia railed against polygraphers. "They're so full of shit it comes out of their ears." "Give us the charts," he yelled at Rich. "Let *us* read them. You've administered the test. We don't care what the test shows, just let us interpret it. Let's see what the control questions are." But Yengich never released them.

The next day, D'Elia said to Brad Rich, "I bet the results surprised *you* a lot more than they surprised me."

The next week, Dorie Hofmann took the test in the conference room of Yengich's offices. Unlike her husband, she was terrified. Honts asked her if Mark had been with her the entire night before the bombings. She said yes.

She, too, passed the test.

When Carl Lundquist heard the news about his old friend Mark Hofmann, he remembered a conversation they had had one night many years ago after stopping at the Safeway to buy some doughnuts and a Coke. It was another of their stimulating, free-ranging talks about everything from religion to nuclear war.

"Do you think you could trick a lie-detector test?" Mark asked.

"I don't know," said Lundquist.

"Well, I think I could. I know how they work, and to trick one, all you'd have to do is train your brain and your thinking to do what you want it to. If you're ultimately in control of yourself, you could tell the lie detector anything, and it would register as a truth."

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Duck-hunting season came and went, and Jim Bell missed it. He couldn't even find time for jogging. Instead, he hibernated in the Hofmann "war room," developed a passion for Crackerjack, and put on weight. So did Ken Farnsworth, who hadn't been out to the department shooting range since the day of the bombings. The paranoia and night sweats returned, for the first time since his undercover days. He started leaving his gun on the nightstand next to his bed again, a habit that had taken him six months to break after the sting operation. It wasn't the physical danger, it was the anxiety.

He didn't get to play much basketball either. The one time he did, it was a pickup game, one-on-one with Ron Yengich in the department basketball court next to the evidence rooms.

They couldn't get away from the case.

But they couldn't talk about it either. There had been so many leaks from the department, from the sheriff's office, from the county attorney's office, from the defense counsel, that Bell and Farnsworth barely spoke to each other anymore.

Hell, they couldn't even talk to Chief Willoughby about it. In the first weeks of the investigation, Bell had briefed Willoughby almost every day, sometimes two or three times a day. "You don't talk to your lieutenant, you don't talk to your captain," the chief had told him. "You just come and talk to me." The discussions had been outrageously frank, Willoughby not being the kind of man to stand on rank.

But one day Willoughby called him in to say he didn't want to know what was going on anymore. He didn't want anyone to be able to accuse him of leaking information to the press. "I don't want you and Ken to be neutered by the people across the street," Willoughby said, referring to the county attorney's office. "I don't want them to say, 'We can't share information with you because you've got to tell the chief, and we think he's telling everybody.' " Their daily meetings stopped. That's how paranoid everybody was.

Bell couldn't even go home and talk to his wife, Patti. Even if he could, his thoughts were so deep into the minutiae of the case, she wouldn't begin to understand. It got to the point where he broke into a sweat if

he thought she was going to ask him a question about it. He knew he would either say nothing or go on for five hours. Either disappear or explode. He would come home, always late, and just stare at the wall. He would go to bed and not sleep.

The *entire* case was in his head. In the beginning, they tried a computer program to organize all the information, all the leads and rumors and possibilities, but it proved woefully inadequate to the task. So Bell's head remained the computer. At times, he was afraid that if he broke his concentration even for a minute, the whole case would disintegrate. No wonder he couldn't sleep.

Or he would wake up in the middle of the night with a thought that he *had* to write down, one more memorandum to assign, one more question for one more cop to ask one more witness. And when he couldn't get back to sleep, he would dress and drive down to the Hall of Justice to join the graveyard shift of rookies, sifting through the mountains of evidence.

When Farnsworth stole a day to attend a family get-together, he couldn't sit down to dinner without his mother or his sister or his brother or his niece or *someone* asking him something he couldn't tell them about the Hofmann case. Or, even worse, volunteering advice: "You've got the wrong guy. I watch TV, and your case against Hofmann doesn't look good."

Around the eighth floor war room, the humor only came in black. Kyle Jones brought in some fortune cookies in the shape of white salamanders, each one labeled with the name of one of the cops working the case. Inside were fortunes from FU-LING-YU: "Office space available in Judge Building, real cheap."

It was a sign of the times that the only diverting moments were provided by another murder case, the first to come their way since the night of October 15. In the middle of a jealous spat, a twenty-nine-year-old Mexican woman accidentally killed her sixty-two-year-old lover by beating him to death with a pair of Sears binoculars.

But the next day, it was back to overtime in the war room, back to what Bell had dubbed "the royal pain in the butt": Mark Hofmann.

It didn't take a close friend to notice that the case was taking its toll on Jim Bell. Old "Stretch" just wasn't the congenial guy he used to be. He yelled at friends, snapped at subordinates, ate nothing but junk food, and looked like hell.

They could only imagine what was happening at home.

In fact, it was worse than they imagined. Patti tried to maintain her own grueling schedule as an emergency-room nurse while assuming full responsibility for keeping the family and the household going. Even under the best of circumstances, it would have been trying. But the Bells had recently sold a video rental shop, and there was still a drawerful of paperwork to be taken care of. And there was Steven, their second child. The doctors suspected that he had cystic fibrosis. More than once, he became so short of breath that Patti had to rush him to the hospital in the middle of the night. Where was Jim at these moments of crisis? Where he always was, down at the Hall of Justice, working late on the Hofmann case.

Patti was a strong, self-reliant woman, but there was a point beyond which even she couldn't bend. One day she called Ken Farnsworth, desperate and sobbing. "When is this going to be over?" she cried. "I can't take it anymore. I never see him. He doesn't know his kids. When is this going to be over?"

78 But they kept working. The city stopped paying overtime, ATF cut its contingent by half, the sheriff's office wouldn't show up for meetings, the U.S. attorney wouldn't share information with them, the press ridiculed them, Ron Yengich reviled them, and Bill Hofmann seemed to be accusing them of conspiring with the Devil, but they kept working, clinging to the hope that maybe the next search, the next interview, the next lead, would convince *somebody* to charge Hofmann with *something*.

Ever since Jerry Taylor told them that the bomb had been made with C-cell-battery packs from Radio Shack, they had been trying to track down the clerk who sold them to Hofmann. There were nineteen Radio Shack stores in Salt Lake City alone, and each of those had thousands of receipts for September and October. And maybe Hofmann used an alias, so they had to try for every possible variation on Mark Hofmann, including any name with the initials M. H. And maybe someone else, an accomplice, bought the stuff for him, so they had to check for Brent Metcalfe, Shannon Flynn, and Lyn Jacobs, and possible variations on those names.

At first, they hoped they might find a shortcut through the huge sea of paperwork. Bell called the parent company in Dallas, Texas, and discov-

ered that all the receipts were computerized. Theoretically, anyone who bought anything at Radio Shack had his or her name added to a computer mailing list. In reality, however, it wasn't that easy. When they ran the names Bell gave them through the computer, they came up empty. Sometimes, a name doesn't make it onto the list, they explained. A clerk forgets to write it in.

So they went back to the stores.

At the very first one they visited, the Cottonwood Mall branch, an ATF officer found a receipt for a battery pack and a mercury switch. The name on the receipt: Mike Hansen—the same name Bell had found in Hofmann's papers. The customer had given a false Salt Lake City address—a vacant lot. The lot was about a mile and a half from Hofmann's home. The next day, at the same store, they found a second receipt, also made out to Mike Hansen, with a different address, also false.

For a few days, the results looked encouraging.

Then they found a clerk who routinely made up names to avoid his boss's wrath when he forgot to enter the customer's real name on the receipt. One of the names he used most often: Mike Hansen.

They tried the search in reverse, pulling out all the receipts for mercury switches and tracking down *all* the buyers. From September 1 to October 15, thirty-seven mercury switches had been sold between the Idaho border and Spanish Fork, Utah, between Nevada and Wyoming. They tracked down and cleared as many as they could, thirty-two. Of the remaining five, three were eliminated for other reasons, one was sold with a D-cell-battery pack to an M. Hansen, and one with two C-cell-battery packs to their old friend, Mike Hansen.

But how could they prove Mike Hansen was really Mark Hofmann?

The first step was to prove that he wasn't anybody else. To do that, they had to contact every Mike Hansen in the state of Utah to see, first, if one of them had made the Radio Shack purchases, and second, if he matched the description of the man seen carrying the bomb into the Judge Building the morning of Steve Christensen's killing. Using the telephone book, drivers' license directories, and Polk consumer directories, they had made a list of fifty people in the Salt Lake City area alone. It was a long, slow process—they always seemed to be about three addresses behind—and it had only just begun.

While still in the hospital, Hofmann had said that he left his car door locked the day he returned to find the bomb on the seat. So if Hofmann was telling the truth, the bomber must have broken in.

But what if that particular car was jimmy-proof? It wouldn't prove Hofmann was the bomber, but it would shoot another hole in his story.

The Wagstaff Toyota dealership could not have been more helpful. The manager gave them the pick of his cars, and they put their best lock man on the job—a man who popped cars every day of the week with slim-jims. With a video camera rolling, he went to work, scratching and banging at the lock until the car was a mess. But the door wouldn't open. He finally had to take the entire door panel off and study the lock mechanism before he could get into the vehicle.

They offered to pay the Toyota man for the damage but he said not to worry, he would take care of it.

When they got back to the department, they discovered that Hofmann's MR2 was a 1984 model. They had been working on a 1985. So they went back to the Toyota man for another car. But the result was the same: one more frustrated locksmith, one more torn-up car, and one more Hofmann lie.

Toyota also provided a list of six hundred people in Utah who owned vans like Hofmann's. Bell was determined to interview all six hundred, but that would take all winter.

Hofmann had also said that he was driving around in Emigration Canyon on the morning of October 16, before the third bombing. Then Shannon Flynn confessed that he and Hofmann had shot their Uzi up in Emigration Canyon. Then they discovered that Mark had been looking at a house in Pinecrest Canyon, an offshoot of Emigration Canyon. Maybe he had done other things up there. Like build bombs.

On November 23, Farnsworth and a team of detectives canvassed Pinecrest Canyon, which was dotted with rustic cabins and isolated estates. There was only one way to do it: knock on every door up and down the two-mile canyon.

They found a sixteen-year-old girl who had been riding home on a school bus when she saw a car just like Hofmann's MR2 parked in front of a shed near a Swiss chalet-style house—the house Hofmann had considered buying. Later, at the Hall of Justice, she repeated the story to the police. Both she and her mother knew of the Hofmann investigation and were terrified at being dragged into it, but felt duty-bound to help however they could. Farnsworth found that a refreshing attitude.

The girl also led them to another student, a ninth-grade boy, who had been sitting on the right side of the bus and saw the open shed. When they talked to him, he said he noticed it because every other day when

the bus drove past, the shed had been closed. He, too, was nervous about being a part of the Hofmann investigation.

Like the girl, he told them they should talk to the bus driver.

The bus driver had actually *seen* Mark Hofmann—or somebody who fit Hofmann's description. "He actually walked right in front of the bus, as if he wasn't paying attention to what he was doing," said the driver, a sharp, dark-haired man from Kamas. "He was so deep in concentration. I almost hit him." Then he gave them the precise time of the incident.

How did he remember the precise time?

He drove the same route every day, and he knew what time it was by where he was on the route.

There was only one problem. He said it happened on Tuesday, the day of the first bombings, not Wednesday, when Hofmann said he was there.

On December 4, they did the drains. Because they hadn't found the mercury switch or wires used in the bomb that destroyed Hofmann's car, they decided to dredge the gutters near where the car had been parked. They started at nine in the morning. It was filthy, cold, back-breaking work. And it turned up nothing.

For Bell and Farnsworth, the investigation had hit rock bottom.

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One more time, Jim Bell made his pitch. "There might not be enough evidence to take the Hofmann case to court yet. But at least we should get the ball rolling. Let's arrest Mark. Let's get the warrants. Let's get it started. If we arrest him, it will generate confidence in the case. It will bring witnesses out of the woodwork. And at least it will get the community off our backs. If we don't file soon, we'll never be able to convince anybody that there's a case."

But Bell was wasting his breath. The man on the other side of the table wasn't even listening.

Bob Stott, the deputy county attorney, rarely listened. It was his way of controlling a conversation. No matter how short or simple the explanation, Bob Stott always had to hear it one more time. After an hour-long explanation of a complex case, he was always the one who asked a question

that took the discussion back to square one. "You have to pull him through a case by the nose," says a colleague.

Bell and Farnsworth had hoped, prayed, in fact, that the day would never come when they would have to lead Bob Stott by the nose through *this* case. At first, it looked as if Gerry D'Elia, the street-savvy prosecutor from back East, would take the case into court. He had arrived at the bombing scenes soon after the police and had stuck with the case ever since, assisting the searches and fighting the legal battle with Nurse Loden. Unlike so many people, he had done everything he could to make the investigation easier, not harder. They liked him. He was a cop's lawyer, quick-thinking, kick-ass, combative.

Or if not D'Elia, then David Biggs, a dapper young prosecutor who had joined the county attorney's office only five months earlier. Like D'Elia, he had worked with the cops from the beginning. They hadn't always seen eye to eye. Biggs, in particular, didn't think they had enough on the Sheets murder for an arrest, and he wasn't shy about telling them so, but at least he pulled in the same direction.

Not Bob Stott. He just looked at them with his startling cerulean-blue eyes and tilted his big round head to one side in what could have been either a nervous tic or a sign of total incomprehension.

Stott told people that as a youngster growing up in a devout Mormon family in Geneva, Utah, he had developed his verbal skills as a way of besting his belligerent brother. "I could never win the physical battles, so I had to try to win the other ones." But it took only five minutes of listening to him in the courtroom to know that his verbal skills had never won any battles. He mispronounced words, rambled incoherently, dangled participles, mangled syntax, and, despite mighty efforts, often failed to get subject and verb to agree. With all that, the fact that he often forgot names—not just personal names but simple nouns too—went almost unnoticed. Although no one in the office would forget the day when, in the middle of a trial, he forgot the defendant's name.

No, Bob Stott became a lawyer because lawyers were in control. Or at least that was the impression he got from watching Perry Mason. In nine years at the Salt Lake County Attorney's Office, he had worked his way into a supervisory position where he had control both over cases and over other lawyers. In court, he was a plodder. Determined to maintain control, he spent hundreds of hours preparing for every possible contingency, writing out every question and every conceivable answer beforehand on yellow legal pads.

If the case was simple and everything went according to plan, he looked

good. Juries sometimes took to his low-key manner and workmanlike approach. Sometimes, they just felt sorry for him. "If you put the proper makeup on him, and do his hairstyle for him, and walk him into the courtroom, and tell him everything he has to say, then he can do a good job," says a colleague. "But set him on his own, and he can't organize a ham sandwich."

Of course, as a supervisor, Stott made sure to pick and choose his cases and control his work load in such a way that he always looked good.

Still, Stott *had* helped prosecute a variety of famous defendants during his nine years at the county attorney's office, including Ted Bundy, the serial murderer; Ervil LeBaron, the fanatic polygamist; Joseph Paul Franklin, the white racist; and, most recently, Ronnie Lee Gardner. Gardner was already on trial for murder when, using a gun slipped to him in the courthouse by an accomplice, he tried to shoot his way out, killing one man and wounding several others in the process.

It was an impressive record, and no one was more impressed with it than Bob Stott. Others may have considered him slow-witted and dull, but Bob Stott considered himself a very successful advocate—he was the best lawyer on the county payroll and he wasn't shy about saying so. In his eagerness to demonstrate his superiority, in fact, he had more than once appropriated credit for brilliant ideas that originated elsewhere on his staff—a practice that won him no friends among his colleagues.

In fact, it was Bob Stott's vanity that had gotten him into the Hofmann case in the first place.

At first, he didn't want it. As a devout Mormon—a very devout Mormon—the last thing he could have wanted was a case that involved the Mormon Church. From the second day, anyone could see that this case was filled with trapdoors. As lead prosecutor, he would have to interview leaders of the Church who most definitely did not want to be interviewed. God forbid, he might even have to subpoena Church records and, even worse, call Church leaders to testify in court. The thought of putting President Gordon B. Hinckley on the witness stand in a murder trial was enough to give Bob Stott chills.

On the other hand, it *was* the case of the century, the highest-profile case ever to come along, and if Bob Stott didn't take it, somebody else would. And it would be *his* feather, not Stott's. Inevitably, he would lose some status—and that, too, was enough to give Bob Stott chills.

For the first month of the investigation, he tried not to commit himself, tried to stand back and see where the case was going, letting D'Elia and

Biggs work with the police and take the heat. If it turned out the Church wasn't that deeply involved after all, he could always jump in and grab the case without taking the risks.

Eventually, vanity won out over caution.

By mid-November, County Attorney Ted Cannon had to have an answer. The case was getting complicated, both legally and politically, and D'Elia and Biggs were getting too far out in front. Soon, it would be impossible to turn the case over to Stott, even if he wanted it. "Today is it," Cannon told Stott on November 18. "You've got to stop kidding around. Either you want to be the case manager as far as the county attorney's office is concerned, or it's going to be Gerry D'Elia. But whichever way, I'm going to have the decision by 4 o'clock."

Stott chose to interpret Cannon's ultimatum as a plea. He needed his "best man" on the Hofmann case, and there was no doubt in Bob Stott's mind who the best man was.

"Please, Bob, tell us *exactly* what you want in order to file a complaint on Hofmann." Jim Bell tried not to sound as if he was begging, but it was hard not to betray his frustration.

Stott couldn't give them an answer—or wouldn't.

So he and Farnsworth went back to the war room and sat around in stunned silence. What could they do, that they hadn't done already, to get the county attorney's office off its butt to file a case? Someone suggested that perhaps the problem was partly theirs. Perhaps they had made the case too complicated. Perhaps Stott didn't really understand it. Perhaps they hadn't done enough to make it understandable. Maybe it was all just a failure to communicate.

If the prosecutors wouldn't put together the case against Hofmann, then the police would do it for them. They would show them in the clearest possible terms exactly what they had to work with.

So that's what they did. A group of ten or twelve officers directly involved in the investigation—about half police, half ATF agents—sat down in front of the chalkboard and listed the evidence against Hofmann item by item:

- 1) Two eyewitnesses who saw him carrying the bomb.
- 2) The letter jacket found in his home corresponding to the eyewitnesses' description.
- 3) Robert Pitts's statement that Hofmann was in Christensen's office one week prior to the bombing and they were arguing.

- 4) A witness who saw Hofmann wearing his letter jacket the day of the bombing.
- 5) Jerry Taylor's rock-solid conclusion that the three bombs were distinctive and consistent.
- 6) Hofmann clearly holding the bomb in his car.
- 7) Crease on his pants showing that his position in the car was not what he said it was at the time of the third bombing.
- 8) Brad Carter's statement that Hofmann was inside the car at the time of the bombing—also inconsistent with Hofmann's statement.
- 9) Aaron Teplick's identification of Hofmann's van in front of the Sheets house the morning of the bombings.
- 10) The Radio Shack receipt for a mercury switch purchased by an M. Hansen, and the Mike Hansen envelope in Hofmann's office.
- 11) Shannon Flynn's testimony that Hofmann was knowledgeable in the use of explosives.
- 12) A Radio Shack catalog found in Hofmann's house in which someone had circled the type of C-cell-battery pack used in the bombs.

Next they made a second list outlining the case *for* Hofmann, Yengich's case, all the holes and hurdles prosecutors would face if they indicted Hofmann immediately. They typed up both lists and made copies for everybody. Then Bell called the county attorney's office and asked for a rehearing, with the whole staff: Cannon, Stott, D'Elia, the works. It was do-or-die time.

A few days later, Bell and Farnsworth led a contingent back across the street to the county attorney's office and made their pitch again. Unlike Stott, Cannon, a genial, white-haired man with an off-center sense of humor, welcomed them. He inquired about the status of the effort to compel Nurse Loden to testify (the Utah Supreme Court was scheduled to hear the appeal) and seemed to share their determination to bring the case to trial soon. For the first time since the case began, Farnsworth felt as if the police department and the county attorney's office were working on the same team.

"By golly," said Cannon, "we still have to work on the Sheets case, but I think we can get a conviction on the Christensen case." To the cops' ears, it was music. Finally, someone agreed that they had a prosecutable case. Farnsworth wrote in his notes of the meeting: "It worked out really well. . . . They were being so difficult a couple of days before because Bob Stott was running the case."

Optimism was still running high the following Monday when Cannon called Chief Willoughby to say, "We can convict Hofmann on the Chris-

tensen case.” Even the Utah Supreme Court’s decision on December 5 refusing to compel Nurse Loden to divulge what she heard in the hospital couldn’t dampen Jim Bell’s spirits.

Any day now, they could arrest Mark Hofmann.

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Three weeks later, Hofmann was still a free man.

And everybody knew why: Bob Stott wasn’t ready yet.

Again Bell requested a meeting with the county attorney’s office to “review” the case; that is, to light a fire under Stott. This time, he pulled in his biggest gun: Jerry Taylor. He was embarrassed to do it. Taylor had already flown into town four times for this investigation and, as far as he was concerned, his work was long since finished.

“Jerry, can you come back?” Bell asked sheepishly when he called Taylor in San Francisco. “We have one county attorney we want you to talk to, because he doesn’t buy what’s going on.”

“Jim. There’s more goddam evidence in this bombing case than in 99 percent of my cases. That son of a bitch should have been tried and found guilty by now.” Taylor had a way of getting right to the point.

He wasn’t happy about it, but as a favor to Jim, he agreed.

On December 11, Bell and Farnsworth met with contingents from the county attorney’s office, ATF, the state crime lab, and the U.S. Attorney’s Office. It was a huge meeting but there was no mistake who the guests of honor were: Jerry Taylor and Bob Stott.

As he always did, Taylor took control of the meeting, laying out the case in the simplest possible terms. One, all three bombs were planted by the same person. Two, that person had to be Mark Hofmann. It was exactly the presentation he would give in court, and it was a virtuoso turn, from beginning to end.

When he finished, Gerry D’Elia stood up to cross-examine him. D’Elia was a bomb expert, too, and he went after Taylor with a barrage of questions that had even the old pro on his toes. If Taylor could weather this assault, he could handle anything Ron Yengich threw at him in court. Compared with Gerry D’Elia, Yengich knew nothing about bombs. It was a duel of wits that had everyone in the room riveted.

Everyone, that is, except Bob Stott.

Out of the corner of his eye, Farnsworth noticed Stott squirming in his chair and looking at his watch. A few minutes later, in the heat of an exchange, he got up and started putting on his coat. The room fell silent with astonishment. Stott actually intended to get up and *leave* the meeting, a meeting that had been called especially for him, a meeting for which Jerry Taylor had flown into town. Then Farnsworth remembered. Every day at noon, Stott played racquetball.

As Stott started to leave, Farnsworth cut him off. "Where are you going?" His tone wasn't friendly.

"I have an appointment for lunch," said Stott.

Farnsworth moved in close. "You ain't going anywhere. We flew this guy in for *you*. Everybody else here already knows the case. You are the only one who doesn't understand what the fuck's going on. You're staying *here*."

Stott looked at Farnsworth, then looked at his watch. Then he looked at his watch again. Finally, he took his coat off. "Excuse me," he said in a huff. "I've got to make a phone call." A few minutes later, he came back and sat down again quietly.

When the cross-examination was finished, both Taylor and D'Elia were invigorated. "I want that young kid cross-examining me on this case," Taylor told Jim Bell. "That's as effective a cross-examination as I have ever had in a courtroom on a bombing case. No better than that." From Jerry Taylor, it was a hell of a compliment. But it didn't make Bob Stott very happy.

Speaking to the whole group, Taylor continued. "Now I'm going to tell you what I can't tell you in court—my own personal opinions of Mark Hofmann."

The room was absolutely quiet.

Taylor addressed himself to those who speculated that Hofmann's actions were those of a basically good man in desperate straits, a man who may have intended to commit suicide with the third bomb, out of guilt and remorse. "The idea that Mark intended the third bomb for himself," said Taylor, "is a bald-faced lie. If he intended suicide, if he entered the car with the purpose of connecting two wires and blowing himself to hell and gone, then he wouldn't have knelt with one knee on the seat, he would have gotten all the way into the car. He wouldn't have reached for the box with one hand; he would have reached with two hands and not just one but both would have been hit by the full blast of the explosion. In fact, his whole body would have been destroyed.

"Mark Hofmann is not just a sweet kid in over his head, blowing

himself up out of remorse. He is your basic all-American serial bomber. He *likes* setting bombs. He gets off on it. I've dealt with hundreds of people just like him. I know the type."

He closed on a chilling note. "In fact, that third bomb won't be his last. He will continue setting bombs until you catch him or until he blows himself up."

To a group of men who had lived and breathed Mark Hofmann for two months, it was a breathtaking display. "Now," he said, fixing the sole of his shoe, which had come loose during his presentation, "if you've got any questions, just shoot."

Bob Stott cleared his throat portentously. As the lead prosecutor, it was, of course, his place to speak first.

"Now, tell me, Jerry," he began blankly, "do you really think the guy did it? What do you *really* think?"

81 George Throckmorton had been following the Hofmann case with growing indignation. He had read all the newspaper articles and watched all the TV reports and couldn't get one thought out of his head. "I know there's something wrong with the way the documents have been checked," he told his wife, for the umpteenth time, after watching the umpteenth Hofmann story on the evening news, "but I can't get anyone to listen to me."

For Throckmorton, a conscientious Mormon, that wasn't just armchair speculation. Unlike most of the people commenting on TV, he happened to know something about documents. He was, in fact, the *only* practicing forensic document examiner in the state of Utah, the only person for miles around who was trained to study documents and testify about them in court.

But had anybody bothered to ask *him* about Mark Hofmann's documents?

Of course, most of his experience involved everyday documents, not historical ones. Once he had cracked a serial rape-and-murder case by matching the handwriting of a note the rapist left at the scene to the suspect's handwriting. But that was unusual. Most of his time at the state crime laboratory was spent checking medical records to see if a doctor had

made changes to protect himself in a malpractice suit or looking for forged signatures on bad checks or credit-card slips. He certainly didn't have much experience with historical documents.

But he didn't need much to know something was wrong with Hofmann's story. Simple common sense told him that one man couldn't have turned up so many key documents over such a short period of time. Others, including Jim Bell, had harbored the same suspicions at first, only to be told that all the experts back East had authenticated Hofmann's documents and attested to his reputation.

George Throckmorton had heard the same thing. Only he knew better.

He knew, for example, that those "East Coast experts" may have been experts in something but they weren't experts in authenticating documents. Most had no training or experience in forensics. In his opinion, some of them weren't even *equipped* to authenticate a document.

Throckmorton had tried to call attention to this travesty. Despite an order from his boss, the state attorney general, not to talk about the Hofmann case, he had hinted broadly to reporters that *someone* needed to get a qualified examiner to look at the documents in the case. As far as he could tell, they had never been "authenticated" in the true sense of the word.

When that didn't get any attention, he went to the sheriff's office. "You should be aware that these documents have never been really authenticated," he explained, "in spite of what everyone's saying. Because I'm not sure if anyone has authenticated them who knows what he's doing." Like so many other things, his warning disappeared into the black hole of the sheriff's office.

So Throckmorton turned to the press. He called both the *Tribune* and the *Deseret News*, which were in a journalistic dogfight over the bombing story, mounting massive investigations over every crumb of gossip that could be conned from officialdom. But neither paper was interested in Throckmorton's abstruse quibbles with the East Coast experts.

The three top local television stations, KSL-TV, KTVX, and KUTV, also turned him down. In the end, only one person, Paul Larsen of *Utah Holiday*, Salt Lake City's glossy monthly magazine, showed any interest, and by now, Throckmorton was too dispirited to think much would come of that.

But he didn't give up the fight. If no one else would authenticate the documents—*really* authenticate them—then George Throckmorton would.

He called Dean Jessee, whom he had met the year before at a seminar

for the Southwest Association of Forensic Documents Examiners. At that time, Throckmorton discovered that Jessee, who routinely “authenticated” documents for the Church, had been educating himself to the task out of a single book. If that wasn’t discouraging enough, Jessee was now in the midst of preparing a magazine article for *BYU Studies* on “why the Salamander Letter is authentic.”

Nevertheless, Jessee met with him at the Church library and showed him a copy of the Salamander Letter along with the reports that had been written to authenticate it. As Throckmorton suspected, the ink report from Albert Lyter at Federal Forensic Associates in Raleigh, North Carolina, said only that the ink was iron gallotannic and consistent with those in use at the time. Bill Crueger’s report on the paper said essentially the same thing: the paper was 100 percent rag, consistent with paper in use at the time. But, as Throckmorton explained to Jessee, iron gallotannic ink had been around since the seventh century and cotton rag paper had been available since about A.D. 1100, when it was introduced to Europe from the Orient. The paper and the ink could have been produced anytime within that period. They were, essentially, undatable.

The report of Kenneth Rendell, the East Coast documents dealer, was even worse. “The letter was examined under ultraviolet light,” he wrote of his examination of the Salamander Letter, “and the ink fluoresced in accordance with other inks of this period.” As Throckmorton, and any forensic documents examiner worth his salt, knew, ink never fluoresces, it luminesces, and it does so under infrared light, not ultraviolet. And besides, gallotannic ink should *neither* fluoresce *nor* luminesce.

Then Throckmorton researched Rendell’s involvement with the famous, forged “Hitler diaries.” Despite what many people seemed to think, Rendell had waffled for a long time on their authenticity and attacked those, like Charles Hamilton, who questioned them. Eventually, he agreed they were bogus—but only after the consensus of experts had shifted against them.

And this was the expert who authenticated Hofmann’s documents?

A week later, Throckmorton was on the phone with Mike George of the county attorney’s office.

“I’m not saying these documents are forged, all I’m saying is that they need a serious looking into.”

Like everybody else, George thought it sounded like quibbling. “Jeez,” he said, like everybody else. “You’ve got authentic paper, authentic ink.”

Throckmorton tried to be patient. “Listen,” he said. “I could go out

and find 'consistent' paper right now, and I could make 'consistent' ink in the bathroom. And all you have to do to make ink look old is to bake it in an oven."

That got George's attention. Maybe this was worth looking into. He asked Throckmorton to come down and give his pitch to the prosecution team.

When he arrived in the war room on the third floor of the county attorney's office, everyone was sitting around the big conference table reading copies of *Utah Holiday*. Paul Larsen's article had just come out.

After talking to Throckmorton, Larsen had contacted Dean Jessee, who stood by his earlier assessment that the Salamander Letter was authentic, but added, "I'm not an expert. I'm not a forensic document examiner. I'm not qualified to testify in court. It's my personal opinion. That's all." When Larsen pressed him on *why* he thought the document was authentic, he fudged, claiming that he wanted to save his reasons for the paper he was writing.

Then Larsen called Rendell in Massachusetts to get a fuller explanation of his "authentication" of the letter. Rendell was instantly defensive. "I don't think forgery is a possibility," he said peremptorily. "Mark Hofmann, for example, is too sophisticated to try that."

Rendell added that, as far as he knew, the police had long since given up looking into the Salamander Letter as a motive for the bombings. "The deal was completed on it over a year ago. Everybody seemed happy with it."

But not Larsen. "How *do* you authenticate a document?" he pressed.

"We look at the paper it's written on, the ink used to write it, and the handwriting," Rendell explained. "The paper and ink are tested to see if they are of a type that was actually in use at the time the document was supposed to have been created." From what Throckmorton had told him, Larsen knew how much that was worth.

And what about the handwriting? "I did not authenticate that the document came from Martin Harris's hand," said Rendell. "That would have been impossible with what little I had." Dean Jessee had told Larsen that Harris left behind precious little of his handwriting for comparison purposes, just a few signatures and one short note, maybe fifteen or twenty words long. And where was that note? In a Book of Common Prayer that had been sold to the LDS Church by Mark Hofmann.

Rendell concluded: "All my report said was that the handwriting was consistent with the handwriting of the time and that there were no signs

of forgery." It was hardly the ringing authentication that the press had made it out to be.

When Larsen asked Jeff Simmonds, Hofmann's old mentor at Utah State, what he thought of the Salamander Letter, he didn't mince words. "I think it's a forgery," he offered enthusiastically. "It's too pat." But he didn't think Mark had forged it. He guessed it was a nineteenth-century forgery by anti-Mormons trying to discredit the Church.

Larsen wasn't so sure. His article didn't directly accuse Hofmann of forgery, but it did raise some scratchy questions, speculating that the Salamander Letter and other Hofmann documents might have been part of a larger scheme to defraud the Church with even more spectacular, more controversial forgeries.

It should be asked whether these pieces might be a prelude to some other great discovery—the 116 pages of the *Book of Mormon*, which Martin Harris lost while he was a scribe for Joseph Smith and which appear in his own handwriting. Hofmann has indicated to several people that he had an interest in finding this lost manuscript. If forgeries exist, were they ends in themselves or were they meant to be used as the samples against which other more valuable documents might be compared? Did the limitations on authentication of the salamander letter create an opportunity for forgery? Was the inexperience of Mormon scholars with that process of authentication a temptation to test it? These are speculative questions, but they are the sort which must be posed in a thorough investigation.

After reading that, the men sitting around the table in the county attorney's office greeted the arrival of the tall, thin, academic-looking Throckmorton like the Second Coming. They took one look at his reassuringly grizzled, graying beard and hired him on the spot.

Throckmorton said he needed two things. First, the original documents. He couldn't work from photocopies. Second, he needed a partner—a *non-Mormon* partner. "If I can prove these documents are forgeries, there will be a lot of people who say I am just protecting my Church by tarnishing documents that are against the faith."

Not that he doubted his own objectivity even for a second. He couldn't have cared less what was *in* the documents. He hadn't read them and didn't plan to. When he looked at a document, it was one letter at a time. It was the appearance of objectivity he was concerned about.

The man he chose was William J. Flynn, the chief questioned-documents examiner for the state of Arizona and one of the most highly

regarded forensic specialists west of the Mississippi. It didn't hurt that he was also president of the Southwestern Association of Forensic Documents Examiners, and the director of a private forensic laboratory. Of the 233 documents examiners in the United States, Flynn, who had handled a staggering fifteen thousand cases over the years, was the cream of the cream. Throckmorton was taking on the big boys back East, and he knew he needed all the help he could get.

"I have just one question," he told Flynn when they talked on the phone. "What religion are you?"

Flynn, who knew almost nothing about the case, thought it was an odd question. "I'm not practicing," he replied, "but I'm a Catholic."

"That's perfect," said Throckmorton.

82 Flynn understood the question a lot better when he arrived in Salt Lake City for a brief visit on December 17. Throckmorton met him at the Holiday Inn off I-15, the one with the indoor pool that Flynn would never get to use, and drove him directly to a meeting on Temple Square. The Church wanted to look him over.

Dallin Oaks was there, along with other top brass, the new Church archivist, Glen Rowe, and the by-now unavoidable lawyers. At first Flynn thought the purpose of the meeting was to turn over the documents, but there were no documents in sight.

The real purpose of the meeting was quickly made clear. The Church wanted to know what Throckmorton and Flynn intended to do to their prized possessions. As they pointed out repeatedly, this was an unprecedented situation. They were being asked to open the Church vault to *outsiders*, to people beyond their bureaucratic control, to a non-Mormon, no less. Not that they trusted Throckmorton any better. His attacks on Mark Hofmann and his documents were, by now, well known, and they didn't please the Church. Someone accused Throckmorton of "picking on" Hofmann.

The mood was not friendly.

How did they plan to test the documents? Would the tests damage the documents in any way? Would they be handled with appropriate care by

a Gentile? From their skeptical faces, Flynn got the feeling “they thought I was going to dump these things in grape juice.”

The Church’s dilemma was clear. As later described by a Mormon in the county attorney’s office, “It was damaging enough to think that the documents were genuine and that the first leader of the Church might have been nothing more than a con man who duped the faithful. But it would be even *more* damaging if the documents turned out to be forgeries, and the *current* leaders of the Church had been duped by a con man.”

Caught between a rock and a hard place, the Church reached for its favorite defense: secrecy. They agreed to let Throckmorton and Flynn look at the documents, but they were determined that absolutely no one else should see them.

That meant that under no circumstances could the two examiners make photocopies, or copy down the contents of the documents.

It meant the documents could not leave the Church premises. Throckmorton and Flynn would be given a conference room in the historical library. The locks would be changed, and they would be given the only two keys.

It meant that they would have to enter and leave the room together. Neither one would be allowed to stay in the room alone.

It meant that the documents would be brought to them every morning in a locked briefcase and returned every night to The Vault, where the briefcase would be handcuffed to a pipe so that it could not be opened again until the next day.

The Church lawyer who was doing most of the talking repeated again and again: “We don’t want these divulged. We don’t want the writing disseminated.”

Throckmorton couldn’t understand the paranoia. All of the documents they intended to review had already been published in Dean Jessee’s book, *The Letters of Joseph Smith*. But when he repeated that, three times, the lawyer didn’t seem to hear him. “I have to protect Hinckley,” he kept saying. “I have to protect the Church.”

They began work the next morning at eight, laying out their equipment on a huge wooden table in an ample conference room on the third floor of the Church Office Building. Flynn had brought his portable infrared equipment as well as some test plates. Throckmorton brought the microscopes, the ultraviolet equipment, measuring devices, and miscellany. They arranged everything around the table in stations until the place looked, according to Flynn, “like a mad scientist’s laboratory.” The plan

was to move the documents from one station, one machine, to the next. Documents examiners were nothing if not methodical.

The Church provided them with five documents, including the Anthon Transcript, the Josiah Stowell letter, and a letter from Joseph Smith to the Lawrence sisters. The RLDS Church sent the Joseph Smith III blessing, and Brent Ashworth contributed the Lucy Mack Smith letter, the Martin Harris letter, and another letter written by Joseph Smith from the Carthage Jail. In addition, the Church provided a number of documents by the same authors that had not come through Hofmann's hands, for purposes of comparison: in all, eighty-one documents. Despite repeated requests, however, the FBI refused to surrender the Salamander Letter.

They worked for four days straight, from eight in the morning until eight at night, leaving only occasionally for Flynn to get a cup of coffee—he was shocked to discover that none was sold in the building. Despite a bank of windows in the conference room, they never saw the sun; it rained the whole time.

They put every document through what they called the “round robin,” starting with the infrared machine, which was equipped with a camera that took pictures directly through the infrared apparatus. Because infrared radiation reacts differently to different chemical compositions in different inks, it was easy to spot any later additions to genuine documents.

At the microscope station, they checked for signs of alteration, obliteration, abrasive or chemical erasure, and any anomalies that would betray the date or region of manufacture. They looked to see how the paper had been cut. They could tell the difference between a cut made with a razor blade, with scissors, or with a paper-cutting machine. They could tell how the paper had been manufactured, how the ink had spread into the paper over time, and whether there were any fox marks (oxidation spots).

Then they compared the handwriting with other examples from the same writer that had not come through Mark Hofmann's hands. Using a rigorous set of seventeen tests, they looked for such things as lift points, pressure points, embellishments, and the relationship to the base line. The handwriting in a single document took as many as three hours to analyze thoroughly.

Almost from the start, little things bothered them. Under the microscope they noticed that on some of the documents, the ink had cracked into tiny scales—they called it “alligator skin”—invisible to the naked eye. Since neither man had worked with old documents before, they assumed

it had something to do with aging but couldn't imagine why it would affect some documents and not others.

The handwriting in the Josiah Stowell letter looked too elegant for a messy writer like Joseph Smith. "If all you can play on the piano is 'Chopsticks,'" Flynn told Throckmorton, "you can pound on the keys with your fists but you can't play Mozart. If you only have a certain degree of skill, you can always write worse, but can never write better."

The letter that Smith had supposedly written from the Carthage Jail wasn't on the same kind of paper as two other letters Smith wrote the same day, letters that had been lent by the RLDS Church. What were the chances that a man in jail would have access to two different paper stocks on the same day?

And something was wrong with the Anthon Transcript. If the ink used to make the characters was so acidic that it burned through the paper and left reverse images on the other side, why didn't it leave similar ghost images on the pages of the Bible where it had lain, supposedly, for more than a hundred years? And why was the inscription in that Bible written in one ink, and the signature—which proved it belonged to the Smith family—in another? Why were several different inks used in one document, and why had the date on another been changed from 1722 to 1822?

But all this only suggested that a few of the documents might be forged, in whole or in part. Even if true, it didn't tell them *when* they were forged or *who* forged them. They would have to wait and pursue that when Flynn returned in January.

On the day Flynn left for Arizona, a Church delegation led by Gordon Hinckley visited the conference room. They looked suspiciously at all the equipment while Throckmorton and Flynn explained the process. They asked some questions but, to Flynn's astonishment, never asked the most obvious question of all: Are the documents genuine?

Not that he could have answered. Their tests to date had shown no sign of systematic forgery by Hofmann or anybody else. Sure there was a signature added here, a line removed there, but in any group of eighty-one historical documents, you were likely to find some anomalies. Most of the documents looked surprisingly "right." The paper, even on the doctored documents, looked genuine. The ink looked genuine. The writing instruments looked genuine. The handwriting looked genuine. They all seemed to have aged the appropriate length of time. The only unanswered question was the nagging one about cracked ink.

Maybe the East Coast experts had been right all along, Flynn thought.

But there was another explanation, admittedly a bizarre one, and he

tried it out on Throckmorton as they drove to the airport on December 20. Was it possible that someone had gathered the old paper, the old ink, the old writing instruments and then artificially aged all the documents?

Nah, he concluded, jumping out of the car. Impossible.

83 On Christmas Eve, the gang met again in the county attorney's office: Ted Cannon, Bob Stott, Jim Bell, Ken Farnsworth, both national and local ATF men, representatives from the FBI, even Brent Ward, the U.S. attorney, and Pete Hayward, the county sheriff. At least twenty men in all, few of them friends. Hayward still wasn't speaking to Cannon; Brent Ward wasn't speaking to Bob Stott, at least about this case. The police were furious with Hayward for copping out of the Sheets investigation; the ATF men were furious with Ward for copping out on the explosives charge. The county attorney's office was angry at Ward for locking them out of the grand jury proceedings, and Stott was angry at everybody for trying to push him into filing charges before he was good and ready. In short, the meeting was noticeably lacking in holiday cheer.

One more time, the investigators summarized the evidence. Then they repeated their plea: Won't somebody please file charges against Mark Hofmann?

No one had to ask Sheriff Hayward where he stood. For months, he had been telling everyone, especially the press, what he thought of Ted Cannon's office. "Those guys aren't *prosecutors*. They aren't prosecuting the case."

Not too long before, D'Elia had visited Hayward's office only to be greeted by a hail of verbal abuse. "How stupid can you guys be? When the hell are you going to file? What's it going to take? You can't imagine the public pressure that's on us to have this case filed. The county attorney's office doesn't know what the fuck is going on. You *gotta* file this case."

D'Elia took his coat off and dropped it, a gesture with a clear message: "If you want a fight, I'll give you a fight." He wasn't the kind to "take shit" from anybody, even Hayward.

"Listen," he yelled back. "Two weeks after the bombing, you and your men had already pulled out. I can't even get your men to do anything. They're not even in there with the investigation. It's total uncooperation. You're sitting here, doing nothing, and you're telling me to file. You go out there and get the damn facts and maybe I'll file it. You don't have a case yet, you don't have a motive yet." It was a full-scale screaming match by now.

Hayward ended on a threat. "I'm sending my detective over with the papers tomorrow, and I'm gonna have him screen this case in front of you. And then I'm gonna call the press and tell them."

D'Elia wasn't an easy man to intimidate. "Fine," he said, stalking out of the room, "but you tell your man to bring a kick-out letter with him tomorrow morning." Hayward got the message: a kick-out letter was the form a prosecutor signed when he officially refused to file a case.

All eyes turned to Brent Ward. He looked completely uninterested in the proceedings. Someone asked if he would file separately on the bomb charge.

Not a chance. At first, his argument was technical. "We would have to get an exception to file simultaneously on the bomb charge," he explained. "Your filing would oust us from jurisdiction." Not everyone understood the details, but they understood the bottom line.

"Besides," Ward added nonchalantly, "nobody has convinced me that we have the right person. How do we even know we don't have the wrong guy?"

There was a long stunned silence.

Duffy Diamond broke it. "Who's fucking side are you on, anyway? Who are you working for here, for Christ's sake, the fucking defense counsel?"

"I'm the devil's advocate," Ward offered lamely. The time for devil's advocacy was long, long past.

When no one jumped to support him, Ward scurried to explain. "We need to find where the bombs were made. We need to go down other avenues, talk to other witnesses." Bell and Farnsworth looked at each other in astonishment, thinking of the hundreds of witnesses they had already spoken to. But Ward went on. "We need things that you don't have any prospect of getting. Mostly physical evidence." Like the *fake mustache*, for instance. "The man in the elevator was wearing a mustache. Where is the fake mustache?" Unless the police could get a lot more information than he had seen, Ward would not file, and if the county

attorney's office did, they would be "walking into an absolute disaster." A disaster that, if it failed, would reflect badly on all of them.

In other words, it wasn't really a question of guilt or innocence, or even of good law enforcement or bad. In the final analysis, it was a question of P.R.

Then and there, it was clear to everyone that Brent Ward was signing off on the case. For a man with political ambitions, it was just too hot to handle. (Colleagues who saw Ward after Christmas said he looked "as if four hundred pounds had been taken off his shoulders.")

That left only the county attorney, Ted Cannon.

This time, to everyone's astonishment, he gave the go-ahead. First thing after Christmas, he said, his office would file charges.

Then Bob Stott spoke up. He didn't think it was the right time. "We can't do that," he said. "How's it gonna look? Here it's been two or three months, and then, all of a sudden, between Christmas and New Year's, we go ahead and do it. That'll look stupid." Or, even worse, vindictive—an attempt to destroy the Hofmann family's holidays.

So the filing was put off until January sometime, and everyone, including Mark Hofmann, spent Christmas at home.

84 Flynn wasn't scheduled to return to Utah until January 7, but he couldn't wait that long to return to work. While the rest of Phoenix sweated through last-minute shopping and hung Christmas lights on the cacti, Flynn buried himself in the literature on antique ink. For some reason, he couldn't get one question out of his head. Why the cracking?

He canvassed the libraries and called every forensic expert he knew hoping to find someone else who had experience with cracked ink. He examined the stampless covers that the county attorney's office had supplied him with. No cracking. He called a friend at the FBI labs in Washington and asked for all the information he had on iron gallotannic inks. No reference to cracking.

There was only one thing left to do: make his own ink and see if he could get it to crack.

Making it was easy. Anybody could do it in the kitchen sink. The formula was available in several places, including Charles Hamilton's book *Great Forgers and Famous Fakes*. Teaching himself how to cut quill pens from turkey feathers was harder. (Although not as hard as locating turkey feathers in Phoenix. He finally found them in an Indian supply store for \$1.50 apiece.)

Once he had made up a fake document, he had to age it. Iron gallotannic ink, like iron, rusts with age. The trick to aging ink was to speed up this oxidation process. One way to do that was to apply heat—simply to bake the document. Flynn tried it, and succeeded in aging the ink from black to a rust-brown color, but in the process, aged the paper dramatically. Instead of remaining supple like Hofmann's documents, it turned dry and brittle. In aging the ink a hundred years, he had aged the paper a thousand. And still no cracking.

So he tried speeding up the oxidation process chemically, using oxidizing agents like oxalic acid, which he had seen mentioned in the literature. That aged the ink all right, but it also took it off the paper. Sodium hypochlorite, nitric acid, sulfuric acid, hydrochloric acid, and hydrogen peroxide were equally unsuccessful. When he tried ammonium hydroxide (common household ammonia) and sodium hydroxide, the ink turned a lovely shade of rust-red, but there was still no cracking.

He decided to stick with the ammonia and change the ink, mixing up several batches using different additives common in the nineteenth century. One of those additives was gum arabic, a form of complex sugar used to preserve and improve the viscosity of ink. When he exposed the gum arabic solution to the sodium hydroxide, the ink once again turned the requisite reddish-brown color. Then he put the sample under the microscope and saw what he'd been waiting for. The ink had cracked.

When Flynn and Throckmorton reunited in Salt Lake City on January 7, they had only one thing on their minds. They wanted another look at the documents. Even with all the work that had been done, there were still important unanswered questions: Which documents showed the cracking? What other circumstances—besides gum arabic and artificial aging—might explain the cracking? For example, the Church routinely deacidified documents that came into its archives. Or was there something about the way they were stored?

It wasn't long before they started getting answers.

First, they realized that they had seen the cracking only on Hofmann's documents. It had to be more than a coincidence.

Throckmorton tested the theory. "Hand me a document and don't tell me where it came from," he told Flynn. After looking at it under various instruments, he announced, "This one came from Mark."

"Right."

He examined a second document. "This one didn't come from Mark."

"Right again."

Then a third document.

"Hofmann?"

"Right again."

They started putting the documents into two stacks, one stack for the documents that showed the cracking, Hofmann's stack; and one for documents that showed no cracking. Before long, they were both feeling cocky.

Flynn handed him another document, and Throckmorton pronounced it "Mark's."

Only this time it wasn't.

Suddenly their theory didn't look so good. They could have understood it if a document from Hofmann had *not* shown the cracking and had been genuine. It only made sense that *some* of Hofmann's documents were real. But to find a document that did show cracking but didn't come from Mark blew a gaping hole right through the middle of their theory.

Then it happened again. Another document that didn't come through Hofmann showed the cracking.

They tried to pass it off as a minor glitch. Throckmorton started a third pile with the two documents, but said to himself, "This theory doesn't hold water."

That night he took the two documents to Glen Rowe, the Church archivist, and asked him to check again on where they came from. Who donated them to the Church, and where did the donors get them?

The next day Rowe came by to say that both documents had been donated to the Church by the same man. And he had gotten them both from Mark Hofmann.

A day later, they found the clincher. It looked harmless enough, a simple promissory note made out to one Isaac Galland and signed on the back by Joseph Smith. Only when Throckmorton and Flynn looked at it under the microscope, they discovered a curious thing. The ink on the front was not cracked. The ink on the back was. The same piece of paper, stored under the same conditions, deacidified in the same way, and yet one side was cracked and the other wasn't. Clearly, the signature had been added and, like all the other documents with cracking, artificially aged.

And it came from Mark Hofmann.

85

Ken Farnsworth was visiting friends in Los Angeles when Jim Bell phoned from Salt Lake City on February 3. The county attorney's office had called Bell and told him to be at their offices at seven the next morning. No explanation, just be there.

No explanation was needed. Bell knew why they wanted him there, which was why he was calling his partner. "They won't tell me what they're doing," said Bell. "So you and I both *know* what they're doing."

It was that son of a bitch Stott. "Hell, if you can't trust the guy who's a detective on the case," Farnsworth sputtered, "who do you trust? What's the point?"

He flew back that night at ten.

The next morning at seven Farnsworth showed up at the county attorney's office. Bob Stott was more than a little surprised.

"I don't appreciate being left out of the arrest," Farnsworth snarled at Stott. Then he found out that they had also left his name off the information. He demanded to know why.

"Well, we were just gonna let Jim sign it because we didn't know you were gonna be here," said Stott, squirming.

It was all Farnsworth could do to keep from slugging him. "That's bullshit. This case is assigned to me. The Christensen murder is specifically assigned to me, and it's my responsibility to sign a complaint. I'm gonna put my name on it. You got a problem with that?"

Stott fumbled for a few seconds then finally came out with it. "Well, you know that Mark and his family and Ron think that you haven't looked at anything else. All you've looked at is Mark. And they think that it's real, that you're real prejudiced."

Prejudiced! Farnsworth was livid. Who the hell was running this case, the law enforcement agencies or Mark and his family? He shot Stott a black look. "Hey, pal, I'm not going away on this case. I'm part of it. No choice, I'm here. You got me whether you like it or not. I don't care." He pointed at the information. "So you change that puppy right around, right now. I'm not going back to my department and say, 'Hey, they took my name off my own case because they don't want me on it.'"

Stott's mouth twitched. It was a standoff. Finally, he looked away.

"Okay, for you, we'll put your name on it." So they added Farnsworth's name to one of the informations, the one that listed the two counts of murder. Two of Stott's investigators, Dick Forbes and Mike George, signed the other three.

That defused the situation, but it didn't leave Farnsworth feeling any better about it. Stott had kicked him in the teeth, and it still smarted. "Mark doesn't like you," he repeated to himself. "Bullshit." It wasn't Hofmann. It was Stott.

Bell, Farnsworth, Forbes, George, and D'Elia took the paperwork to the chambers of Judge Paul Grant in the county court building for signing. When they were finished, Bell said, "Let's go to jail." Hofmann had denied them the pleasure of hauling him in. He had agreed to come to the jail on his own. The five of them would go wait for him there.

On the way across the plaza to the Hall of Justice, the two investigators stopped. "Look," said Mike George to Bell and Farnsworth, "this is you guys' case. All we've been doing is helping. It's your deal. You guys go and book it." If anybody deserved to be in on the arrest, it was George and Forbes, thought Farnsworth, so he persuaded them to come along. But it was a class gesture.

Bell and Farnsworth walked through the main floor of the Hall of Justice and out the other side. Because of construction in the building, they would have to take one last detour. Standing on the other side of the parking lot at the entrance to the booking room, they could see Channel 2 reporter Rick Schenkman and his cameraman. They looked around. That was it for press. And Schenkman didn't even notice them. Just as they were entering the tunnel that led to the booking room, they heard him call out to his cameraman, "Hurry, get the picture of that guy over there!" He was pointing at Gerry D'Elia. So they walked on, uninterrupted, with the arrest warrant in their hands.

At the end of the tunnel, the garage door opened in front of them. They passed through the electrically controlled security gate and into the long, concrete booking room lined with the iron bars of holding cells. At the far end of the room, on a bench next to the booking window, sat Mark Hofmann.

Sheriff Hayward and Lieutenant Ben Forbes were also there, but it was Bell and Farnsworth who approached Hofmann and said, "You're under arrest."

Filling out the booking sheet took only fifteen minutes. But it was still a high. Farnsworth heaved a sigh of relief. "Finally, we got the little prick in jail."

* * *

Later that day, they drove to Centerville to explain the arrest and probable-cause statements to Terri Christensen. For the first time, they saw her new baby, now almost one month old. Knowing he would be a caesarean, Terri had chosen to have him delivered on January 9—on what would have been Steve's thirty-second birthday. She named him Steven.

Contending
with Lucifer

PART FIVE

Contending with Lucifer

He remembered that they started to have conversations about very subtle things when they were in college. They started to talk about the fact of human freedom, which had been taken away from the individual. They were in the land of promise but were with a master.

Something about all this with a Jesus Christ who had been crucified for them, and he was actually condemning them to death.

Now they began to talk about the fact that the Bible was not a book that was given to man by God. It was a book that was given to man by man. They were in the land of promise but were with a master. They were in the land of promise but were with a master.

"This is the way of the world," said the man.

Now it was the prosecutors' turn to approach Gordon Hinckley.

Bob Stott must have prayed this day would never come, but by late March, he could no longer avoid it. Church functionaries like Don Schmidt could testify at the preliminary hearing about most of the documents Hofmann had sold the Church, and Hugh Pinnock could take the heat for Dallin Oaks on the McLellin Collection, but only two people knew about the Joseph Stowell letter, Mark Hofmann and Gordon Hinckley.

Ironically, Stott had assigned himself the documents side of the Hofmann case, allowing him to control—some said contain—the Church's involvement. Now, as the prosecutor in charge of the documents scam, he was leading his team into the sanctum sanctorum of Church power, Hinckley's paneled offices.

Before they even sat down, Hinckley asked the first and most important question: "Are you members of the Church?"

David Biggs answered, "Yes. But I'm not a particularly good one." He wasn't sure if Hinckley heard him, he seemed so preoccupied with picking up "vibrations." He was, after all, first and foremost a spiritual man with the Lord's business on his mind—and a lawyer, Wilford Kirton, at his side.

Stott explained that they needed to know more about Hinckley's meetings with Mark Hofmann. In particular, they needed to know what kind of pressure Hofmann might have been under to produce the McLellin Collection. Was it the kind of pressure that might lead to murder?

Hinckley looked at them with a *Mona Lisa* smile. Far from putting pressure on Hofmann, he said, he only vaguely *remembered* Mark Hofmann.

Stott and Biggs shifted uneasily in their chairs. Mike George, the investigator from the county attorney's office who had accompanied Ken Farnsworth on the last interview of Hinckley almost four months before, marveled at how, with all the time in between to recollect those meetings, he *still* couldn't remember a thing.

"Was he ever in your office?" Stott asked.

"Probably," said Hinckley.

Probably! thought Biggs. Now he was even forgetting what he had admitted in the press conference.

"Have you ever bought anything from him yourself?"

"Not directly. A couple of documents may have come through me, but only as a vehicle by which the Church made the purchases."

They tried, ever so gently, to refresh his recollection.

Surely he remembered the morning, only days before the bombings, when Hofmann came to tell him the Kinderhook plates "might be available for the right price"? He did remember the Kinderhook plates?

"I don't know a whole lot about them," Hinckley said dryly.

George thought, This is *Hinckley*. He's telling us he doesn't know a whole lot about the Kinderhook plates. My God, even I have learned a little about them in this investigation. He *has* to know what they're about. They're a big thing in Mormon history.

In a show of cooperativeness, Hinckley walked to his bookshelf, pulled out a book and began to read a passage about the Kinderhook plates as if it were all news to him, like a person who has just heard an interesting word for the first time and wants to look it up—just out of curiosity.

Stott and Biggs pressed. Surely he knew that Steve Christensen had been called by Church officials at all hours of the night to go out and find Hofmann and get him to repay the First Interstate loan?

Hinckley shrugged his shoulders.

Surely, he knew that phone calls had flown back and forth from the Church Office Building and that Christensen was pounding on doors all over Salt Lake City? Surely this indicated that the Church was bringing pressure to bear?

Hinckley could recall nothing.

No matter how evocatively they painted the picture of those last desperate days, Hinckley could recall nothing.

Biggs decided it was time to push a little harder. One thing that had always amazed him, he began innocently, was why no one had investigated the documents the Church bought from Hofmann, not *really* investigated them, not checked their provenances, for example. True, Hofmann, like many documents dealers, kept his sources confidential, but the Church had never even *tried* to verify its purchases. And yet it was spending tens of thousands of dollars on these documents.

Biggs wanted to ask: Were these the actions of parties who barely knew each other? Is it credible that you would put that much trust in someone whom you knew only "vaguely"? But he decided instead to ask only half

the question, "How is it that you felt comfortable relying on Mr. Hofmann as a sole basis for purchasing these documents?"

Hinckley looked him in the eye. "We relied on Mark Hofmann's integrity," he said gravely. "If we were deceived, then it's to *his* eternal detriment."

Wow, thought Biggs. Heavy stuff. But hardly responsive.

They tried another approach. As per Joseph Smith's instructions, every good Mormon is supposed to keep a detailed daily diary of his or her activities. Over the years, the Church's leaders had been extraordinarily conscientious in obeying that injunction. So they asked to see Hinckley's diary entries for his meetings with Mark Hofmann. "I don't keep a diary," Hinckley responded quickly, as if he were prepared for the question.

After another hour of evasions, memory lapses, and sermonettes, Biggs lost his patience. "President Hinckley. This has been in the news—people have *died*—isn't there any way we can get some information about your meetings with Hofmann?"

Hinckley couldn't contain his indignation. "This is the *least* of my concerns," he huffed. "I am an extremely busy man. I have worldwide concerns. Mr. Hofmann is a postscript . . ." he reached for the rest of the phrase, ". . . in the walk of life."

You wish, thought David Biggs.

When Bob Stott finally worked up the courage to talk about Hinckley's testimony at the upcoming preliminary hearing, Wilford Kirton jumped in.

"President Hinckley doesn't wish to testify at the hearing. We think it would be in everyone's best interests to not have him testify."

Someone suggested that he would have to testify at trial.

You don't understand, said Kirton imperiously. President Hinckley does not wish to testify at the hearing, at the trial, at anything.

Even Stott had to be outraged. This was putting him, as a devout member of the Church, under wholly unacceptable pressure.

Hinckley had obviously wanted to stay out of this discussion, but it was clear from the prosecutors' reaction that nothing less than his personal intervention would calm the furor that Kirton's comments had unleashed. So he decided to give another sermonette, this one on the subject of "priorities." He sat down with Stott as a father would sit down with a wayward son.

"This isn't that significant, as it relates to Church matters," he said softly. "It's the Church that matters. You have to consider the Church first. I don't wish to testify."

This time Stott said nothing.

But that wasn't all Hinckley wanted. "I think it would be in the best interests of the Church," he added in the same mellow voice, "if you simply dismissed the charge."

Dismiss the charge? Biggs and George were aghast. It took them a moment to realize that he meant only that Stott should dismiss the charge on the Stowell letter, which would let Hinckley off the hook as far as testifying at the preliminary hearing.

Despite the months of investigation, Stott, Biggs, and George still had only the vaguest idea of how much Hinckley had to lose if Mark Hofmann told all in open court, or even if the complete details of his relationship with Hinckley came into the open. They knew nothing of the forces at work within the ranks of the General Authorities to oust Hinckley from power for his failure of vision, his failure to see the trap that Hofmann had laid for him. If Church conservatives were to read the full details of his misadventures in newspaper accounts of a trial, the consequences for *him*—apart from the consequences for the Church—could be catastrophic. He could disappear from the upper reaches of power or, even worse, of the Celestial Kingdom.

More fervently than the prosecutors could have imagined, Gordon Hinckley must have wanted to say "dismiss the charges" on *all* of Hofmann's crimes. Close the public record, lock him away or buy his silence, put the matter to rest. Make him, as quickly as possible, "just a postscript in the walk of life."

But Bob Stott wasn't ready to do that. "We are not going to drop the charge," he said after he regained his composure. But he did have a compromise suggestion. "If we can get the defense to stipulate as to your testimony, we won't have to call you. But if they won't stipulate, and if we think it's important for you to testify, you will have to testify."

As they left the room, Biggs slapped Stott on the back. He knew that couldn't have been easy.

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The preliminary hearing began on April 14, 1986, in the midst of an early-spring heat wave. It would have led the news stories in both local papers if Ronald Reagan hadn't ordered an air raid on Libya the night before. And some people were surprised that even *that* knocked the biggest local story out of the lead spot.

Ron Yengich and the Hofmann family had been shouting Mark's innocence from the media rooftops for three months, and most of the press and public believed them. It had taken so long for *anyone* to file charges that when they finally did, many people figured the police were just trying to cover their backside: pinning the crimes on Hofmann because they had to pin them on *somebody*.

It was only a preliminary hearing—a proceeding before a judge to determine if the evidence warranted a trial—but there was nothing preliminary about the media hoopla or the police security precautions. The circuit court building swarmed with uniforms. There were guards in every corner of the courtroom, guards at the doors, guards in the halls, guards downstairs, guards upstairs, guards in the bathrooms. Spectators passed through a metal detector both on entering *and* on leaving the courtroom. Briefcases, purses, camera bags, rolled-up newspapers, everything was checked. Those who wanted to avoid the search had to listen to the proceedings on loudspeakers set up in an anteroom. Ron Yengich argued that because Hofmann was innocent, the *real* killer was still out there and Mark was still a target. Police said they feared an attack by some crazed Mormon, mad at Hofmann for hoodwinking Church leaders. Most people thought Yengich's explanation sounded more likely.

Paranoia, like spring, was in the air. After technicians from KSL finished installing the wiring system in the courtroom, several detectives on duty wondered, seriously, if the men from the Church-owned station might have secretly arranged to transmit the proceedings directly to Church headquarters.

The day before the hearing, Jim Bell had left a message with Yengich's secretary. "Tell him that if Mark wants a bulletproof vest, the police department will provide one free of charge. We'll be happy to bring it over to him, and he can keep it through the entire proceeding."

It was an especially strange offer given that Hofmann, free on bail, had been seen in local restaurants dressed in nothing more protective than a T-shirt emblazoned with a white salamander.

Circuit Judge Paul G. Grant entered the courtroom and strode to his place in the corner behind an altar-like dais of blond oak. He was a huge man, with cowboy boots showing beneath his tent-size black robe. The fifty or so spectators, half of them press, who filled the padded pews of the stark, concrete courtroom, quickly settled down. Grant stepped up on the dais and slumped his vast frame into a big leathery chair. Everything about him seemed huge: hands, feet, head, eyes, even his glasses.

At six-feet seven, Grant was used to being the center of attention. He had presided over the preliminary hearings in the Ted Bundy, Ervil LeBaron, and Frances Schreuder cases. After the last, he had lost his taste for high-profile cases and generally let the younger judges take them now. If he wanted attention, he would say, all he had to do was show up at church with his twelve children, most of whom were also more than six feet tall.

A devout Mormon and former bishop, Grant brushed off questions about his ability to sit in judgment on a case that involved the Church so deeply. Every judge brings some baggage to the bench, he would say; at least he was honest about it. Just in case, though, he had sounded out Ron Yengich on the issue. Yengich assured him that he felt Hofmann could get a fair hearing in Grant's courtroom.

In fact, the only thing that really bothered Grant about the trial was that it threatened to interfere with the basketball season.

"I have perceived that it's going to get warm in this courtroom," Grant announced in his comforting, avuncular voice. "So I will invite everyone to take off their coat and not suffer through this."

Bruce Passey, the co-owner of a jewelry manufacturing firm on the third floor of the Judge Building, took the witness stand first. He looked like a man who spent most of his time indoors doing close work: pale, balding, slightly overweight, bespectacled. Early on the morning of October 15, he had stood in the foyer and ridden up in the elevator with a man wearing a green letter jacket and carrying a brown package addressed to Steve Christensen.

Gerry D'Elia questioned him. "Did you notice anything with respect to any kind of glasses on this individual, hearing aid, anything of that sort, that you would recognize?"

"No eyeglasses."

"How about facial hair? Did you notice anything about facial hair?"

"He was not clean-shaven."

"Would that be a beard?"

"Well, more of a five-o'clock shadow, as if he hadn't shaved for the morning."

"I am going to show you, Mr. Passey, what's been marked Proposed Exhibit No. 2. I'm holding it up, for the record, and showing you the front of it, and then showing you the back of it, and then putting it up right in front of you. Are you able to recognize that jacket, Mr. Passey?"

"Yes."

"From where?"

"That was the color of the jacket that was on the fellow that was in the foyer."

"How about the remainder of the jacket? The sleeves are gray on that, are they not?"

"Yes."

"You originally described the sleeves as being a light tan color. Is that correct?"

"Yes."

"Why the difference between your original description of tan sleeves and the gray sleeves right now?"

"Because the light in the foyer; they use a little bit dimmer light."

"Now, with respect to the person that you saw in the elevator and in the foyer of the Judge Building in the lobby on October 15, 1985, are you able to recognize that person again?"

"Yes."

"Do you see that person in the courtroom today?"

"Yes."

"For the record, would you indicate where that person is seated and point out the person and tell us what the person is dressed in?"

Passey pointed to Hofmann. "He is sitting next to Mr. Yengich wearing glasses and a blue suit."

On cross-examination, Yengich tried everything to impeach Passey's identification. "Did you say whether or not he was wearing glasses?"

"He was not wearing glasses."

Yengich smiled. "I note that you wear eyeglasses."

"Yes."

"Were you wearing them on that morning?"

"Yes."

"I'm nearsighted," Yengich confessed congenially. "What's yours?"

"I'm nearsighted also."

"When is the last time you had your eyes checked, sir?"

"About a year and a half ago."

And what about the mustache, Yengich wanted to know.

"I said I was not 100 percent sure on the mustache."

"The composite does have a mustache on it?" The composite had been based partly on Passey's original description to the police.

"Yes."

"It's easily identified as a mustache? You would agree with me on that, wouldn't you?"

"Yes."

On the letter jacket, Yengich circled warily. Reading from the notes that Detective Johnson had taken at the time of Passey's original description of the letter jacket, Yengich said, "It goes on to say, 'with dark brown leather sleeves.' " Not just brown, but *dark* brown. It was easy to mistake light gray for light tan, but light gray for *dark* brown? "Is that correct?"

"No, I did not tell him dark brown."

"Is that what it says on State's Exhibit 4?"

"It does say it, yes."

"But your testimony today is that you did not tell the detective that?"

"No, sir."

"The detective must have been in error when he put dark brown leather sleeves. Is that correct?"

"Correct."

As for the identification of Hofmann, Yengich wanted to suggest that it was based not on Passey's own recollection of the encounter in the elevator but from what he had seen in the media.

"Do you take either newspaper, either daily, in Salt Lake?"

"Yes, sir."

"Have you seen any photographs of him in those papers?"

"No, sir."

Yengich hadn't expected that answer. "You have not? Why is that, sir?"

"Because ever since the bombing, I saw him the first time they put him on television, and then, after that, I just quit watching. I don't read the paper anymore."

If there was anything Yengich hated, it was a witness who knew how to protect his testimony. "You don't read the paper at all anymore?"

"No, sir. If I do, it's more the sports page or the Wall Street section."

"You don't watch any of the TV news?"

"If anything comes on about it, I just turn the opposite way or think of something else. I do not watch it."

Later that day, D'Elia called to the stand Margene Robbins, a receptionist in Tom Wilding's office. Hofmann had visited the office on the morning of the bombings.

What time did he come in? D'Elia asked.

"Well, it was probably about 9:15 or something."

"How was Mr. Hofmann dressed?"

"He was wearing a green fabric, a green fabric jacket that had gray leather sleeves and a striped knit collar." She recognized it because her son had a letter jacket very much like it. "Except," she added, her son "didn't wear it after he was out of high school."

"Have you seen any other men over thirty wearing an Olympus High School jacket without a letter on it, to your recollection?"

"No."

Janet McDermott, a businesswoman in her mid-thirties with the large eyes and high cheekbones of a fashion model, took the stand next. She had been across the hall when the bomb exploded in Steve Christensen's hands. In the audience, Terri Christensen told herself she was prepared to listen. Two days before, Ken Farnsworth had visited her at home to warn her about McDermott's testimony. "She will be saying that she thought Steve was alive when she came out into the hall," he had said, "that she heard Steve crying." Farnsworth wanted to reassure her that the testimony was both ugly and inaccurate. He swallowed hard and explained that what McDermott thought was crying was probably just air being released from the lungs. The medical examiner would testify that Steve had died instantly. Farnsworth wrote in his notes that Terri handled the explanation "pretty well."

McDermott testified she heard an explosion and crouched down behind her desk.

"What did you think when you heard that?" asked Gerry D'Elia.

"I was very scared. I thought that if there was somebody out in the hallway, that they would know for sure I was there."

"Did you hear anything at that time while you were over at the desk?"

"Yes, I did."

"What did you hear?"

"A very high-pitched crying." McDermott began to cry.

In the audience, Terri Christensen braced herself.

"When you opened your door of 610 Judge Building, what did you see?"

"Steve Christensen was laying on the floor."

"Where was he?"

"He was partway in his office, partway out in the hallway."

"Did you see any wounds on Steve Christensen?"

"Yes."

"What were the most extensive wounds that you saw that caught your attention?"

"His entire chest was bloody."

"How about the noises that you had heard from inside your office? Did you ever hear them again once you got to your door and looked at Mr. Christensen?"

"They were coming from Mr. Christensen. They were much deeper by now."

Terri Christensen put her head down and began to cry as softly as she could. She had thought she could handle it. "I want to know everything," she had said two days before. "I want to be there." But she didn't really. She believed what Farnsworth had told her about Steve dying instantly, and she was prepared for McDermott's story—intellectually at least. But the image, true or false, caught her unawares, and the tears just came of their own accord.

Only a few feet away, close enough to hear her crying, Bill and Dorie Hofmann sat stone still.

Throughout the testimony, Steve Christensen's younger brother, Scott, sat in the courtroom staring at Mark Hofmann. Only occasionally did his eyes stray briefly to the witness or to a piece of evidence being admitted. No one would have guessed that the handsome, sandy-haired, burly young man with vengeance in his eyes was, in another world, a sweet-tempered, easygoing family man. But then, no one could have guessed how much his brother had meant to him.

At the end of the day's session, one of the officers assigned to watch the courtroom approached Ken Farnsworth with a worried look. "Watch the big guy," he said ominously, pointing at Scott Christensen. "He's going to kill Mark. He's going to get up and go over and beat the fuck out of him."

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Gerry D'Elia circled the next witness for a long time before asking his first question. He wanted the judge, the media, and the audience to look long and hard at a man whose life had been shattered by Mark Hofmann.

"You were married to Kathleen Sheets?"

"Yes." Gary Sheets shifted in the witness chair looking uncharacteristically nervous.

"For how long?"

"Twenty-seven years and a few months."

"How many children did you have in total?"

"Four."

"And the names, besides, I think, Gretchen, and Jimmy, that I can recollect?"

"Kathryn Robertson and Heidi Jones."

"How old is Gretchen?"

"She's twenty."

"How old is Jimmy?"

"Jimmy is fifteen."

"How would you describe Kathy's relationship with the family?"

"She was her grown daughters' best friend. Two or three times a week, I would come home at night, and Kathy would come up and say, smiling at me, we have got all three grandchildren tonight, which meant tending them. Her children and her grandchildren were her life and her love, and me. We had a very close family."

In the audience, Jimmy, Gretchen, Katie, and Heidi, along with their Aunt Joan, listened to their father's testimony and relived the pain with him. Like everything in their lives for the last six months, it was an ordeal, but this one they welcomed.

For months after the bombing, Gretchen couldn't walk down stairs without thinking something terrible would happen. Every time she opened the dryer, she closed her eyes and waited for the explosion. She wouldn't go near the mailbox. One day, she opened the front door and saw a big cardboard box from AT&T. She just looked at it in terror and shut the door again. Eventually, she worked up the courage to kick it a

few times, then Jimmy poked it with a long pole. It turned out to be telephones.

When Gretchen went to give blood, the nurse recognized her name. "Oh, you're not related to that Gary Sheets are you?"

"Yeah, that's my dad."

"Well, I don't think that Mark Hofmann is guilty."

Then one day Katie took Danny, her nephew, to a hamburger place. They were about to sit down when she saw Mark and Dorie in the next booth. Her mother was dead, and her murderer was sitting there eating a hamburger and fries. She took Danny's hand and left. But that did little to ease the anger and she brooded for days.

Now, finally, it was Hofmann's turn to suffer. This was *his* ordeal. And they wouldn't have missed it for the world. They had spent so many months hating him and hating the thought that they were suffering and he wasn't, that Kathy was gone and he was free.

The next morning, Ron Yengich cross-examined Gary Sheets.

Since the bombings, Sheets had been at the center of a storm of rumors accusing him of everything from adultery to homosexuality. One of the more fantastical versions involved a sordid love triangle between Sheets, Steve, and Terri Christensen. Another story making the rounds as the hearings began was that Gary and Kathy had been involved in an ugly divorce at the time of the bombings and that Gary had since remarried. The point of the stories was always the same: Sheets himself had killed his wife—and maybe Christensen—either in a jealous rage or in order to make room for some other liaison.

They were outrageous lies, but Yengich had to use what was available. He had heard the rumors—some suspected the defense team had generated its share of them—and he knew they could support at least one red herring. In a case heavy on circumstantial evidence and weak on motive, it took only one red herring to hang a jury.

"You considered Steve to be a very bright young man?" Yengich asked.

"Extremely so. The brightest in the company."

"And he voiced to you his concerns about directions that CFS was taking. Is that a fair statement?"

"Yes."

"But they never boiled over into any arguments or anything such as that between you?"

"No."

"Not even the type of argument that a father and son might have—is that correct?"

"No."

"And so any dispute between you and Steve at that point would have been, again, coupled with the genuine affection that you held for him—is that correct?"

"I think so. But I don't think we really had disputes."

Sheets was making it easy for him. As Yengich knew, Christensen had had many serious disputes with his boss, in front of witnesses, as the CFS ship sank. But all that would come out at trial. It was enough just to suggest it here.

Yengich floated another red herring.

"Having been in the insurance industry for a period of time—and you did consider Steve Christensen to be an important part of J. Gary Sheets & Associates—correct?"

Sheets: "And CFS."

"And CFS—is that correct?"

"Yes."

"Was Mr. Christensen insured by either of those companies?"

"Just by CFS."

"And was that insurance policy still extant at the time of his death?"

"Was it still what?"

"Did it still exist at the time of his death?"

"Yes. We bought some buy-sell insurance on all of us in the early part of '85."

"Who was the beneficiary of that?"

"CFS."

"Has that been paid?"

"That has been paid."

"What was the amount of that insurance?"

"Five hundred thousand."

On redirect, D'Elia made bouillabaisse of Yengich's red herring.

"Now, with respect to the insurance on Mr. Christensen, that is known as a key-man policy, isn't it?"

"That's right."

"And is that customary for CFS, and other corporations that you have ever been a part of, to have this on key men within the group?"

"Yes. We were far too long in coming to do that. We felt, for a few years before, we needed to have key-man insurance. Just slow getting around to it."

D'Elia asked if CFS was "the sole beneficiary of that key-man insurance policy."

Sheets: "That's right."

"And has that all gone to the bankruptcy?"

"Yes."

"Have you received any part of that insurance policy?"

"Personally?"

"Yes."

"No."

"I don't have anything further. Thank you."

When Aaron Teplick, a curly-haired thirteen-year-old with a serene, Buddha-like face, took the stand, his head barely showed over the witness box. The microphone was set as low as it would go and it still pointed at his forehead.

But nothing fazed Aaron.

Before the hearing, D'Elia and Ken Farnsworth had prepared him for this moment.

"Do you know how important you are to this case?" Farnsworth asked.

"Oh, I don't know," said Aaron offhandedly, as if he had been asked what he wanted for lunch.

"Do you know *why* this is so important?"

"Does Mark Hofmann have a van like that?" No doubt about it, Aaron was a smart kid.

Teplick Senior was more of a problem. D'Elia and Farnsworth spent more time reassuring Aaron's father, Dr. Stanley Teplick, than Aaron. Would testifying against Hofmann expose his son to any danger, he wanted to know?

"The crisis is over," D'Elia assured him. "Mark isn't going to go out and blow up everybody who testifies. There are just too many of them. Besides, he can't even walk."

From deep inside the witness box, Aaron repeated, in the same calm, assured voice, his account of the night of October 14 when he saw a van pull up in front of the Sheets house off Naniloa Drive.

"I looked through the Levolor blinds and saw some lights coming down the drive. It was going quite slow. . . . It was a gold-colored Toyota van, a Wonder Wagon. . . ."

When he was finished, Farnsworth, who was sitting in the courtroom, wanted to stand up and applaud.

Like D'Elia, Yengich knew how unreliable child witnesses could be, how easily discredited. And if ever a witness needed to be discredited, Aaron Teplick was it.

"Aaron, have we ever met before?" Yengich adopted a pleasant, avuncular tone that he used often if never entirely convincingly.

"No."

"Okay. Just shook hands out in the hallway—is that correct?"

"Yes."

"Introduced myself to you—right? You don't have any problem answering my questions, do you?"

"No."

"Have you ever been down to a Toyota dealership and looked at the books that they have about these vans?" Yengich wanted to get Aaron to admit that the police had manipulated him into identifying the van as a Toyota. After all, doesn't one van look more or less like any other to a thirteen-year-old? Especially in the dark.

"Not the books," Teplick answered. "I've seen them in magazines."

"In magazines." Teplick was certain it was a Toyota because he *knew* the differences between various vans. At that moment it became clear to everyone in the courtroom, especially Yengich, that Hofmann had had the misfortune to drive by a young car buff that night.

"Did the police officers, at any time, actually take you and show you a van, an actual van?"

"Yes."

"When was that, son?"

"It was *after* I drew the diagram and the picture and everything." Thirteen-year-old Aaron Teplick knew exactly what Ron Yengich was driving at.

Yengich quickly changed course. "And you described it [to the police] as a gold van, right?" Yengich had discovered that Toyota listed Hofmann's van as "copper."

"Yes."

"That was the phrase you used—is that correct?"

"A gold Toyota Wonder Wagon' was the phrase I used." Aaron was a match for Yengich.

"A gold Toyota Wonder Wagon. And you meant, by gold, you meant gold in color—right?"

"Right."

"Now, you know the difference between the color gold and the color copper, don't you?"

"Yes."

"What color is a penny?"

"Copper."

"Is that copper color to you?" Yengich asked, holding up a penny.

"Yes."

"What color is this?" He held up a gold wristwatch.

"Gold."

"For the record, I have a 1983-D penny and my law partner's watch." Yengich sat down with a satisfied look on his face.

But in the back of the courtroom, Ken Farnsworth was also smiling. He knew what Yengich didn't, that a representative of Toyota had already submitted a statement that the Wonder Wagon didn't even come in gold. It came *only* in copper—whatever you called it. D'Elia knew it too. Holy shit, he thought to himself as Yengich sat down, are you in for a big surprise when we go to trial.

After Aaron Teplick's testimony, Jim Bell noticed a change in the press. In the lobby outside the courtroom later that day, he was approached by a TV reporter who had proclaimed Hofmann's innocence loudly and often during the long months of investigation. "Well, do you think he'll plead guilty now?" the reporter asked eagerly. "There's no question what the kid saw."

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Elliott.

The last person to testify that day was an attractive woman in her early twenties. She gave her name as Kelly Maria

"Kelly, directing your attention to the month of October of 1985," D'Elia began, "where did you work?"

"Radio Shack."

"And where is the location of that Radio Shack?"

"Cottonwood Mall, Highland Drive."

D'Elia sensed some movement at the defense table. He had already noticed that Yengich didn't have the case under control, that he hadn't begun to read all the thousands of pages of materials the county attorney's office had dumped on him in the last two months. Could it be, D'Elia wondered, that the defense hadn't read the report on this witness yet? That they didn't know what she was going to say? That only Hofmann knew what she *might* say?

"And now, directing your attention, Kelly, to the 7th of October, 1985," he continued, "were you working on that day?"

“Yes.”

“Do you remember what day of the week that happened to be?”

“Monday.”

D’Elia approached her with a copy of a Radio Shack receipt. “And do you recognize that receipt?”

“Yes.”

“What is it a receipt for?”

“Battery holder, a small switch, and lamp.”

“Now, the battery holders, what size battery holders are they? To fit what size battery?”

“A C-cell.”

“And now, on this date, do you remember making this sale to any individual?”

“Vaguely.”

“Do you remember anything about the individual . . .” Again, he heard shuffling at the defense table, Mark scribbling something on his pad, perhaps, “. . . the name that they gave to you?”

“Mike Hansen,” said Elliott. She spelled it.

“What do you remember, if anything, about the actual transaction that day, Kelly? First of all, do you remember what time of day it was?”

“Probably in the afternoon.”

“Why do you say that?”

“Mornings are usually very slow.”

“And do you recollect anything else about that actual transaction?”

“Just the merchandise that was purchased.”

“Why do you recognize that merchandise?”

“Because it is not a common switch, and it is not common to buy the switch and battery holders at the same time.”

“Now, you have worked at Radio Shack for a year and a half. How many mercury switches like that have you sold to any individuals at any time?”

“Maybe a dozen.”

“And how many C-size battery holders had you ever sold two of to any individual in either Decatur, Illinois, or here in Salt Lake City?”

“Including this situation, maybe twice.”

“And how many times have you ever sold a mercury switch like this along with two C-size battery cell packs at Radio Shack during your entire year and a half experience?”

"This is the only one I can recollect."

D'Elia moved in closer to the witness stand. "Now, do you remember anything about the individual who purchased these items?" Out of the corner of his eye, he could see the defense table "tighten." It was a physical movement, unconscious, of course, everybody pulling closer together, wincing collectively. Clearly, they feared that this woman could identify the man who bought the C-cell battery packs and mercury switch from her on October 7, that she was going to wheel around on the witness stand and point her finger at Mark Hofmann. Of course, if Yengich had done his homework, he would have known, as D'Elia did, that Elliott couldn't make a positive identification. This will teach him to read the summaries we send him, thought D'Elia.

Through all the testimony so far, Hofmann had played the great stone face, his expression never changing from the fleshy ennui of a bored choirboy. Now D'Elia saw a chance to make him sweat.

He stepped back to include both Hofmann and the witness in his line of vision. "Would you ever be able to make an identification of that individual again?" he said slowly, separating his words with pauses and waving his arm to encompass the entire courtroom.

"Possibly," said Elliott. Great response, D'Elia thought.

"Possibly?" he repeated. "How about looking around the courtroom right now. . . ."

At that moment, Hofmann looked away. He squirmed around in his chair and *actually looked away* as D'Elia watched in astonishment. His face turned pink, and he tugged at the collar of his shirt. For the first time, he looked scared.

D'Elia finished his question as slowly as he could, "Would you take a look around the courtroom and see if you can recognize anybody that is either similar or not."

Elliott dutifully scanned the courtroom from left to right, saving the defense table for last. Fortunately for Hofmann, Yengich had positioned him so that he was partly hidden from the witness stand by a lectern that the lawyers used. If he hunkered down in his chair, Kelly Elliott might hardly see him at all.

And with D'Elia staring right at him, that's exactly what he did. Trying not to be noticed, he began to slink lower beneath the defense table. While Elliott looked from face to face, still on the other side of the room, taking her time, Hofmann began to disappear from view.

The courtroom was absolutely quiet.

Oh, God, thought D'Elia, he thinks he's going to be identified this

time, and he's going down. The next sound D'Elia expected to hear was that of "everything dropping into his pants."

Finally, Elliott looked back at D'Elia. "I don't see anyone."

And Hofmann sighed. For the world to hear, he actually *sighed*.

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Judge Grant was looking at Kelly Elliott at that moment and missed the drama at the defense table. He had already come to the conclusion that Hofmann was a tough nut, an emotional cipher. Normally, he could tell from a defendant's posture when a witness said something that was true but was disputed by the defense. He could see what he called "aspects of denial" either in the body language or, if the defendant was a particularly hard case, in the eyes. But not with Mark Hofmann. As far as Grant could see, Hofmann had given away nothing. The only other person he had ever had in court who was that way was Ted Bundy. "If Hofmann is guilty," he said to himself, "then he must have no value system in any way, shape, or form."

Ken Farnsworth was one of the multitude of people watching Mark Hofmann closely. Because Jim Bell was scheduled to testify as a witness and therefore couldn't attend the hearings prior to his appearance, Farnsworth sat through the early sessions, watching Hofmann's reactions and thinking about his interview with Eric Nielsen, the police psychologist.

In March, Farnsworth had asked to see him. He wanted to know as much about Hofmann's mind as possible. Like any good cop, Farnsworth had a sharp instinct for people and their motivations, but if Ron Yengich ever let him interview Mark, he wanted to be sure to "ring all the right bells."

The meeting took place at Farnsworth's dilapidated bachelor pad in a peeling turn-of-the-century house northeast of downtown, furnished sparsely with a weight-lifting machine, an antique Chinese carpet, a small dining table, and the piquant odor of cat litter. A huge safe stood in the bedroom. It held all of Farnsworth's guns and shooting medals.

Nielsen, who had lost an eye (and a fast-track career as a professional soldier) in the Vietnam War, listened as Farnsworth reviewed the facts of the case. Then he offered his opinion. "Mark sounds basically like the

classic sociopath, although he doesn't show the vicious aggressiveness that most sociopaths show."

It was the pressures on Hofmann at the end—from Wilding, from the Church, even from his wife in regard to the new house—that had transformed him into "a sociopath out of control."

"My general sense is that we are dealing with a paranoid personality disorder," Nielsen explained. "His fondness for his children would not suggest psychopathology. Also, he's methodical. He is capable of very long-term planning, which is atypical of psychopaths. Psychopaths tend not to think about the consequences of their actions."

"Often, when people think of a paranoid personality disorder, they think of the suspiciousness. With Mark, suspiciousness isn't the salient feature in his personality. Grandiosity is the salient feature. He really thinks he is a superior person. And he obviously is bright, bright enough to pull off a number of things."

For Nielsen, that explained why Hofmann wore the letter jacket when he delivered the first bomb to Steve Christensen's office, an action that seemed uncharacteristically stupid. "He had come to believe that he could get himself out of anything," said Nielsen. "This is just speculation. But he was a solitary kind of kid, who probably retreated a lot into fantasy. Since he never belonged to a group of kids, he probably retreated more and more into his grandiose fantasies."

And what about his bizarre relationship with the Mormon Church? Why the elaborate scam and the forgeries discrediting the Church, an effort that, in the end, didn't net him very much money?

"Among his grandiose fantasies were some that involved his parents," said Nielsen. "I think he's real ambivalent about his dad. I think that, if anything, his effort was probably to destroy something in the long run that was of tremendous value to his dad, to discredit the Church, that is, and thereby to shake his dogmatic beliefs. And also to assume the dominant position in their relationship."

"In a way, the Church hierarchy became a symbol for his father, so in harming the Church officials, he was also harming his father."

That's why Nielsen thought the third bomb was intended for Hugh Pinnock. "Pinnock was intimately involved in bringing all the pressure to bear on him. Obviously, Mark was trying to take out people whom he saw as sources of stress. It sounds as if it was related to the fact that he was being replaced by Steve Christensen. He was no longer going to be the Church's finder of rare and controversial documents, Christensen was."

Suddenly, it was all obvious, Farnsworth thought—as if Nielsen had

opened up a window on the impenetrable darkness of Hofmann's motivations and let in a shaft of sunlight. The third bomb had to be for Pinnock. What better way to shut down the McLellin deal and get the creditors off his back? If a bomb had exploded in the First Presidency building, no one would have ventured out for a month. The media would have gone mad. It *had* to have been for Pinnock. Nobody else could have given Hofmann that much "bang for the buck."

Nielsen didn't think that ten to twenty years in prison would do anything to improve Hofmann's personality. "That personality type doesn't get any better. If anything, a prison environment will just solidify that paranoia."

Why did Mark keep up the facade of being a good Mormon, going on a mission and attending church? "I suspect he went on a mission, not because he wanted to, but because the failure to go would have put him in direct conflict with his father, which he preferred not to do. So he did that under a fair amount of resentment."

Nielsen speculated that the legal proceedings could only exacerbate tensions within the family. "I think that's likely in *any* family, but I think that members of the LDS Church are more likely to get goodness and family wrapped up together. Family is part of the route to heaven, if you will. If somebody in the family does something bad, it reflects on the whole family. It erodes the eternal family. So a wayward child tends to pull the family down together."

As for Hofmann's anger at his father: "It's hard to know. He may have been compliant but pissed off all the time. He may have expressed it all internally. Or he may have acted it out in a fantasy life. It got acted out symbolically in the end."

Farnsworth asked about an incident that had been bothering him ever since it came up on a routine police check following the third bombing. On January 8, 1981, after the discovery of the Anthon Transcript, after he was established in the documents business, Hofmann had been arrested for stealing a 76¢ bag of sliced almonds from Smith's Food King on East Sixth Avenue. Why would he risk exposure and ridicule for a 76¢ bag of nuts?

"Sociopaths get a kick out of doing illicit things," said Nielsen. "They do them just for the thrill of it. Like a lot of things he did, Mark may have done it for the kick of getting away with it."

"In the end, I think his grandiosity got the best of him. He lost his ability to harness it and to restrain it. He started to do things that were just too risky, thinking things like, 'I could wear my letterman's jacket,

plant a bomb, and walk out, and nobody's going to remember me.'

"But," Nielsen added cautiously, "one thing is absolutely clear, and that is, Mark is never going to tell you what was going on inside Mark. He will tell you about the brilliance of his actions, but nothing about his motivations. He will tell you what he *did*, but he will never tell you what he *thinks*."

The next day, Jim Bell took the stand.

Gerry D'Elia led him methodically through the mountain of evidence that had been accumulated in six months of investigation. Bell described arriving at the Judge Building on the morning of October 15, described the bomb scene, the position of the victim's body, the condition of the doorway. He identified photographs of the body and the scene that were taken at the time.

"Is this an accurate representation of the wounds you saw when you first entered the Judge Building on the morning of the 15th?" D'Elia asked.

"Yes, it is."

Then began the laborious process of identifying the evidence, beginning with the diagram Bell had drawn at the scene on which the location of each piece of evidence was carefully marked.

"Were you in charge of the scene as far as collecting the evidence at the Judge Building, Detective Bell?"

"Yes, I was."

D'Elia showed him the first batch of plastic bags, each with its own number—C-1, C-10, C-20, C-34, etc.—corresponding to its location on Bell's diagram. Together, they were State's Proposed Exhibit No. 41.

"What these are, are items of all types of batteries that were removed from the Steve Christensen bombing scene at the Judge Building. They're battery tops and batteries."

"What size batteries are they?"

"C-cell."

Next came State's Exhibit No. 43, pieces of the cardboard box that contained the bomb. Then No. 46, including bits of wire, an Estes rocket igniter, and a mercury switch. Then No. 45, which contained item C-33A, a three-inch glass vial.

"What is in the vial within that package, Detective Bell?"

"This is a carpentry nail. Those were the type of nails that were in the bomb in the Judge Building and were scattered throughout the whole building."

"About how many nails did you happen to find scattered throughout the building as a result of the explosion?"

"I didn't totally count them. It got so ridiculous, I just quit picking them up after a while. I would guess somewhere about a hundred or so, a hundred and fifty."

"Where did that specific nail come from?"

Bell looked at the package. "This specific nail came out of Mr. Christensen's body at the autopsy."

"What part of his body?"

"His head, his brain."

Bell looked directly at Hofmann. He had determined in advance that he was going to look at Hofmann as much as he could while on the stand, especially when he described the gruesome evidence at the site of Steve Christensen's death. Like everybody else, he wanted to elicit *some* reaction from that fleshy mask.

"Now," said D'Elia. "Would you open up the packet and take out C-179." Bell pulled from the packet a mangled, nine-inch piece of twisted steel. When he first saw it, he had called it "the ugliest-looking weapon I ever saw as a policeman." He held it up in front of him to make sure the entire courtroom got a good look—especially Mark Hofmann.

"What is that, Detective Bell?"

"This right here is a piece of pipe that was removed from Mr. Christensen's chest."

A faint gasp, more like a change in air pressure, swept the room. Joan Gorton and Kathy Sheets's children covered their eyes in a reflex of anguish. Terri Christensen gathered her things, clinging to her composure, and walked quickly from the room.

Bell looked at Hofmann. His eyes had glazed over, his chest was heaving, his body had gone rigid, his neck had tensed till the tendons stood out, his knuckles went white, his mouth slacked open. Suddenly Bell realized what was happening—and others in the courtroom later confirmed it. "Did you see Mark?" Jerry Taylor asked him at the next adjournment. "When they showed that piece of pipe, he had a goddam orgasm!"

91

Later in Jim Bell's testimony, D'Elia returned to the elusive Mike Hansen.

Bell recounted how, on the morning of October 18, he had sent agents to canvass the local Radio Shack stores in search of receipts for the components used to make the first two bombs.

"Did you receive a report from any of them at any time?" asked D'Elia.

"Yes. Agent—Sergeant—Larry Stott of the Salt Lake Police Department and Agent Jim Thompson from the ATF in Sacramento, who had been here in Salt Lake, had called in to the police department and informed us that they had located a receipt where a person had purchased a mercury switch and a battery pack and the address was bad and the name on that receipt was M. Hansen."

The same day, Bell had obtained a search warrant for Mark Hofmann's house.

"Who was in charge of the execution of the warrant?"

"I was."

D'Elia approached the witness stand with State's Proposed Exhibit No. 63. "I'm going to ask you just to take that from the packet and tell us whether you can identify what's in there or not."

"Yes, this is the MIKE HANSEN envelope that was located in Mr. Hofmann's house."

"Where in the box in the southeast basement bedroom was it that you saw that?"

"It was laying right on top. . . ."

"What else was in that box?"

"There were documents on Mormon history, Mormon religion."

"Now, when you specifically seized this envelope, No. 63, why did you seize it?"

"Because prior to going in there, we'd heard of M. Hansen, who had purchased the mercury switch and the battery pack, and that's Mike Hansen and that's why it was taken."

"Now, this Radio Shack receipt that you originally referred to, Detective Bell, that the Mike Hansen was on, did you ever have a subsequent opportunity to see that Radio Shack receipt?"

"Yes, I did."

"And there was an address on it?"

"Yes, there was."

"Did you ever go to the address . . . ?"

"Yes."

"And what did you find?"

"I found a vacant field and a parking lot."

After lunch, David Biggs resumed the questioning. He handed Bell the envelope with MIKE HANSEN written on it. "Is there something else on that envelope, some other writing that was there, previous to it being seized?"

"In the center here, it says it was mailed to Utah Engraving at 231 Emerson Lane, Salt Lake City."

"Did there come a time when you visited Utah Engraving?"

"Yes, on March 3rd of 1986."

On that day, Ken Farnsworth and David Biggs had gone together to the small shop on Emerson Lane, a tiny back alley between First and Second East, and talked with the owner, Julius Andersen, a seventy-year-old Dane. Andersen served as honorary consul to Utah from both Denmark and Sweden and proudly displayed a huge Royal Danish seal on his office wall. Given half a chance, he would lapse into stories about trips to his native land and hobnobbing with its royalty.

Farnsworth showed him the envelope that they had found in Hofmann's basement with the name MIKE HANSEN written on it. Andersen looked at it and said immediately, "Jorgen wrote that."

He introduced them to Jorgen Olsen, a short, blunt man, who darted around the shop like a mechanical figure in an eccentric old clock. Andersen had imported him from Denmark some time ago but had taught him pitifully little English in the years since.

As soon as Olsen saw the envelope, he pointed to it and said something in Danish. "Oh, yeah, I wrote that," Andersen translated. To prove it, Olsen wrote out MIKE HANSEN several times in the same capital letters. It meant that Olsen had, at some point, made a plate for this man named Mike Hansen.

Farnsworth and Biggs searched through boxes and boxes of Andersen's receipts, which were stored in no particular order, but came up empty. "Maybe we can find the negatives," Andersen suggested helpfully. "When do you think these plates were done?"

Farnsworth and Biggs had no idea.

The negatives were stored in huge photographic boxes, each containing thousands of negatives, six months' worth to a box, again in no particular order. They asked for everything from October 1984 through April 1985 and settled down for another interminable search.

Farnsworth lifted the lid from the first red-and-yellow box and looked glumly at the massive pile of black films. He picked up four or five, looked at each on a light table, then tossed them aside and reached for another batch. After the second one, he let out a whoop. "Bingo!"

It was a negative for a promissory note, one of the notes that had been "signed" with Jim Bridger's X.

On the third day of the hearing, April 17, Jack Smith, a photoengraver at Debouzek Engraving Co. in Salt Lake City, took the stand. A forty-year veteran of the printing and engraving business, Smith had a gentle manner and leathery smile.

Biggs showed him an invoice from Debouzek Engraving, marked State's Exhibit No. 69.

"Do you recognize specifically that particular invoice marked State's No. 69?"

"Yes, I do."

"How do you recognize it?"

"Because I made it out."

"Is it in your handwriting?"

"It's in my handwriting."

"Let's go through it briefly. Tell the court, what it is that was ordered on that particular receipt?"

"It was a Jack London signature." He explained that the customer had ordered an etched plate made from a sample signature provided by the customer. The plate was then mounted on wood "so the customer can use it for letterpress work or to print."

"Can you tell how State's 69 was paid for by the individual?"

"It was paid in cash."

"What was the name of the individual that ordered that particular plate?"

"A Mike Hansen."

Ken Farnsworth had accompanied Biggs to Debouzek Engraving about a month after the arrest, led there by a \$2 check found among Hofmann's papers, made out to Debouzek on March 8, 1986.

Sitting in his little office surrounded by samples of artwork the firm had

done at the turn of the century—"Wasatch Brand Butter," "Popularity Chocolates," "Vernal Honey"—Mr. Debouzek, the son of the founder, seemed baffled by their questions. "Gee," he said, "I'm the owner, but I don't really do all this stuff." He sent them to Jack Smith, who sat at a long, low counter against the back wall next to a tall filing cabinet filled, undoubtedly, with pink invoices in no particular order, Farnsworth feared.

Smith said he had seen Hofmann on television and in the newspapers but didn't remember having done work for him. Farnsworth explained what they were looking for and began showing Smith copies of Hofmann's most important documents.

When he got to the "Oath of a Freeman," Smith took one look at it and said, "I made that."

Farnsworth was afraid to look at Biggs. "Come again?" he ventured.

"Yeah," said Smith nonchalantly. "I remember making that one."

Farnsworth struggled to maintain his professional composure. "Do you think maybe you could find it for us?"

"Yeah, sure." He loped into the back room and a few minutes later returned with the negative for Mark Hofmann's "Oath of a Freeman." He pointed at Farnsworth's copy. "That was printed from this negative."

Farnsworth couldn't hold back any longer. "Don't you realize," he shouted, "this is a one and a half million dollar fraud!"

Smith looked at Debouzek, who was standing next to him, and the two men said, almost in unison, "We didn't know." They were obviously afraid the police might consider them part of the scam—accessories after the fact, or something. "The plate has a disclaimer at the bottom," they pointed out.

A few more minutes and Smith produced the receipt. It was dated March 26 and made out to "M. Hansen." Smith also produced a second receipt for another version of the "Oath of a Freeman." The customer's name on that order was "Mark Harris," but the telephone number he gave was Mark Hofmann's and the receipt was dated March 8—the same day Hofmann, apparently short of cash, wrote a \$2 check to Debouzek Engraving.

After the fourth day, Scott Christensen stopped coming to the hearings. Farnsworth asked Mac Christensen why.

"You convinced him Mark's the guy. He doesn't need to hear any more. All he wanted to know was whether Mark was the guy who did it. He's absolutely convinced."

So was Mac Christensen. So convinced that he wondered why they

bothered to go on with the hearings. "Do we have to do any more?" he asked Farnsworth. "Is there any more point in going farther? Does anybody have any doubt in their mind that this guy did it?"

Farnsworth couldn't help gloating. "It gets better than this," he beamed. "We are saving better things for later. The best evidence we're saving for the trial."

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There was one more twist to the Mike Hansen story. David Biggs called Sonda Gary to the stand.

"Where do you work?" asked Biggs.

"At Salt Lake Stamp."

Biggs showed her State's Exhibit No. 68, a copy of a receipt from Salt Lake Stamp. "Can you identify that particular receipt?"

"Yes, I can."

"How?"

"I am the one that wrote it out."

"To whom was this particular receipt made out for?"

"It was made out for Mike Hansen."

"The address?"

"He didn't give me an address. It was P.O. Box 9421, Salt Lake City, Utah, 84109."

"Can you tell me what it is that was requested to be produced by Salt Lake Stamp by Mr. Hansen?"

"A stamp."

"Did Mr. Hansen bring in something to show you to give you what it is he wanted you to produce?"

"Yes, he did. He brought me in a copy of the stamp that he wanted made." Biggs pointed to some writing at the bottom of the receipt. "It says, in parentheses, 'Needs to be exactly' and, underlined three or four times, 'like above' exclamation point. Who wrote that?"

"I did."

"Can you tell me why you would have written that?"

"I asked him if he just wanted a rubber stamp to say that and he said, 'No. It has to be exactly like the one I brought in,' and so I wrote that

down underneath so our typesetter would know he would need to make a photocopy of that."

"What is it that he wanted reproduced?"

"It's just a rubber stamp."

"What does it say?"

"It says Austin Lewis, and it looks like—it's an address, 301 Harper, Berkeley, California." It was the name and address of the friend to whom Jack London had, supposedly, given a first edition of *Call of the Wild* complete with a "dream inscription."

Biggs himself had found the receipt in the attic of the Salt Lake Stamp Co., a big outfit that made rubber stamps for almost every business in town. He was, as usual, going through boxes and boxes of papers surrounded by dim light and dusty rafters, thinking that this was, without doubt, the most ridiculous search of all. What was a suave, ambitious young lawyer like David Biggs doing searching through crates full of old receipts anyway?

They had chosen Salt Lake Stamp for no reason other than it was the biggest stamp-making company around and therefore the most likely one for Hofmann to use. They had already been through all the receipts in the attic (and the basement) once. They had gone all the way back to 1978 and come up empty. Now they were starting the search all over again.

Then Biggs hit paydirt. "Look," he called out, "a Mike Hansen!" The receipt was stapled to two other pieces of paper: one the original artwork submitted by "Hansen," the other a proof of the finished stamp. (Later, they found in the same crates an order for stamps used to print notes for the "Spanish Fork Cooperative Institution." That one was made out to Mark Hofmann.)

Biggs was proud of his discovery, so when Jim Bell brought it over to the county attorney's office two weeks later, he took a special interest in it. As he watched his colleagues pass it around, he had a crazy idea. "Jim, has this thing been dusted for prints?"

"No," said Bell, thinking, Give me a break. Fingerprints dry up and fade away, in months sometimes, and these had been around since 1982.

But Biggs didn't care about what *usually* happened. He just had a feeling. He put the stapled papers back in the envelope. "I want these analyzed for prints. And I want it done today."

"Okay," said Bell, shaking his head, "but it's not going to show anything."

They sent it off to Scott Pratt, the latent-prints examiner at the state

crime lab, a former FBI man and a real Da Vinci of his craft. If anybody could find a print on that document, Pratt could.

Biggs called Jim Bell back to the stand after Sonda Gary stepped down.

"I would like to show you what's been marked State's Exhibit No. 75 and ask if you have seen that before."

"Yes. This is fingerprints that were taken off Mark Hofmann up at the LDS Hospital."

"What hand?"

"Left hand."

"Were you present when Mark Hofmann's left fingerprints were taken?"

"Yes. They were done at my request, and I was present in the room when it was done."

Then Biggs called Scott Pratt to the witness stand. He was an unlikely hero, soft-spoken and nondescript in his regulation police-force mustache.

"Who do you work for?"

"The State of Utah crime laboratory."

"What position do you hold at the state crime lab?"

"I am the latent-prints examiner."

Biggs showed Pratt State's Exhibit No. 75. "I ask you if you can identify that?"

"This is a fingerprint card that was shown to me by Detective Bell representing Mark Hofmann."

Biggs then showed him State's Exhibit No. 68A, containing the three pieces of paper that Biggs had recovered from Salt Lake Stamp.

"What were you requested to do, if anything, with 68A?"

"My request was to process these documents, three documents, for the possibility of finding any latent fingerprints contained upon the documents."

"Did you do that?"

"Yes, I did."

"What, if anything, did you find?"

"On the document which I marked as No. B which has a '1' and a stamp of 'Austin Lewis' and down at the bottom says 'Needs to be exactly like above'—I found some identifiable prints on that document."

"Were you able to identify the latent print on 68A with any known prints that you were shown?"

"Yes. On the document that's State Exhibit 68A, up in the upper left-hand side of the document I found a latent fingerprint which was

found to be the same as the left ring finger on the fingerprint card bearing the name Mark Hofmann.”

After the Mike Hansen testimony, the mood of the press and the public changed overnight. When Ken Farnsworth came to the courtroom that day, he could feel the audience “rolling over” from the defense to the prosecution. Jim Bell, who had been going over to the courthouse during breaks to see if the prosecution needed anything from the evidence room, sensed a complete transformation. Mark Hofmann was no longer the innocent victim of a bungling police department, he was the calculating, cold-blooded killer of two innocent people. The police were no longer closed-minded clods, they were intrepid investigators, guardians of the peace.

One female television reporter approached Bell after the Hansen testimony and put her arm around him. “We would *really* like to interview you and Ken,” she said, nuzzling him. (They had never been introduced. He recognized her from TV.) Bell was too polite, too chivalrous, too diffident to say what he was thinking: You bitch. After all this crap you’ve thrown our way, in one day you want us to be friends and tell all.

The only apology came from Mike Carter, the court reporter for the *Tribune* who had roused the cops at every turn in the investigation and earned a nearly permanent place on the police shit list. In just three days, Carter’s courtroom dispatches had gone from championing Ron Yengich (DEFENSE ATTACKS KEY WITNESS IN HOFMANN CASE) to congratulating the prosecution (FINGERPRINT ON RECEIPT MATCHES HOFMANN’S). “I thought I knew everything there was to know in this case,” he told Bell and Farnsworth’s boss, Captain Oran Peck. “I thought I had all the sources. And I didn’t know shit. You guys kept things secret from us that I had no idea about.”

When Peck relayed the apology, Farnsworth thought it was about time. “No shit, shinola,” he said. “What does he think we’ve been *doing* over here?”

93

On the fifth day of hearings, Bob Stott began presenting evidence on charges related to the documents, and the courtroom fell, almost instantly, into a profound slumber. Stott led a parade of witnesses through minute descriptions, often confusingly detailed, of dozens of documents and the circumstances under which each one was acquired from Mark Hofmann. On cross-examination, Brad Rich, Yengich's second, compounded the ennui by taking each witness back over the same flat ground a second time, sometimes a third time. By the sixth day, reporters felt free to put down their pencils whenever Rich rose to speak, and members of the audience were openly expressing their disdain for his endless quibbling.

About the only exciting moments were provided by a crazy lady in scarf and glasses who sat in the back of the courtroom and every now and then yelled out in a strident voice, *"The Church is railroading Mark Hofmann! He's taking the fall for people in the Church!"*

In the witness room, Ralph Bailey, Wilford Cardon, Al Rust, and other Hofmann victims occupied themselves talking still more deals. A collector from Arizona tried to buy a "packet of gold," an extremely rare, early form of Mormon currency, from Rust. When Rust steadfastly refused to sell, Ralph Bailey turned to him sympathetically. "Al, do I know where that packet came from?"

Rust rolled his eyes and nodded sheepishly. "Yeah."

Amid all the talk of irresistible deals and rates of return and double collateral, Brent Ashworth's appearance was a jolting shot of humanity. Two weeks after the bombings, while Ashworth was out of town, his seven-year-old son, Sam, had been hit by a car driven by drunken teenagers. For three months, he had languished in a coma. Then, for three more months, he seemed to get better. Charlene Ashworth stood by his bed all day and Brent all night. Then, on the Friday before Ashworth was scheduled to testify, Sam died.

He blamed Mark Hofmann. He was not there when the accident happened partly because he feared for his life, because Hofmann had sent a message from the hospital that he should get out of town, that he might be the next victim.

David Biggs, Ashworth's cousin and law school classmate, offered to put off his testimony, but Ashworth said, "I'd like to get it over with before the funeral so I can go to the funeral without having this thing hanging over me." Earlier on the day he was scheduled to testify, Ron Yengich—another of Ashworth's law school classmates—had approached him. "I'm sorry to hear about your son," he said. "Would it be agreeable to you if we came down and talked to you privately in a few days? And we'll waive our cross-examination?"

Ashworth considered it a gracious gesture.

Later that day in court, when Yengich stood up and announced he wasn't going to cross-examine Ashworth, Hofmann shot him a startled look that said, *You're not?*

There was one element of suspense still hanging over the hearings: Would Gordon Hinckley testify? As late as April 19, the defense had been telling reporters that they expected to see Hinckley on the stand the following week. Bob Stott's brave determination to subpoena Hinckley seemed to have dissolved in the three weeks since the meeting in Hinckley's office, although no one knew exactly why. After that meeting, David Biggs and everybody else in the county attorney's office had been cut off from any further contact with Church officials. Stott insisted that he, and he alone, would deal with the Church.

Farnsworth, for one, was not reassured. He had seen the way Stott dealt with other, lesser Church officials. Like Hugh Pinnock. In briefing Stott in preparation for Pinnock's testimony at the hearings, Farnsworth had told him about Pinnock's statement to the effect that he considered the piece of papyrus that Hofmann showed him to be genuine—that is, one of the papyri from which Joseph Smith translated the Book of Abraham. Stott refused to believe it. "I won't ask Pinnock that on the stand," he snapped, "because I think he's lying."

"But Bob, this is an important piece of evidence," Farnsworth insisted. "You've got to ask the questions." Stott refused to do it. He refused to be a party to exposing a General Authority to ridicule: either for lying, or for being unable to distinguish between commonplace hieroglyphics and a genuine Joseph Smith papyrus. At the preliminary hearing, Stott stuck to his pledge and skipped over the subject entirely.

If Stott was that deferential to Pinnock, his colleagues wondered, how could he stand up to Hinckley? The fact that he was known to have had several one-on-one meetings with Hinckley in the interim only fueled speculation that a deal, explicit or implicit, had already been cut.

But Hinckley still had a problem. If he wanted to be certain to avoid the witness chair, somebody else needed to sign off on any deal: Ron

Yengich. And with the day approaching when Stott was scheduled to put the Stowell letter into evidence, Yengich was still making noises about calling Hinckley to the stand.

That's when Bob Stott paid an unusual visit to the counsel for the defense. For the record, he took David Biggs with him to Yengich's office on 4th South.

"President Hinckley doesn't want to testify," Stott told Yengich. "And we don't want to call him any more than we want to call any other recalcitrant witness. How would it be if we set up an appointment for you to talk to him? And then you come to us, after you talk to him, and see if you can enter into a stipulation as to what his testimony will be." Stott made it sound like his idea, but everyone assumed he could never have offered a meeting if Hinckley hadn't cleared it first.

Yengich accepted the offer.

It was a brief, tense, businesslike meeting. Different as they were, both men had something the other wanted. Hinckley wanted a stipulation that only Yengich could give him. But what did Yengich want? What he *got* was an agreement by Hinckley that Church officials would argue against the death penalty at Hofmann's sentencing.

Hinckley undoubtedly wanted more (a guarantee that Yengich wouldn't call him to testify at trial, for instance), and so did Yengich (an agreement that the Church would push for a plea bargain, perhaps), but those deals would have to wait.

For now, it was a sure sign of how Yengich thought the hearings were going that he was already hedging his bets against the death penalty.

94

Mark Hofmann had his own way of responding to the deteriorating situation in the courtroom. On April 23, after seven days of hearings, he reinjured his knee. As Ron Yengich told it, he had tried to take a step without crutches, fell, and fractured his kneecap. Between the surgery and the sedatives, Yengich argued, Mark would not be able to exercise his constitutional right to assist in his own defense. The hearings came to a sudden halt. Judge Grant was not pleased. It was a shame, he said, to interrupt a preliminary hearing already so complicated. But better that than to go through with it, only to have some higher court

order him to repeat the whole thing. With great reluctance, he granted a continuance until May 5.

Local media scrambled to fill the news vacuum.

At KSL, a reporter, Jack Ford, suggested keeping the story alive by doing an extensive recap of the hearings to date.

It was a suggestion that almost cost him his job.

It wasn't the recap itself that got him in trouble. In fact, the station, like all the local stations, had long since learned that Hofmann was a ratings winner and the idea won instant approval. The problem was what he *said* in the recap. In reviewing the testimony that Hugh Pinnock had arranged a loan for Hofmann from the First Interstate Bank, he said the *Church* had helped to arrange a loan for Hofmann to buy the McLellin Collection. He also mentioned that the Church had arranged for the mission president in Nova Scotia to buy the McLellin Collection from Hofmann.

The moment the story aired, the roof caved in. The Church spokesman, Richard Lindsay, father of KSL anchorman Bruce Lindsay, called the news department raving mad. Spence Kinard buckled instantly and ran a retraction even before calling Ford at home to brief him on the situation. When Ford saw the retraction, *he* went through the ceiling. He set fire to the newsroom phone lines but Kinard was unapologetic. "You hung me out to dry," he said.

"Spence, it's not *you* who got hung out to dry," Ford shot back. "The Church is upset because we said they helped arrange a loan. Well they *did*! They say it was an individual, not the Church, but that's baloney. It may have been an individual who placed the call, but he was a Church official, sitting in his Church office, on Church time, using a Church phone, and he did it for the benefit of the Church. Nobody else wanted that McLellin Collection except the Church. And the Nova Scotia mission president doesn't *collect* documents. He was just a big-bucks guy who said, 'If you need help, I'll help you out.' If the Church says they weren't helping arrange any buyers for anything, how do you explain the fact that the Church volunteered to get an armored car to go down to Texas and pick the Collection up?"

The arguments were lost on Kinard. The only arguments he cared about were the ones that came from up the line, from senior management and higher.

The next day, Ford spent eight hours on the carpet, explaining his actions four times at four different levels of bureaucracy, right up to and including a meeting with the vice-president of Bonneville International, Don Gale.

And then it happened again.

In another report, Ford repeated a direct quotation from the testimony of Curt Bench, head of the rare-book department at Deseret Book. Bench had said that Hugh Pinnock or Gordon Hinckley called Steve Christensen to say that Hofmann hadn't paid back the loan yet and to ask him to tell Hofmann that if he didn't get his act together, they were going to excommunicate him.

This time, *Hinckley* went through the roof.

The Word came down through the bureaucracy like a thunderbolt from Mount Olympus. Several General Authorities called the KSL station manager, Jack Adamson, who called Kinard, who called Ford, and threatened to fire him on the spot. The report was in error, they argued, because Christensen did not have the *authority* to excommunicate anybody, and if he conveyed that message to anybody, he was doing so entirely on his own initiative.

But there was no mistaking what had really brought down the whirlwind: *Ford had spoken Gordon Hinckley's name in connection with the Hofmann case.* For months, everyone in the media had been tiptoeing around Hinckley's involvement, and now Ford had dared to jump on it with both feet. It was only a passing mention, but someone still wanted his head.

Once again, Ford tried to defend himself: "Christensen was relaying information from the Church Presidency," he explained. "All he was saying was that if Mark didn't straighten up, it might prompt the Church to bring excommunication proceedings. Christensen wasn't saying that *he* would excommunicate Mark, only that the *Church* might do it." Somebody upstairs was quibbling over legalistic turns of phrase, and Ford guessed who it was.

Then came the final warning. If he stepped out of line one more time, he would be fired. It was a clear, unequivocal message, and it came, unlike Christensen's warning, on the highest authority.

Ford had had enough. He told Kinard, "Okay. From now on, I'll just give you the information, and you write the stories. Whatever you want, you do it. You can write the story, then have three different people go in and change it around so that it doesn't make the Church look bad."

That seemed to satisfy them.

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When the hearings resumed on May 5, the prosecution woke the courtroom up with its last two witnesses, William Flynn and George Throckmorton. Flynn spent nine hours on the stand explaining, for the first time in public, the key to Mark Hofmann's forgeries: the cracked ink.

Bob Stott began the direct examination with the most important question of all. "Are you a member of either the LDS Church or the Reorganized Church?"

"No, I'm not," said Flynn.

Stott got quickly to the point.

"Did you find any unusual or unnatural, abnormal characteristics on any of these documents?"

"Yes. On many of the documents, there appeared a microscopic cracking on the surface of the ink. These appeared on the questioned documents that we were examining."

"Besides the cracking, were there any other characteristics?"

"Yes. Under ultraviolet examination on several of the questioned documents, there was a one-directional running of the inks, or a constituent part of the inks, as if they had been wet."

"Were you able to determine if there had been any additions on the documents, any additional applications of ink?"

"Yes. On several of the documents, there were inks that were not consistent with the body of the document. That is to say, that data had been added to the document with a different ink."

"Now, besides these characteristics, was there anything common about the documents that you found these characteristics on?"

"Yes."

"What was that?"

"These anomalies that I spoke of all occurred on documents that had been dealt by the defendant in this case, Mark Hofmann."

By now, the courtroom was wide awake. Even Judge Grant had some questions.

After Flynn described the techniques by which a document could be

artificially aged, he produced a sample "antique" document that he had created himself just the previous month using those techniques.

"Let me clarify," Grant jumped in. "The paper is modern paper aged by heating?"

"Correct, Your Honor. Everything about these documents is modern. It's modern paper that's been artificially aged, modern ink of an old formula that has also been artificially aged."

The following Monday, May 12, George Throckmorton picked up the story. In the course of the investigation, he had examined 688 documents written in iron gallotannic ink. Of that total, "I observed twenty-one that had this characteristic cracking effect."

"Out of the twenty-one or so that you have exhibited with the cracking effect, where, to your knowledge, did those documents come from?"

"All of them were purported to me as coming through Mark Hofmann."

Throckmorton also explained the printed forgeries, like the Deseret currency and the Jim Bridger notes. He and Flynn had found "trash marks" on the documents corresponding to microscopic flaws in the photographic negatives the police had found. These indicated that the documents had been printed from the negatives and not vice versa. If the documents had been photographed, Throckmorton explained, the microscopic flaws would not have been picked up by the camera and therefore would not have shown up on the negative.

Gerry D'Elia asked about the Spanish Fork Cooperative notes, the early Mormon money that Hofmann had sold to a number of collectors.

"Now, did you have any opportunity to make an ink comparison from the colored red, green, yellow, and blue inks on those Spanish Fork notes with any known inks that you received?"

"Yes, sir."

"What kind of ink was it that you had in your possession that you made the comparison with in those?"

"The red inks I examined on the Spanish Fork notes, on all four sets that I examined, I found to be indistinguishable from the Carter's brand red ink that is used to put new ink in rubber stamp pads."

The same was true of the green, yellow, and blue inks. All were the Carter's brand inks available in any stationery store. In addition, the paper contained optical brighteners that were not introduced into paper manufacturing until the 1940s.

D'Elia held up three sheets of rub-off letters that had been found in Hofmann's house.

"And now, when you had occasion to review the Spanish Fork Co-op notes that were printed, along with the transfer rub-off sheets, were you able to form any relationship or comparison through your analysis?"

"The Spanish Fork Co-op notes contained three different styles and sizes of printed letters, hand-printed letters. And I observed that the rub-off letters on these sheets were of the same size and style as found on the three different sizes and styles on the Spanish Fork notes."

"Were there any styles and sizes on the Spanish Fork Co-op notes that you did not have on the rub-off sheets so that you were able to conclude there was a relationship?"

"All of the sizes and styles I was able to find on these three rub-off sheets."

"And what was your conclusion with respect to the quantity?"

"The quantity of the letters that were removed from the rub-off sheets were consistent with what was found on the Spanish Fork notes."

Throckmorton had an additional observation on the Anthon Transcript, the only one of Hofmann's documents that did not show the characteristic cracking. (He had used an ink that didn't contain gum arabic and had aged the paper with heat rather than with chemicals.) The brown marks on the Transcript, said Throckmorton, could be easily explained. "Those characteristics are very similar to the characteristics I have observed when a document has been wet and subsequently dried and heated. In fact, it almost looks like an iron, a regular iron that you would use to iron your clothes, has gone over it."

On cross-examination, Brad Rich went straight for Throckmorton's weak spot: the possibility that his findings had been influenced by his faith.

"Are you familiar with a document known as the *Book of Mormon*?"

"Yes, sir."

"Do you have a particular belief about from whence that volume came?"

"I do."

"Can you tell us what that is?"

"I believe my beliefs would be what would be considered the conservative point of view for a member of the Mormon faith, and that is that

the *Book of Mormon* was translated from the plates that were given to Joseph Smith.”

“And who gave those plates to Joseph Smith?”

“That would have been Moroni, the Angel Moroni, as he is called.”

“An angel. Do you believe that either a salamander or toad was involved in any way in that process?”

“I don’t believe so.”

In their summations, both Stott and Yengich focused on the issue that had stumped everybody from the beginning: motive.

Stott added up the hundreds of thousands of dollars that Hofmann owed at the time of the bombings. He recounted the pressure Hofmann was under to pay back that money, and the possible consequences if his forgery scheme was exposed. “He had to get rid of Steve Christensen,” Stott told Judge Grant. “He was the center of the pressure. Maybe it wouldn’t solve all the problems, but at best it would buy him some time. And we all know the only thing a con artist needs is time . . . maybe just one more day.” Kathy Sheets had been killed to divert attention away from the Salamander Letter and toward CFS.

Because the third bombing wasn’t being charged, Stott didn’t have to speculate on the intended target of the third bomb.

The next day, Yengich tore into Stott’s neat scenario. The prosecution hadn’t satisfactorily explained the motive for the Christensen murder, Yengich charged, and had glossed over the Sheets murder entirely. “What is the motive for Hofmann to perform all these vile acts?”

“Steve Christensen was helping Mark. They were friends. Hofmann didn’t owe money to Christensen. He—Christensen—was offering his hand in friendship, not offering a threat that all of the others had. The death of Steve Christensen does Mark Hofmann no good at all.”

Yengich scoffed at the suggestion that Christensen had been killed to buy time. And if the killing was designed to avoid an investigation of his document dealings, well, the result had been just the opposite. In relaying warnings from the Church, Yengich said, Christensen had been acting as a friend. If Hofmann had reason to kill anyone, if he would have benefited from murder, then the targets would have been either Hugh Pinnock or Gordon B. Hinckley, not Steve Christensen.

As for the Sheets murder: “There is no evidence that the death of Sheets advanced the scheme to defraud.” It was, he concluded, a case based on maybes. “And a case based on maybes is no case at all.”

* * *

For Judge Grant, the cracked-ink testimony cracked the case. From the outset, he had been worried that some might question his impartiality in assessing documents antagonistic to his faith. How could a Mormon judge rule on this case? Flynn's and Throckmorton's objectivity had saved him from the whispers. And he was the first to admit it. They were a "god-send," he would tell people later. "With their cracked-ink finding, they delivered a totally objective forensic test as to the validity of the documents. That meant we never had to deal with what they said or what they meant."

During the hearings, Grant also began to develop a theory about Mark Hofmann's *real* motivations. When people asked, "How could all this evil come from a clean-cut young Mormon kid, a kid like our kids?" Grant had the answer. Sitting on the bench, watching Mark, he had seen into his dark heart.

He would begin his explanation by telling a story. "This case makes me think of a story I heard from a man I respect a great deal, a very bright person with a law degree from Columbia. Just one of the top people I've known in my life in terms of brightness and congeniality. A people person, an idea person, and a things person.

"And he told me this story about the time when he was a missionary in London many years ago. He would go to Hyde Park, where the missionaries would preach, and he got to the point where he could contend with the hecklers and the ministers from other faiths. Then one day, while he was in the midst of it, he met a man, rather large of stature, with swarthy skin and eyes like fire.

"And he got into a contention with this man that nearly destroyed him. All the proven arguments just didn't hold water. This big man with the swarthy skin and eyes like fire was just so bright that he simply destroyed my friend.

"Accepting defeat, he returned to the mission home, and the mission president asked him what was the matter. The mission president happened to be an Apostle. My friend reviewed what had just happened, and the mission president said, 'I hope you learned a valuable lesson. The individual you were contending with was Lucifer himself. There is not a living soul on the earth who can match wits and contend with Lucifer. Just cannot be done. If you take him on individually, he will defeat you every time.'

"That story introduced me to the possibility that there was in fact a

satanic involvement in this case.” That was how Hofmann was able to trick the top members of the Church hierarchy. They were dealing with no mere mortal.

Judge Paul Grant, father of twelve, had decided that Mark Hofmann was, in fact, Lucifer.

What else could he do but bind Lucifer over for trial.

PART SIX

Follow the Brethren

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David Biggs wasn't the only one who looked forward to a real courtroom cockfight beginning on March 2, 1987, when the first of Hofmann's five trials was scheduled to begin. Ron Yengich had been scratching the dust in anticipation ever since the preliminary hearing. So had Gerry D'Elia.

D'Elia especially seemed eager to mix it up. During the hearings, he and Yengich had already had one altercation over a media motion to release the probable-cause statements (which included the names of witnesses who could be cornered for interviews). In a small corridor outside Judge Grant's chambers, D'Elia tried to explain the prosecution's objections to the media attorney.

"Don't interrupt!" Yengich snapped.

D'Elia wasn't one to let a challenge go unanswered. "Why don't you stop talking, then, so someone else can say something."

From there, the exchange quickly degenerated into a name-calling shouting match.

"Asshole."

"Son of a bitch."

Oh, yeah?

Oh, yeah.

Someone said, "Okay. Let's have it out right here," and suddenly both men began to square off, ready, aching to put the matter to the ultimate test of manhood. No need to go outside, just decide it right there in the hall outside the judge's chambers.

At first, Biggs, Stott, and Brad Rich were too startled to stop them. Biggs, proud of his cool, couldn't believe the lapse of professionalism. Having been to school with Yengich, he knew his confrontational style. It was his job to hate prosecutors. But if he could work up this much venom over a motion to release probable-cause statements, what would he be like at a murder trial?

Bob Stott stepped back and looked at the two men, who were literally inches apart, in total bewilderment.

Finally, somebody said, "Okay, it's time to cool it," and the two roosters backed down.

Then Judge Grant, who had been towering over the skirmish from what seemed like a great distance, issued a stern warning. "Look. This is a high-profile case. I am sorry, but in any other case, if you fought in my courtroom, that would be okay with me—at least until it got to the point where I felt I had to cut it off. But in this one, it just won't fly. If you two don't behave, I am personally going to get into it with you. You won't just have to fight each other, you are going to have to fight me personally."

Coming from the huge-handed, six-foot-seven Grant, that was enough to keep both Yengich and D'Elia in line for the rest of the hearings. But Grant wouldn't always be there, and the stakes at trial would be far higher. All the signs pointed to a real street fight.

Then, in November, strange things began to happen.

The first began with the arrival of David Yocom. In the November 4 general election, Ted Cannon lost his bid for another term as county attorney to Yocom, a criminal lawyer—and friend of Ron Yengich's—who had worked in the county attorney's office from 1970 to 1979 and prosecuted such high-profile criminals as Ted Bundy. Normally, Cannon wouldn't have turned over his office until January, but other problems forced him to leave prematurely. When Cannon's interim replacement, Bill Hyde, proved insufficiently malleable, Yocom arranged to be sworn in as acting county attorney on November 19, two months before his term officially began.

Almost the minute he got his hands on the reins of power, Yocom pulled Gerry D'Elia off the Hofmann case. Yocom accused him of insubordination, but people who knew the history of their relationship suspected otherwise—that Yocom had long carried a grudge against D'Elia for refusing to deal on a case involving some of Yocom's pals. At the time, Yocom, acting as their defense attorney, had called D'Elia a liar, an asshole, and, worst of all, "a lousy prosecutor."

"Screw you, Yocom!" D'Elia shouted back. "Let's go to trial."

"If we go to trial," Yocom boasted, "I'll clean your clock."

But in court, it was D'Elia who cleaned Yocom's clock.

After the election, to no one's surprise, Yocom came gunning for D'Elia. One of his first official acts was to drop D'Elia from an arson case that he had been working on for six years and instruct the other prosecutors to arrange a plea bargain that was "satisfactory to everybody." Yocom knew the defense attorney and knew he wanted to settle. The case was weak and, even after a trip to the Supreme Court, dead in the water, Yocom insisted.

When D'Elia showed up in the courtroom to hear the sentencing of the case, Yocom hit the ceiling. He called D'Elia into his office and ranted. "You can't beat me, D'Elia. No one can beat me. The people voted for me." Later that week, drunk and belligerent, Yocom approached D'Elia in a bar. "Why don't you get a haircut?" he muttered under his breath—breath that, according to D'Elia, "you wouldn't want to light a match near." Jabbing his finger in D'Elia's chest, Yocom ranted about the case three years earlier, when D'Elia had "fucked him over."

The following Monday, D'Elia got a call from Bud Ellett, the chief criminal deputy. "That's it," he said. "Tomorrow Yocom is shifting you to the satellite office. You're being relieved of all of your duties on the Hofmann case."

D'Elia reacted with, for him, surprising cool. "He's dumber than dog shit. I always knew it."

The next day, he left for Carson City to be married and then to Lake Tahoe for a honeymoon. When he came back, he took a few weeks of sick leave and then quit. A television reporter asked him on camera, "Mr. Yocom says you're absolutely not necessary to the Hofmann case. How do you respond to that?"

"Well, either he's incredibly stupid or he's a liar. Take your pick."

The victims' families picked stupid. With D'Elia gone, the prosecution lost its killer instinct. Putting Bob Stott alone in a courtroom with Ron Yengich would be like putting a tuna alone in a pool with a barracuda. When Jim Bell and Ken Farnsworth heard the news, they suspected immediately that Stott had no intention of getting wet.

Just about the same time Yocom pulled D'Elia off the Hofmann case, Bob Stott started disappearing frequently from the county attorney's office. No one knew for sure where he went or whom he saw, but Biggs, for one, was sure something was up and that the something had to do with the Hofmann case. It crossed his mind that Stott might be meeting with officials from the Church, probably Church lawyers, possibly even Hinckley himself, briefing them—unofficially, of course—on trial preparations. But by the end of November, a year after the bombings and three months before the trials were scheduled to begin, the secret meetings, whatever they were, whomever they were with, were obviously heating up.

Soon, work on the Hofmann case ground to a halt. Stott diverted Biggs from trial preparations into a morass of paperwork on motions: a thankless, eight-to-eight job. As soon as he climbed out of that hole, Stott put him to work on a pointless synopsis, condensing thousands of pages of

evidence into readable form. Biggs spun his wheels for weeks, producing a twenty-two-page document that Stott pronounced "too long. It sounds like a book," he said. "You've got to cut it down." So he spent more time cutting the twenty-two pages to seven.

Biggs knew it was all busy work, designed only to keep him occupied while Stott, the demon for control, continued to conduct his secret business.

97 To drivers who glanced into the windows of the stylish black Chevy Blazer as they passed, the two men inside must have looked like an odd couple. Behind the wheel, Ron Yengich, with his long hair and medicine-bow mustache, looked like one of those redneck ranch hands who descended on Salt Lake City from Price and other distant towns every weekend to terrorize the townsfolk. He was dressed better, of course, but he sat too low in the seat for passersby to see the cut of his suit.

In the passenger seat, Bob Stott squirmed uncomfortably. Next to the lean, hungry Yengich, Stott looked unusually well fed and burgher-like. He couldn't have been entirely at ease, perched on the white sheet that Yengich had thrown over the seat to protect Stott's suit from the sheddings of the seat's usual occupant, Yengich's big dog, Little.

In fact, both men had good reason to be nervous. Two months before the opening of what promised to be the most publicized trial in Utah history, after more than a year of investigative work by hundreds of state, federal, and local officials, after hours spent preparing, not just for one trial but five, they were meeting in the secrecy of Yengich's black Blazer to cut a deal that would bring the whole huge enterprise to a quick, quiet end.

After the preliminary hearing, Yengich knew that he was in deep trouble. For the first time, he had seen the prosecution's case in its totality, and it was a frightening sight. They had the eyewitnesses, they had the letter jacket, they had the Radio Shack receipts, the Mike Hansen alias, the bogus printing plates, the cracked ink. They hadn't cracked Nurse Loden, but Hofmann's clumsy lies in the hospital were almost as damaging.

The case was short on motive but that was a two-edged sword. If a jury was positively convinced that Hofmann did it, the lack of a strong motive would only make the act look more wanton and senseless. It's a lot harder to show mercy to a man who kills people for flimsy reasons—as a diversion, for example—than for a man who kills in the heat of passion, or even out of revenge. Yengich had often said that it was easier to understand killing a friend than killing a total stranger. And what if the prosecution convinced the jury that the third bomb was intended for someone else? Then Hofmann would look like a mad serial bomber with total disregard for human life. It was a formula for a death sentence.

In fact, the only weakness in the prosecution's overwhelming case was that it was *too* overwhelming. In his compulsiveness, Bob Stott had loaded so much information into a single case, much of it arcane and confusing, that a jury could easily get lost in it—especially with a little help from defense counsel. "I'll have a chance to try a myriad of other people other than my client," Yengich boasted.

It was one of his favorite tactics: working up sympathy for the criminal by working up contempt for the victim—or for the prosecution, or for the judge, or for the system. In this case, it was easy. The victims of Hofmann's frauds, men like Thomas Wilding, were, in his opinion, just greedy fat cats out for a fast buck. It was almost comic the way they climbed all over one another to get at Hofmann's documents, to make the big, easy score. Why the hell didn't one of them blow the whistle on his client before things deteriorated to murder? If Wilding had just called the police when he uncovered Mark's shenanigans, Kathy Sheets and Steve Christensen would still be alive. But no. He wanted his money first, justice second.

They were all the same way. They didn't call because they were all getting rich. They were either going to go to another kingdom of heaven, like Brent Ashworth, or they were going to get rich in this kingdom.

In Yengich's mind, however, no one was more culpable than the Mormon Church. "Documents are coming up every six months," he explained to a reporter, "located by the same guy. And what does this guy do? This guy is a student. He's planning to go to medical school. And all of a sudden, he's turning up major document finds every time we turn around. Well, doesn't somebody sit back and say, 'Okay, we want to compare this document and that document?' But they don't ever do it. You know why?

"Greed. Incredible greed on the part of a number of members of the hierarchy of the Church who wanted to get these documents and salt them away somewhere where the Brethren's faith wouldn't be shaken by

them." If it hadn't been for that greed, Yengich believed, Mark's whole scheme would have come to a quick end, and Kathy Sheets and Steve Christensen would still be alive.

Between the avarice of Mark's clients, the CFS scandal, the Church's complicity, the confusing documents, and the huge cast of very public characters, including everybody from well-known TV pitchman Mac Christensen to Church bigwigs like Hinckley and Oaks, Yengich knew he could develop enough red herrings to confuse the already muddy waters and hope that the jury, unable to see its way clearly, might mistake its confusion for "reasonable doubt."

If *he* were the prosecutor, he would have handled it all very differently, he told himself. He would have focused on "the woman who's dead and the man who's dead, and eliminate all the rest of the garbage." But he was certain Bob Stott wasn't clever enough or brave enough for a bold stroke like that. In fact, Stott was so deeply involved in the Mormon side of the case that he was more likely to give up the homicides than the documents.

Except even Bob Stott wasn't myopic enough to do that.

Yengich also had troubles in his own camp. If Stott's case was too overwhelming for its own good, Yengich's client was too smart for his own good. In public, Yengich later praised Hofmann's savvy and clucked about how helpful it was to work with a client who understood the legal ramifications of his actions. But privately, Yengich had torn his hair more than once over Mark's stupidity—or arrogance (he was never sure which it was).

Early in the case, against Yengich's specific instructions, Hofmann had met with several reporters in the office of Jimmy Barber, Shannon Flynn's attorney.

The next morning, Yengich called Mike Carter, one of the reporters at the meeting. "Come over to my office," he barked.

When Carter arrived, he could hear Yengich yelling at Hofmann through the walls, calling him a "dumb shit." When Carter joined them, Yengich instructed Mark, "You've never met this guy, have you?"

Hofmann cowered in his wheelchair. "No," he said in a tiny voice.

"I want to introduce you to Mike Carter. Shake hands." After they shook hands, Yengich wheeled Hofmann out of the room as if looking for the nearest cliff.

He returned a few minutes later still in a tizzy of rage, swearing and knocking things off his desk. At first he tried to threaten Carter—"You

know you might be in trouble"—then he promised him "great things to come" if he kept the previous day's visit with Mark "under his hat." Carter agreed, and Yengich kept his end of the bargain by giving him first look at the polygraph test results.

That wasn't the only time Yengich had been surprised by his client. Mark had an annoying habit of withholding important details, especially details that made him look stupid as well as evil. So Yengich had to wait for each new packet of discovery materials from the prosecution to find out what bombshells Hofmann had conveniently forgotten to share with him.

Like when he used the Mike Hansen alias at the same time he wrote a check in his own name. That one drove Yengich crazy. It was bad enough that he had been so stupid, or so brazen, as to try to pass himself off as Mike Hansen while writing checks on a Mark Hofmann account. It was bad enough that he tried it not once but *twice*. But then not to tell his lawyer about such a disastrous miscalculation, to let him learn about it from the *police*! That was just too much.

Hofmann tried to win his way back into Yengich's favor by telling him, "I've confided more in you than in anybody else in the world." But Yengich couldn't help wondering what other surprises were waiting out there, and how could he trust a man who had beaten a lie detector?

The case was also costing too damn much money. So far, by some accounts, the Hofmanns had been able to produce only about \$25,000 even after Bill Hofmann mortgaged his house. Yengich could have billed twice that much just for the preliminary hearing. Who was going to pay for six months of trial preparation and two months of trial, taking up two-thirds of his staff? As long as a stunning upset was a possibility, the case was worth the red ink. Dramatic, highly publicized acquittals are the criminal lawyer's loss leaders. But with conviction almost a certainty, the dollars and cents no longer made sense. Was it worth his time just to save Hofmann from the death penalty—assuming he could do even that?

A plea bargain was the only way out. If Mark could plead to a second-degree murder and a manslaughter charge and the sentences ran concurrently, he could get out of prison eventually. At thirty-two, he could serve ten or fifteen years and still have twenty or thirty years as a free man. It wasn't great, but it was a lot better than a capital murder conviction. In Utah, very few capital murderers *ever* walked out of prison.

There was only one problem. Why on earth would the prosecution want to bargain this one? With an unmuffable case, mountains of evidence, hundreds of man-years of investigation, and with the eyes of the

media and the world watching, what possible reason could Bob Stott have for trading it all away?

As the black Blazer sped through the early morning dusk in the suburbs of Salt Lake, Yengich made his pitch, outlining for Stott the “advantages” of a plea. He started off by reflecting on how often law enforcement officials had said to him, “Boy, I’d sure like Mark Hofmann to explain this to me.” Once a week, as regular as clockwork, Ken Farnsworth had called his office and requested an interview with Mark. Stott himself had asked on numerous occasions, “When can we talk with Mark? Are we going to be able to talk to Mark?”

It was more than just personal curiosity—although there was plenty of that too. There were all sorts of “pressures”—Yengich let the word sink in—to find out what Hofmann knew. Pressures from the public, pressures from the press (who weren’t about to let the police off the hook until their questions had been answered), and, of course, pressures from the Church.

No one wanted to know what Hofmann knew more than the Church. Were the documents authentic? *Which* documents were authentic? Hofmann had sold or given or traded hundreds of documents to the Church. Only a handful were covered in the indictment. A trial would determine the authenticity only of those entered into evidence at the trial. The rest would be cast into permanent shadow—*unless*, of course, Hofmann were to talk and tell everything he knew.

The same was true of all the nasty rumors connecting Hofmann to the Church. A trial would resolve only a few of them, leaving the most destructive ones—like the rumor that the Church was railroading Hofmann to cover up its complicity—intact. How much better it would be for the Church if Hofmann told everything he knew. “If we go to trial, and he’s convicted,” Yengich later said, “the vast majority of the public out there may believe he’s guilty, but there’s going to be a lot of people who still say he’s *not* guilty. They’re going to have this conspiracy theory. It may only exist in the minds of a few people, but if it exists at all, it’s really going to make life difficult for the people at 47 East South Temple.”

The public wanted answers, the press wanted answers, the cops wanted answers, Stott wanted answers, and, more than anybody, the Church wanted answers. And the only person who had the answers was Mark Hofmann.

Stott made an offer. “He can plead to one first-degree murder charge or two second degrees.”

"I want to go lower on the murder charges," Yengich countered.

"That's impossible," said Stott.

"How would you like to interview him on the charges?"

Stott looked as if he could barely contain his excitement.

Yengich dangled it some more. "You can interview him and get a complete confession as to the cases charged."

Stott's eyes widened.

"But for that, I want to have a manslaughter."

That's what Yengich had to bargain with: answers. And he made it clear: no plea, no answers. "If we go to trial, pal," he said, "you're never going to know. Because I can assure you—look me in the eye—that my client's *never* going to tell you."

It was a persuasive argument that played to Stott's obsession with the documents as well as his courtroom insecurity. But just in case it wasn't enough, Yengich decided to show his trump card.

At the preliminary hearing, he had agreed not to call Gordon Hinckley to the stand but instead stipulated to certain statements about how Hinckley had acquired the Josiah Stowell letter.

Now, Yengich made clear, all previous bets were off. If this case went to trial, not only could he call Hinckley and Pinnock and Oaks to the stand, he could use his subpoena power to "rummage to his heart's content" through the deepest, darkest recesses of The Vault.

The very suggestion was almost enough to give the jittery Stott a nervous breakdown. He and D'Elia had already argued about the chances of impaneling an impartial jury in a case that involved high officials of the Mormon Church. Stott thought it wouldn't be that difficult. D'Elia thought he was either crazy or willfully blind. Every potential juror would be asked, "Are you a Mormon?" and then, "Would you believe President Hinckley more than the other witnesses in this case simply because he is who he is?" And if the juror was wearing his garments, and he said no, then he was a liar, and D'Elia didn't want him on *his* jury.

On the other hand, non-Mormon jurors with axes to grind against the Church might convict Hofmann only if the prosecution managed to serve up a piece of the Church as well. The resentment out there ran deep. On a recent skiing weekend in Alta, D'Elia had sat on the deck downing beers with some friends who wanted to talk about the Hofmann case. They particularly wanted to know all about President Hinckley's complicity, which they took for granted. The more they drank, the rowdier they became and the more they demanded Hinckley's head. Banging their

tankards on the table, they chanted in unison, "Hinckley did it. Hinckley did it. Hinckley's a fucking jerk. Hinckley did it. Hinckley did it."

And they *believed* it.

Now Yengich was threatening to put Hinckley and other Church leaders on the stand and grill them like unindicted co-conspirators. The Mormon bashers would have a field day. The foundation for their testimony alone would be devastating to the Church.

"What is your name?"

"Gordon C. Hinckley."

"What do you do for a living?"

"I run the LDS Church."

"How often did you see Mark Hofmann?"

"Why did you meet him so often?"

"Did you ever personally give him any money?"

"Under what circumstances?"

"Isn't it true that most people have to make an appointment to see you?"

"Isn't it true that most members of your Church never see you at all? Or if they do, they have to first see their bishop, then their stake president?"

"Did Mark Hofmann always call for an appointment?"

"Isn't it true that he just walked right into your office?"

"Doesn't that indicate that you attached a great deal of importance to what Mark Hofmann was doing for you?"

"Doesn't that indicate that your public statements to the effect that you barely knew Mark Hofmann were in fact misleading?"

"If you were lying when you said that, why should this jury believe you now?"

And the farmer in Genola, Utah, who pitched hay all week and went to his ward house every Sunday would read about it in his paper or see it on the evening news and say, "Golly. When I got into trouble with my farm down here and I needed to talk to somebody from the Church who has some authority, I couldn't even get past my bishop." And a lot of basic, decent people who were members of the Church would start asking themselves the same questions.

And nobody wanted that.

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On Sunday, December 28, Judge Kenneth Rigtrup lingered late at church. He had a lot on his mind. A genial, portly man who managed to maintain his Santa Claus disposition despite being confined to a wheelchair and suffering through endless bouts of ill health, Rigtrup thought again that maybe he just wasn't cut out to be a judge. Maybe that was why, during his four years on the bench, he had never gotten a capital case. All cases, of course, were supposed to be assigned randomly, but it was an open secret that lawyers could "jiggle the system" by slipping a little money to someone in the clerk's office to get the *right* judge for a case. And in four years, no one, apparently, had considered Rigtrup the right judge for a capital murder case. Perhaps the defense attorneys were fooled by his stern courtroom manner, and prosecutors who knew him saw the buoyant humanity beneath the somber black robes.

But all that changed when, after a lot of bad press, the clerk's office instituted a new calendar system by which docket numbers were randomly assigned to cases, and the numbers were then blindly divided among the judges.

Only then did Judge Kenneth Rigtrup get a capital murder case: *The State of Utah v. Mark Hofmann*.

Like almost everyone else, Rigtrup had been personally touched by the crimes, if only lightly. He always bought clothes at Mr. Mac's, and his next-door neighbor's son had lived in Hofmann's ward and knew him.

Since the case was assigned to him, Rigtrup had seen Hofmann only once, at the arraignment the previous February. Ron Yengich had ambushed Rigtrup in the courthouse on the Friday before the Monday when the arraignment was scheduled to take place. He said something about having to be in Wyoming for a case on Monday, but Rigtrup suspected it was all just a ploy to dodge the press. "It's set for Monday, and we ought to do it Monday," he said. But when Yengich pressed, he relented and, against his better judgment, arraigned Hofmann not just on the murder charges but on everything. Hofmann stood in the empty courtroom with only his father at his side and said "Not guilty" in his high, disembodied voice as Rigtrup read each of the charges. By the time the press arrived—

on his way into the courtroom, Rigtrup had told the clerk to alert them—the show was over.

The next time Rigtrup was scheduled to see Hofmann was Monday, December 29, the first of three days he had scheduled for hearings on motions.

When Rigtrup returned from church about 12:30 that frigid December Sunday, his wife told him that Jack Ford of KSL-TV had been calling every fifteen minutes trying desperately to get ahold of him. Minutes later, he called again.

“Are you going forward with motions tomorrow?” Ford asked.

“Yes.”

“Well, hasn’t there been a change?”

“Not that I’m aware.” Rigtrup knew what he was driving at.

It wasn’t the first time Ford had suggested that a plea bargain was in the works, but Rigtrup wasn’t about to explore the subject with him. Utah state statutes forbade judges from participating in plea discussions prior to an agreement being reached between prosecutors and defense counsel. So he would just as soon not know what was going on.

In fact, Rigtrup had suspected that something was in the works for a long time. For the past month, neither Yengich nor Stott had been approaching this case as if he really intended to go to trial. Yengich had waited until ridiculously late to file his motions, and then seemed totally unconcerned about the hearing dates. Stott wasn’t beating down his door either. Rigtrup had been forced to call Stott’s office to tell him to tell Yengich to come to his office so he could set the date for the motions. It was not the behavior of attorneys who planned to go to court.

Jack Ford’s phone call only confirmed the obvious.

“No one has conferred with me,” Rigtrup told him officially. “We have the matter set for hearing in the morning. So, as far as I know, we have a motion set for hearing.”

The next morning, before the hearing began, Yengich and Stott came into Rigtrup’s chambers together. “We want to talk to you before you take the bench,” one of them said as the other closed the door. Just by the tone of voice, Rigtrup knew what it was about.

“If I change the plea,” Yengich began, “would you let Mark out on bail between the plea and sentencing?”

Rigtrup didn’t like the idea, but he didn’t want to commit one way or the other without hearing more.

Yengich said he would enter a guilty plea on the Sheets case, but he wanted it to be sentenced one degree lower than the charge. So a guilty plea to second-degree murder would be sentenced as if it were manslaughter.

Rigtrup liked that even less.

Stott had agreed, Yengich insisted, subtly reminding Rigtrup that a judge's only duty was to ensure that a plea bargain was "carried out in good faith and that there was some rational basis for it, not to substitute his own views." Yengich just wanted to make sure that Rigtrup would honor the agreement he and Stott had reached on sentencing.

But that wasn't all.

Yengich also wanted a commitment that the sentences would be concurrent rather than consecutive.

Rigtrup liked that least of all. In fact, he was offended. Yengich was sandbagging him. He couldn't imagine how Stott had agreed to these outrageous terms.

"I don't really care for this kind of negotiation," he finally said, restraining his indignation.

But Yengich was undaunted. Unless Rigtrup agreed to both terms, he said, the deal was off. Hofmann wouldn't plead.

At that point, to Rigtrup's utter astonishment, Bob Stott jumped in and argued fervently *for the deal*. He had talked to the victims' families, and they were foursquare in favor of a plea. Besides, a jury would never hand down a death sentence in this case, so the plea bargain gave them as much as they could get in a trial—almost—with considerably less time and expense.

But under this agreement wouldn't Hofmann get only five to life, making him eligible for parole in about ten years, rather than a near certain life sentence?

Yes, Stott admitted, but the Board of Pardons probably wouldn't let him out anyway, so the results would be the same. Besides—and on this point he grew especially impassioned—this way we are going to find out all of the information we need to know. And that, he said again and again, was absolutely crucial.

Rigtrup detested the deal, but as long as Stott agreed to it, his hands were tied.

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Contrary to what Judge Rigrup thought, Bob Stott did have reservations about the plea bargain, but they had little to do with whether or not it was fair or whether or not Ron Yengich was, as one cop put it, “getting away with everything but Bob Stott’s wallet.”

Stott’s concern was to make sure Mark Hofmann told *everything* he knew—or at least everything that Bob Stott wanted to know. “How do we know Mark is going to be open with us?” he demanded of Yengich. “We can make this agreement, then Mark could clam up. We go ahead and he pleads, and then he says, ‘Ha, ha, fooled you. I got my plea, and I’m not going to talk to you.’”

Yengich’s solution was to offer a “sampler.” He would let Stott talk to Hofmann, off the record, before officially submitting the plea agreement. That way Stott could test the merchandise, so to speak, and see just how forthcoming Hofmann would be.

And what was to prevent Hofmann from pretending to be an open book in the brief interview before the plea and then clamming up afterward? Nothing. But Bob Stott didn’t seem to care. He was so eager to get a plea, so eager to talk to Hofmann that nothing else seemed to matter.

The interview, which took place at Yengich’s house, turned out to be not just off the record, but top secret. Stott didn’t tell Jim Bell or Ken Farnsworth, or his own investigators, Mike George and Dick Forbes, the four people who knew the most about the Hofmann case—and were best able to detect if Hofmann’s answers were evasive or contrary to the evidence. This was Bob Stott’s show, and he wasn’t going to share the spotlight with anybody. At the last minute, he relented and brought along David Biggs, who, unlike Stott, knew *something* about the homicides.

On January 7, Hofmann and Yengich were waiting for them in the living room of Yengich’s small, red brick, white-trimmed Victorian house in a suburb of Salt Lake City. The four men took seats surrounded by books on famous defense lawyers and baseball players, companion volumes to PBS series, and general bachelor clutter. They knew this was serious business when Yengich locked Little out of the room, although his odor lingered.

* * *

They began by asking Hofmann about his experience with bombs. He described the wood-alcohol concoction that had left the scar on his neck.

And there was another one. "My friend Brian and I made a black powder incendiary device, which we put in a Sterno can. We put a fuse of black powder in the can, and Brian took it to explode at the schoolyard, which was near his house on Connor Street. Brian took the cap off to ignite it but it didn't explode."

How did you know how to make an incendiary device?

"I knew quite early how to make black gunpowder. I started making it in elementary school. I got the formula and the percentage makeup of black gunpowder out of the *World Book Encyclopedia*. Another friend, Mike, and I made black powder out of sulfur, saltpeter, and charcoal."

And there was another incident with another friend. "We made some black powder and went over to a park and detonated it." And another one. "I made a sort of cannon out of a pipe along with a kind of extension-cord ignition system. I shot rocks out of the pipe and knocked leaves off the trees. I also blew up a bottle with dry ice. I liked firecrackers and cherry bombs. I thought they were fun."

What about the bombs that you made in October 1985? How did you put those together? Where did you get the supplies?

"The idea for the nails packed around the Christensen bomb came out of a book I bought at a gun show that Shannon and I went to. The purpose was to make the bomb more lethal—to make sure it resulted in death."

Why did you kill Christensen? Why Sheets? These were the questions everybody was asking. Perhaps for that very reason, Hofmann backed away from answering.

"I knew I was going to make two bombs to kill two people. At first, I just didn't know for sure who the victims were going to be. I thought of several scenarios for the bombings. First, I thought that one of the bombs would kill either Tom Wilding or Brent Ashworth, and the second bomb would kill me."

It was an absurd idea. Why would he kill anybody else if he was planning to kill himself? But Hofmann went right on, undaunted.

"Then I thought maybe the bombs should be for Christensen and Wilding, and finally I thought about killing Wilding and Ashworth with the two bombs. It wasn't until the morning of the 15th of October, when I made the bombs, that I settled on the actual targets."

Could that be true? Could Hofmann have been playing that kind of

game with people's lives? Or was *this* a game, throwing out several scenarios and watching in secret delight as Stott struggled to believe first one, then the next, then still another?

He *admitted* that the Mike Hansen alias was a game. "It was my way to play detective. I used it as early as 1978. I used it in 1979 at the University of Utah special-collections library. I also used it at the LDS Church archives, the Utah State University archives special collections, and the New York Public Library. I once bought a tire from David Early Tire using the name Mike Hansen."

Why would you use an alias for something like that?

"Oh, I don't know. I must have felt like being secretive that day."

Hofmann recounted the events that led up to the October 15 bombings.

He bought the equipment for the bombs on October 5, taking care to cover his tracks. "I bought the end-pipe caps, the nails, and the gunpowder all at the Allied store at 6200 South State. I knew I shouldn't buy them all at the same time, so I first bought two cans of Hercules Bull's-eye gunpowder. I carried them to my MR2, then went back to the store and bought the end pipes and the nails. I used different cashiers at Allied's—one for the gunpowder and another for the end pipes and cement nails.

"When I had the bomb components, I went home and put them on a blanket in my downstairs den. That's the same room I did my forgery work in. But one night, just before I made the bombs, Shannon came back to inspect the house because he wanted to buy it when we bought our new house in the Cottonwoods. I threw the blanket over the parts and Shannon walked into the room, walked around it, and walked out without noticing a thing."

Hofmann thought that was very funny.

Did he test the bomb components?

"I went to an area off of I-80 near Grantsville. I connected the wire of the rocket igniter to a fifty-foot extension cord, walked back to a small gully, and connected the extension cord to a battery pack. The bomb went off, so I knew if I made a bomb twice that size I could kill someone with it. When I was testing the bomb in the desert, I felt it was still going to be for Tom Wilding. I wanted to kill him."

So he did have victims in mind.

They asked him to describe how he set the bombs.

"The evening of October 14, I went with Shannon to [a friend's] house to talk about polygamy. Afterwards, I dropped Shannon off at his house at Quailbrook Condominiums. When I got home, Dorie was still up. It

was about 11:30. We talked for a little while, and then she went to bed. I went downstairs and made the bombs. I drilled the holes into the pipes in the garage and made sure I picked up all of the filings. It didn't take long, probably two hours or less, to construct the two bombs. I mean, they were very simple devices . . . not nearly as complicated as the ones in the *Anarchist's Cookbook*."

They asked him why the bombs weren't equipped with safeties. This had puzzled investigators all along. To carry a bomb without a safety was such a daredevil thing to do, and bombers, as a rule, were not the daredevil kind.

For the first time, Hofmann couldn't suppress a smile. The bombs *did* have safeties. "I wouldn't have carried the bombs without it," he said, confirming that he indeed wasn't a daredevil. He made small holes in the box with an ice pick, then threaded the wires from the bomb through the holes and taped them separately to the outside of the box. "When I delivered the bombs, I took the tape off the wires and connected them. At the preliminary hearing, I looked at some of the remnants of the boxes that were introduced into evidence and I found one of the small holes."

His disdain was palpable. If he could find the holes, why couldn't the police?

"I finished putting the bomb packages together by writing the names Steve Christensen and Gary Sheets on them. I didn't know Sheets's address so I looked it up in the phone directory. In fact, I underlined Sheets's address in the directory with the same Magic Marker that I used to write the names on the boxes. That directory was still there when you did the search."

More disdain. For all the searches of Hofmann's house, for all the grief Yengich and the press had given them for taking everything that wasn't tied down, including Dorie's recipe box, they had missed the telephone book.

"When I was released from jail on bail, I destroyed the directory."

"The bombs were finished by 2:00 A.M. the morning of the 15th. I constructed the bombs at night because that's when I did my best work, my forgeries."

The choice of victims came up again, and Hofmann grew evasive again. "It was while I was making the bombs that I finally decided who they would be for. I wasn't rational at the time." Biggs for one sensed that Hofmann was already laying the groundwork for his appeal to the Board of Pardons: "I didn't know what I was doing. I wasn't rational. I was just

lashing out.” The idea was to transform a calculated, cold-blooded killing into something approaching temporary insanity. Obviously, Yengich and Hofmann had decided that the only way to pull off that sleight of hand was to argue that *building* the bombs may have been calculated and cold-blooded, but *using* them was an irrational, last-minute, impulsive act.

“I decided that Steve Christensen would have to be killed to stop the McLellin transaction. Steve was an honorable man, but closemouthed. From some cryptic things he said, I knew that CFS and Gary Sheets were in trouble. CFS was going under, and Sheets might be liable for some legal troubles.”

Why did he resort to bombs, with their inherent risk of harming innocent bystanders—like Kathy Sheets?

“The thing that attracted me to bombs as a means of killing was that I wouldn’t have to be there at the time of the killings. I don’t think I could pull the trigger on someone if I faced them, but I could do it if I didn’t have to be around. I only filled the Sheets pipe bomb half full of powder, and I didn’t think the rocket igniter would work because it was three-fourths chipped away.” Earlier, he had said that he knew he was going to make two bombs to *kill* two people. The story shifted a little every time he told it.

“It didn’t matter to me if the Sheets bomb went off or not because the purpose was to establish a diversion, so that everyone would believe that the bombings were the result of the CFS business problem.”

On that count, at least, the police had been right all along.

“For that purpose, the death of someone was unnecessary. Of course, I knew a bomb left at a residence could kill or severely injure someone, but it really didn’t matter to me.”

Everyone knew he meant to say that it didn’t matter to him if the second bomb killed somebody or not, but the words, said in that tinny, deadpan voice, still sent a chill through the room: “It really didn’t matter to me.”

“When I finished making the bombs and the packages, I cleared up the area and put everything that might incriminate me into two bags—a full can of Bull’s-eye powder, battery packs, the old blanket I used as my work area, the Marks-a-Lot pen I used to address the packages, the drill bits I used to make the holes in the pipe, my soldering iron, solder, the rags I used to wipe off the grease from the threaded ends of the pipes, tape, and unused rocket igniters.”

Biggs asked himself: Are these the actions of a man who intends to kill himself?

“Later that morning, I dropped the two bags into Dumpsters. One was put in a Dumpster at an apartment complex near 2100 East and 3300 South. The other, I dumped into a Dumpster at the apartments where Shannon lived, the Quailbrook apartments.” Mark Hofmann, true friend.

“Sometime after 2:45 A.M., I put the two bombs and two bags into my van and left for the Sheets residence.”

“Aaron Teplick was a good witness at the preliminary hearing.” Finally, an acknowledgment of competence elsewhere in the world. “But he was wrong about the time I drove by the Sheets home. It was more like 3 A.M. than midnight. After driving by the Sheets home, I went back up, parked, walked to the garage, and placed the bomb package upright in front of the garage door closest to the front door. Then I connected the two wires, which were taped to the box. The bomb was ready to go off if the package was tipped. I had tested the mercury switch with the light tester and knew that if the box was tipped at a ninety-degree angle or knocked over, it would explode. I placed the bomb about five feet from the garage door, thinking that a car leaving the area would hit it. I can’t understand why a car didn’t hit the package and detonate it before Kathy Sheets found it.”

In other words, it was all a terrible mistake.

“I got back home about 3:30 in the morning. While I was downstairs, my daughter woke up. Dorie, who was upstairs, asked me to take care of our little girl, which I did until she went back to sleep a while later.

“Sometime between 6:00 and 6:30 that morning, I went to the Judge Building to deliver the second bomb. I parked my van in front of the building on the south side of Third South. I first went into the building and up to the sixth floor without the bomb package to see the lay of the land. Then I went back to the van and sat in it for a moment, then went back to the building with the bomb. I got into the elevator with [Bruce] Passey and [his] father.

“I pressed the sixth-floor button and left the elevator on that floor. I walked directly to Steve Christensen’s office and placed the bomb package inside the doorjamb. I fastened the wires together and returned to the street level using the elevator.

“To eliminate fingerprints, I wore gloves while I was delivering both bombs. In front of the Judge Building, I took off the gloves and threw them into a trash can. I did it to test fate.”

The disdain again.

What were you wearing when you delivered the bombs?

"I wore tan pants, a striped shirt, black shoes, my green high school jacket with tan sleeves, glasses and gloves."

What about the mustache?

"I hadn't shaved, but I didn't have a mustache. I wore my jacket and used the name Mike Hansen to leave little clues."

More disdain. A smile quivered at the corners of his mouth. "I was kind of hoping to get caught . . . and I thought if you could catch me, you should."

But that was just the prelude to Hofmann's tale of regret and remorse. At 8:30 that morning, only an hour and a half after returning home from the Judge Building, Hofmann said he called the Sheets home, but no one answered. "If someone answered, I would have disguised my voice and told them there was a bomb in their driveway and not to touch it."

This, too, Biggs thought, was fodder for the parole hearing.

"I was already regretting the Christensen bomb and was considering calling Christensen. I called his office. The answering machine picked up so I hung up without leaving a message."

Biggs thought, Right. And just how did you think Christensen was going to answer the phone without picking up the package that was sitting in front of his office door? If he felt so damn contrite, why didn't he call the *police*?

Later, they asked him how he had passed the polygraph test.

"I'm very good at masking my emotions," he said, without a hint of irony.

And how did Dorie pass the test when she said he was home all that night?

"I guess because both times she woke, at three and seven, I *was* home. Also, my youngest son told Dorie that 'Dad was downstairs all the time.' She had no idea that I had left the house that night."

Finally, they asked the other question that had been on everybody's mind for more than a year: Who was the third bomb for?

Hofmann drew his lips taut and looked straight ahead. "That was a suicide attempt. I was distraught over the killings the day before. I thought I deserved death, and it would be the best thing for my family. I also placed a number of inconsequential papers in the car so that people would think that the McLellan Collection, which didn't exist, was blown up in the explosion and fire."

Earlier he had said that he planned suicide from the beginning. Now it was out of guilt for the two bombings.

Hofmann told them how he bought the bomb parts in Logan and

assembled them in Logan Canyon. "I wanted a quick and clean death, so I made the pipe sixteen inches long. It was substantially larger than the ones that killed Kathryn Sheets"—he couldn't even remember her name—"and Steve Christensen. Then I drove down to Salt Lake, parked in my normal spot across from the Deseret Gym, and walked in to get a drink of water to bolster my courage. I went back to the car. The bomb was in a paper sack on the passenger seat. I put it on the driver's seat, touched the two wires together, and the bomb exploded."

If he wanted to spare his family the stigma of his crimes, why did he leave pipe parts and surgical gloves in the trunk that would identify him as the bomber?

If he only wanted to blow himself up, why did he bother to cover his tracks by driving to Logan to buy the bomb parts?

And given his level of expertise, why did he place the bomb in the car rather than in the trunk with the papers, or the papers in the car with the bomb? Certainly he knew that from that distance, the blast wouldn't destroy the papers.

And why would he arrange to have the bomb blow up on a city street where no bomber could plausibly find him?

And if he twisted the wires together to set the bomb off, why was only one hand mangled? You can't twist wires together with one hand.

And why was he leaning into the car with one foot still outside the door when the bomb went off? People don't duck into their cars to commit suicide. What would Jerry Taylor say?

And what about the childhood of cherry bombs and black powder? Only serial bombers think first about making bombs and then about who the targets will be.

The explanations raised more questions than they answered, but Bob Stott didn't ask them. At the final session on January 22, he moved on to the only subject that really seemed to interest him, the documents.

Hofmann admitted the Salamander Letter was a forgery. He spoke proudly of it. "To write it, I researched the matter thoroughly. . . . I had also read books on magic at the University of Utah library and had discussions about it with Brent Metcalfe.

"I composed the letter in about two hours when I was visiting the Church historical library. I called Lyn Jacobs in Boston and read the draft to him."

He had stolen the authentic 1830s paper from a book at the University of Utah special-collections library. "The handwriting style of the letter

was copied basically from the available Martin Harris signatures, the samples of letters and styles from that era, and the common style and standards that were employed at that time. I attempted to keep the handwriting of the letter consistent with the handwriting of the known Martin Harris signature. I researched the mail schedules from and to Palmyra and the surrounding areas and knew what post office date and mark to affix. I knew that, prior to 1829, the Palmyra postmark was black and afterwards it was red. The beginning of the letter, 'I received your letter today and hasten to respond,' was from words I had seen in actual letters from that era and place. So I was sure the time sequence was proper.

"Basically, I created what I believed the actual history to be. I believed Joseph Smith was involved in magic. The early writings of Joseph Smith didn't characterize his experience as a First Vision but as a dream. I was aware that salamanders and toads are commonly associated with magic literature. My Salamander Letter was a magic forgery."

Hofmann went on to brag about his other creations. "The postmark on the Lucy Mack Smith letter was from a plate I created myself from a photograph of an original postmark. I did most of the printing myself from plates I made. I did my own photography, chemical work, etching, and printing. People would be surprised at how much I did to ensure that the 'Oath of a Freeman' would pass the forensic tests, but I got lazy and had the 'Oath' plate made professionally. Obviously, I should have made the 'Oath' plate myself."

He was the only one in the room who laughed.

"At one time, I told Dorie that the Anthon Transcript was a fake, but because it so greatly affected her, I later told her that I was only joking and that it was genuine. Although she probably felt or suspected that many of my items were forgeries, she still thought the 'Oath of a Freeman' and the Salamander Letter were authentic."

Through the harangues of creditors, the endless police searches, and the public shame, Dorie had stuck with him, and no doubts about her innocence had ever been raised. Now he was implicating her in a scheme of criminal fraud with breathtaking nonchalance.

They never asked about the bombings again. And despite the evasions and outright lies, Stott maintained that Hofmann had been cooperative and agreed to proceed with the plea.

It was clear to everyone by now that Bob Stott was determined to avoid a trial no matter what. Said one policeman when news of the bargain

began to spread through the department like the smell of a gas leak, “Even if we’d had a *confession*, Stott would have given Yengich anything he wanted.”

Later, when a *Los Angeles Times* reporter flew to Salt Lake City to cover the breaking plea-bargain story, he told Dawn Tracy that the most surprising aspect of the entire case was the attitude of the prosecution. “The typical prosecutor,” the reporter said, “goes out and gets bad guys. He goes out and stirs things up. Here, they’re so nice and cooperative. What a *nice* plea bargain. In any other state, you’d see this thing go on trial, because that’s how prosecutors’ reputations are made. Going to trial and getting bad guys, big splashes, lot of exposure. Here you have a nice plea bargain.”

“Hey,” said Tracy, “you don’t rise in this state embarrassing the Mormon Church or making them look bad.”

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come.

There was one last obstacle to the deal, an obstacle that even Bob Stott’s inexplicable enthusiasm couldn’t over-

That obstacle was Bill Hofmann.

At the hospital, only a day after the third bomb exploded and the police announced that Mark was their primary suspect, Bill Hofmann had gone to his son’s bedside and said, very gravely, “If you did it, you should turn yourself in and ask for the death penalty, because that’s the only way your soul can be saved.” Bill Hofmann believed in Blood Atonement.

But Mark had assured him: “I didn’t do it.”

Since then, Bill Hofmann had gone on television to proclaim his son’s innocence. He had mortgaged his house to pay for his defense. And finally, he had announced that God Himself had reassured him that his son was blameless. No one who knew Bill Hofmann was surprised. When he was right, he was a rock.

Lu Hofmann, on the other hand, apparently had doubts, even in the beginning. After Ron Yengich’s first long interview with Mark, she had asked him in her tiny, knowing voice, “Do you still feel good about the case?” Only days after the bombings, she called a relative and shared her dilemma. Her husband was absolutely convinced of Mark’s innocence, she

said, but she didn't know if her son was innocent or guilty, and the uncertainty was tearing her apart. She had been so proud of his accomplishments.

For Lu Hofmann, the uncertainty must have ended at the preliminary hearing. After that, according to friends, she barricaded herself in her house, quit her job on Temple Square, stopped going to church, and hid when the phone rang. Already small as a child, she began to lose weight at a dangerous rate. Relatives described her as "a fraction away from a nervous breakdown."

But Bill Hofmann continued to believe. Like Dorie, he protected his certainty by refusing to read newspaper accounts of the case or watch reports on television.

A year after the bombings, Mac Christensen came to see Bill Hofmann. He had been carrying around the anger and bitterness too long, Christensen decided. His children and grandchildren would grow up with hate unless he put a stop to it. So he made up his mind to forgive Mark Hofmann for killing his son. It wasn't just the religious thing to do, it was the healthy thing to do.

But Bill Hofmann didn't want to hear anything about forgiveness. "Before you say anything," he told Christensen, "I want you to know my son didn't kill your son. And I know that because I gave him a father's blessing. And I had a spiritual manifestation."

That left Mac Christensen with nothing to say, except, "Bill, if you ever change your mind, I would like you to come talk to me." Then he walked away.

Another time, Joan Gorton, Kathy Sheets's sister, found herself face to face with Bill Hofmann on an elevator. She wanted to say, "If you're a good Latter-day Saint, tell your son to confess, tell your son to admit his guilt. Then maybe he can be forgiven. Until he admits it, no one can forgive him. We can't begin to forgive him as long as he says 'I'm not guilty.'" But her tongue got caught in her throat, and all she could manage was, "I'm Kathy Sheets's sister, and I want you and your wife to know that we sympathize with you."

Bill Hofmann looked at her and said blankly, "We have sympathy for you too."

Brent Metcalfe was visiting Mark one day when Hofmann Senior walked into the living room and found several books on evolution that Mark had bought for his kids. He looked at them and said in a grave voice, "These kinds of books should not be lying around the house. This isn't the view presented at the Temple." Mark Hofmann was thirty-two years

old, and he still hadn't found the courage to tell his father about his views on evolution.

How could he ever tell him he was guilty of murder?

By January 1987, Ron Yengich was desperate. The deal was set, Bob Stott had agreed to everything, Judge Rigtrup had given the agreement his reluctant approval, but *Mark Hofmann refused to sign it*. He had submitted to Stott's questioning and confessed almost everything—including the most outrageous crimes, the two bombings—but he still refused to sign the deal or to confront his father with the truth face to face.

The first time someone mentioned the possibility of a guilty plea in Bill Hofmann's presence, his response was immediate and unequivocal: In that case, Mark should ask for the death penalty. Only by submitting to a death sentence could he atone for his sins and assure himself of even the possibility of entering the Celestial Kingdom.

Ever helpful, Bob Stott volunteered to convince Hofmann Senior that Blood Atonement was no longer official Church policy. He even brought along a copy of an article on the subject by Bruce R. McConkie.

But Bill Hofmann was a rock.

Ken Woolley, Mark's cousin, was the next to try to solve the impasse. He went to Bill Hofmann's home and pleaded with him to consider the possibility that Mark might be guilty, and not to spend all of his savings supporting Mark's defense effort. If he went into bankruptcy over this, it was all going to be a loss.

To prove his point, Woolley brought along some of the evidence of Mark's forgery and double dealing (provided by Ken Farnsworth). He also mentioned, gingerly, that a plea bargain was in the works. Bill Hofmann shoved the evidence aside. "Ken, they are lying to you. There is absolutely no plea bargaining. Believe me, he's innocent. I don't care what you say." He pointed at the evidence. "I don't understand these things. I'll have to talk to Mark, and you'll have to talk to Ron Yengich. You ought to talk to Ron Yengich, because I'm sure there is an explanation for this."

Woolley later said, "Bill Hofmann is a salesman, and salesmen want to believe everything." Bill Hofmann wanted mightily to believe his son was innocent. Yengich told Mark repeatedly: You *have* to tell your family. You can't keep leading them on this way. But no matter how Yengich pleaded, Mark still couldn't face them with the truth.

Finally, disgusted and desperate, Yengich decided to force Hofmann's hand. He invited Bob Stott and Mark to his house in an effort to re-create the confessional atmosphere of the interviews. Then in the middle of the

meeting, by prearrangement, Bill Hofmann arrived at the door. As Yengich got up to greet him, Mark went white. "Get that guy out of here!" he said to Stott in a frantic, choked voice. "I don't want to talk to that guy. Get that guy away."

A few minutes later, Lu Hofmann arrived with her daughter and Dorie. Yengich had also arranged for them to be present at Mark's confession—but the confession never came. Mark sat glumly, saying nothing.

With the date for entering the plea only a few days away, Yengich was out of tricks.

In fact, it wasn't until the evening of the last day before the plea was scheduled to come down that Bill Hofmann finally heard that his son was planning to plead guilty. But the news didn't come from Mark. It came from John Harrington on the Channel 4 news at 5:30. Mark Hofmann, he announced, was going to change his plea from innocent to guilty.

Ron Yengich went through the usual show of fist pounding and finger pointing. He called up Biggs and Stott in a rage. Did they realize what anguish this was causing the Hofmann family? Bill Hofmann was terribly, terribly hurt. What a terrible, terrible way to hear the awful news. The very idea that his son had *really* been guilty of the murders and forgeries was a blow from which this man might never recover.

He even threatened to scuttle the deal. "We're just flat not going to do it," he said. "When you guys learn to shut up and tell your people that whoever told the media has to shut up, then we'll go through with it."

"But we've already signed the document," Stott protested. The renewed threat of a trial sent him into a meltdown panic.

"Bullshit," snapped Yengich. "We're not going to do this. Because it's not fair. I don't think it's fair to the victims' families. I don't think it's fair to my client's family. We come to an agreement. We agree it won't be released to the press. And then you guys shoot your mouths off. I don't think anybody can comprehend how difficult it is for Mark to deal with his family on this. And you're making it more and more difficult."

It was vintage Yengich, full of sound and fury, but some suspected that it signified nothing. No one gained more from the leak than Yengich himself. The press had done what Mark—and Yengich, for that matter—had failed to do: break the bad news to Bill Hofmann. A few even suspected that Yengich himself or someone in his office had planted the story in an eleventh-hour ploy to force Mark's hand and save the deal. And even if he didn't do it, he had to be pleased it was done.

That night, the Hofmanns had a family meeting. Yengich, who attended, described it as a gut-wrenching experience. By the end of the meeting, he said, every single person there, including him, was in tears. David Biggs wasn't the only one who found it hard to work up a genuine sympathy. "Mark could have told his father a long time ago and saved everyone a lot of pain."

Early the next morning, Yengich called Judge Rigtrup at home. "Mark's not gonna come in," he said. The reports in the media had come at the worst possible time. "Mark was in the process of trying to spend his last quiet evening at home with his family when they saw the plea announced for the first time on television. Let me tell you, we're shocked, and incensed, and infuriated."

They weren't the only ones.

When Heidi Jones heard the press reports that Hofmann would be charged only with manslaughter for killing her mother, Kathy Sheets, she seethed with indignation. Contrary to what Stott had told Judge Rigtrup, the families of the victims had only generally endorsed the *concept* of a plea bargain. They didn't know the details of the deal until they appeared, sometimes in mangled form, in the press. In fact, the deal called for Hofmann to plead guilty to a second-degree murder charge for the Sheets killing but to be *sentenced* on a manslaughter charge. It was a subtle distinction, but one that made all the difference to the relatives of Kathy Sheets.

Heidi called her aunt, Joan Gorton, and Gorton, equally irate, called the county attorney, David Yocom. "This is Joan Gorton. I am Kathy Sheets's sister. Is it true that Hofmann is only pleading to a manslaughter on Kathy's murder? Kathy's daughter and I are very upset."

Yocom's naturally short fuse was made even shorter by the growing public criticism of his handling of the Hofmann case. "Listen," he snapped, "I don't have the time to hold the hand of every sister or daughter or cousin of a victim."

If Heidi and Gorton were irate before, now they were beside themselves. Gorton called Gary Sheets that night and related the conversation with Yocom. Sheets tried to calm her down. "If they don't have an explanation," he said, "then we simply won't agree to the plea." Sheets called Stott at home and told him that Yocom had all but caused a collapse in the plea bargain. Stott knew that if the families of the victims came out against the deal in the press, the public would spit it up like a hairball. They were already choking.

"Why don't you come in to my office tomorrow morning," Stott suggested, "and I'll explain the whole situation to you."

In the meantime, Sheets did the best he could to explain the situation to his children. "People are saying Hofmann will be out in ten years. Stott says if we waited and went to trial, because of all the publicity in the state, he doesn't think a judge would give Hofmann a long sentence.

"Stott says he thinks we have a strong case, but we take a chance. He says he thinks we can get as much time served out of him here in this plea bargaining as we would going to trial. And we don't have the risk of going to trial and having some nutty juror giving in to Hofmann's personality. He's a con man. The kid's persuasive. You get the kid on the stand, and who knows what'll happen in a trial. And here, Stott says, we're sure he's going to jail for a good long time."

Besides, said Sheets with a deep sigh that he hoped would end the conversation, "in the eternal scope of things, I'm going to be with Kathy."

The next morning, Sheets went to see Stott and agreed to support the deal.

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And he was right.

In just a few minutes, the room was full, and the bailiffs directed members of the Sheets and Christensen families to seats in the jury box, and then to chairs set up in front of the jury box. From there, they would be close enough to Mark Hofmann to feel his breath when he said the word they had waited more than a year to hear: "Guilty."

Jim Bell should have been there.

But perhaps it was all for the best, thought Farnsworth ruefully. The press had made so much of their "vendetta" against Hofmann. The last

thing he wanted now was to give them an eight-by-ten of Ken and Jim leading a handcuffed Mark Hofmann to the state prison at Point of the Mountain—as sweet as that moment would have been.

At the last possible minute, Hofmann walked into the courtroom wearing a dark-blue pinstripe suit like the one he always wore to his meetings with Hinckley and other Church officials. Only Mark was twenty pounds heavier now, and the coat barely buttoned. He was flanked by his father and Ron Yengich. Mark looked at neither of them, keeping his eyes straight ahead of him, fixed in the middle distance. A moment later, Judge Rigtrup wheeled himself into the courtroom and took his place at the dais.

Looking very stern, Rigtrup reviewed the terms of the deal. Hofmann agreed to plead guilty to two counts of second-degree murder and two counts of felony theft by deception. In exchange, the prosecutors would drop twenty-six other felony charges against Hofmann. In addition, the U.S. Attorney's Office would drop federal charges of unlawful possession of a machine gun, and New York authorities would agree not to prosecute Hofmann for any alleged criminal conduct surrounding the "Oath of a Freeman."

Finally, Hofmann agreed that within thirty days, he would "meet with the prosecuting attorneys and answer, truthfully and completely, all questions said attorneys may have on any or all of the charged offenses . . . and the surrounding circumstances of those offenses and any other related activities." Distaste clung to every syllable as Rigtrup read the four-page agreement.

When he was done, he turned to Hofmann, who stood but refused to look him in the eye.

"Did you intentionally and knowingly cause the death of Steve Christensen?" Rigtrup asked.

"Yes," said Hofmann in a faint, tightwire voice. It was the first time the victims' families had heard him speak. Throughout the preliminary hearing, he had never said a word. Now, the sound of his high, squeaky voice, came as a shock. "He's a fag! He's a fag!" Jimmy Sheets whispered to his sisters.

"Did you intentionally and knowingly cause the death of Kathleen Sheets?"

"Yes."

Kathy Sheets's daughter, Katie, put her head down and breathed a bottomless sigh. Now, finally, she could start putting her life back together.

"Do you desire to enter these guilty pleas because you are in fact guilty?"

"Yes."

Under normal circumstances, the proceedings would have ended there. Judge Rigtrup would have set a date in three or four weeks for sentencing and ordered a presentence report. But these were not normal circumstances. There would be no delay, no presentence report. Rigtrup would sentence Mark immediately after the plea was entered and he would be led directly from the courtroom to prison.

Mark Hofmann wanted it that way.

At first, he had wanted a month's delay in both the pleading *and* the sentencing. Rigtrup insisted that the plea go on as scheduled but offered to delay the sentencing a month, giving Mark another month of freedom. If that was the only alternative, Mark responded, he preferred to plead and be sentenced the same day. Yengich tried to explain his client's decision by saying Mark knew he was going to prison eventually anyway so why wait around for a presentence report.

The truth was he didn't want to spend an entire month explaining to his family why he had lied to them for so long. He didn't even want to spend a day. Prison was easier to face than his father.

So Rigtrup pronounced sentence.

He had read through more than a thousand pages of evidence, including transcripts of the preliminary hearing, and was struck most by the "indiscriminate nature" of the bombings. "The deaths were inflicted consciously and knowingly," he concluded, "after considerable planning and scheming." The devices Hofmann employed were sensitive, and he had virtually no control over who would be killed by them. A neighborhood child could have been killed by the Sheets bomb. An innocent woman from across the hall had almost been killed by the Christensen bomb.

Finally, Rigtrup announced the sentences dictated by law: an indeterminate term of five years to life for the murder of Steve Christensen and indeterminate terms of one to fifteen years on each of the counts of theft by deception. In accordance with the deal, however, the sentence for the murder of Kathy Sheets was reduced from five-to-life to one-to-fifteen.

One-to-fifteen. Joan Gorton sat in the courtroom and shook her head. Even Kathy Sheets, who could find humor in almost anything, wouldn't find any humor in that.

Rigtrup turned to Hofmann again. "I feel very personally involved in this particular case," he said, with all the gravity he could summon. "I

do not have any authority with the Board of Pardons, but I can express my opinion and I will. Mr. Hofmann, it is my personal opinion that you should spend the rest of your natural life at the Utah state prison.”

In the back of the courtroom, Ken Farnsworth wanted to stand up and applaud.

Rigtrup said to Mark, “Do you want to spend a moment with your family?”

With his father sitting directly behind him, Mark kept his eyes fixed straight ahead. “No.”

But he was ushered into the judge’s chambers anyway, where his father embraced him before the bailiff led him off to jail.

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The first session at which Mark Hofmann was supposed to “tell all” began at 2:25 on the afternoon of February 11, 1987. As at the test debriefing, only Bob Stott, David Biggs, Mark Hofmann, and Ron Yengich were present.

As before, Bob Stott controlled the questioning, going over documents damaging to the Church in excruciating detail while virtually ignoring non-Mormon forgeries like the “Oath of a Freeman.” Most astonishing of all, despite public reassurances at the time of the plea, Stott never returned to the subject of the bombings.

Only once did the remarkably genial questioning stray near the murders. Hofmann began to talk about his rationalization for the bombings. “It was half a joke,” he began. “Well, joke is not a good word, but it was more, thinking that I have the parts, I have a way out, than actually saying to myself when I purchased the parts, this is what I’m going to use them for—these are the people I’m going to take out. None of that was in my mind at that time. As far as the idea of Mrs. Sheets . . .”

“Let’s back off that a minute,” Stott interrupted, “and get back to the documents.”

Later, when Biggs protested, Stott insisted that the murders had already been thoroughly covered in the test debriefing, and, in any case, they would get to them eventually. But the test debriefing had been off the record, and they never did get around to the murders again.

Ron Yengich later expressed his own theories as to Stott's curiously selective questioning.

"You've got a very devout Mormon who is in charge. He's a good guy, but, on the other hand, he had more than one interest. Bob's interest goes beyond solving the crime. I don't know if he's talking to Church leaders or not. I find it hard to believe that he wouldn't be. I think Bob has dual motivations. And one of the motivations is to explain some of these things to the Brethren. I think that's going to become clear when the transcript of the Hofmann meetings is available. Bob asks and reasks and reasks the same questions when it comes to anything that affects the Church."

Hofmann admitted that the Anthon Transcript was "a clumsy job," but described its manufacture in proud detail.

For the ink, he picked a recipe containing tannic acid, ferric acid, gum arabic, and logwood, and went to the chemistry stand in a local hobby store in Logan for the ingredients. "Perfect Chemicals is the brand name," he enlightened them.

After the ink had dried, he soaked the document in hydrogen peroxide—William Flynn had been right—dabbing it on with a piece of tissue. That oxidized the black ink to an "appropriate brown color." To make it look as if the Anthon Transcript had been in the Bible for many years, he wadded sheets of aluminum foil the size of the folded Transcript, heated them with an iron, and placed them in the Bible where he intended to put the Transcript itself—"to make it look like the acid from the paper had browned the leaves of the Bible."

The paper came from an end page of a book in the Institute Library at Utah State.

"Did you rip it out? Cut it out?"

"Yes. Probably at this time I would have used a razor blade to remove it, being careful to only remove the one blank page and not cut into the rest of the book. So I doubt you will find other traces besides the cut end page. You won't find other traces of razor blade." He also trimmed all four edges of the sheet with the razor blade, being careful to remove any oil stains where the paper had come in contact with the leather binding.

Then he dipped the paper in a hot gelatin solution to give it a new sizing—since sizing tends to wear off as paper ages. Without the sizing, the ink would have "feathered," or spread out too much, when it came in contact with the old, absorbent paper. After writing the text, he applied heat with an iron—he *ironed* the document—then poured hydrogen

peroxide on it to age the ink and to remove the sizing where it wasn't protected by the ink.

"Why did you do both the hydrogen peroxide and the heat?" Stott asked.

"Well, I was trying to make it look old. The hydrogen peroxide made the ink look old. The heat made the paper look old."

"But the paper was already old."

"Yes, but it made it look like it had seen some use. It was ragged, it was well aged. It is true that it was genuine paper from that period but I thought it would be more convincing rather than being pure white to show that it had the high acid content. Also, I wanted it to have high acid content so it would stain the page in the Bible."

Finally, he sprayed the document (Mark had taken to calling it "the Hofmann Transcript") with a solution of gelatin and milk in order to create "foxing," or rust spots.

Stott wanted to know how long this elaborate process had taken.

"It was completed in a day. When I say completed, I mean the Transcript was written in a day. Obviously it took longer than that to research it. In one day, the Transcript was written, aged, the Bible was aged, and the Transcript was inserted in the book. All of the forgery work would have been done in a day."

For some time, the Tanners and others had been demanding that Hofmann provide a sample of his forged handwriting. There was no other way, they claimed, to be absolutely sure that he operated alone, without an accomplice. So Stott asked Hofmann to write the signature of Samuel Smith, the supposed relative of Joseph Smith's whose name had been appended to the genuine insert in the Anthon Bible. Hofmann signed the name effortlessly, proudly, then signed his own name underneath it.

At the next session, on February 17, instead of plowing ahead, Stott returned to the Anthon Transcript.

"Let me ask you about some of the spelling—words like *characters*. Do you remember why you misspelled it? Where you came up with that idea?" The interview was becoming a game of Mormon trivia.

Later Stott asked about Joseph Smith's "characteristic formation of certain letters and words." What does that mean, he asked?

"In other words, the shape of the letters are the same as Joseph Smith's shaping. The words also," Hofmann added, his exasperation showing for

the first time. "I mean, it's *supposed* to be a forgery of Joseph Smith. That's what it's intended to be. So I don't think it's surprising that it looks like his handwriting."

Stott went on and on about Joseph Smith's handwriting until finally *Hofmann* changed the subject. "You will probably want to know what the glue was," he offered helpfully, referring to the black glue with which the Transcript had been pasted in the Bible.

"I'm sure they shall," said Ron Yengich, whose short attention span had long since expired. "Why don't you tell them."

"It was some charcoal ground up with a wheat paste which I found was not terribly sticky, and so, believe it or not, I added a couple drops of Elmer's Glue to it."

"What kind of Elmer's Glue?" Stott asked with a straight face.

"Not the carpenters' but the school stuff."

"The white stuff?"

"Yes, the white glue. Just a regular bottle with the orange top."

"Where did you get the idea for this charcoal and wheat paste?" Stott wanted to know.

"I thought to myself, I need to glue this in here. What looks like old glue? I had the idea of getting an old book and soaking the end page of the spine where it's glued down and retrieving some glue that way, which I figured was too much work. I was in a hurry. I wanted to get this thing done that day."

"Why?" Biggs asked.

"I don't know. I'm always rather impatient. That's probably part of my personality. I wanted to get it done before Dorie came home from work. My wife. So anyway, just sticking Elmer's Glue on there, or rubber cement, didn't seem to quite do it. They usually didn't use white glue back then."

Hofmann had folded the document into quarters, glued it along the edges into the Bible, and closed it up. Then he cleaned everything up, pouring the leftover ink down the sink and throwing away the extra glue and paper, and waited for Dorie to come home and bear witness to his first great "discovery."

"Was your intention to sell it at that time? Was the money a factor?"

"Yes, but not so much. Originally, initially, it was more [a matter] of the fame involved—although I thought all along that it would be sold, and the more publicity I got the better."

At the session on February 27, Brad Rich substituted for Ron Yengich.

Taking advantage of Yengich's absence, Stott tried to broach a sensitive subject. "I think this is a good time as any to ask, what were your feelings at this time, generally, to start out, say, with your faith?"

"Well, previous to this, I had lost faith in the Mormon Church."

"Do you want to tell us when—or was it a gradual thing?"

"Right around the age of fourteen."

Suddenly, Hofmann broke off. "This is something that I guess Ron wants to be here [for] when I start talking about [it]. Well, I will finish what I was saying."

He looked to Rich for guidance. "We are very close to an area that I know Ron wants to be here [for]," said Rich, "but I think you can finish this."

"I wasn't fearful of the Church inspiration detecting the forgery," Hofmann continued, referring to the Church leaders' alleged ability to read minds and see into men's souls. "That's all I was going to say."

"What was your feeling about Mormon history and, specifically, early Mormon history with Joseph Smith at this time?"

"I won't go so far as to say I wanted to change Mormon history. Let me take that back. Maybe I did. I believed that the documents that I created could have been a part of Mormon history. I'm speaking specifically, for example, of the magic-related items. The 1825 Stowell letter, the so-called Salamander Letter. In effect, I guess, the questions I asked myself in deciding on a forgery—one of the questions—was what *could* have been. I had a concept of Church history, and I followed that concept."

The questions finally moved on to the Joseph Smith III blessing, which Hofmann considered "a better forgery than the Anthon Transcript."

Where did he get the idea for the blessing?

"It's pretty common knowledge in the Church, RLDS Church, that there's been a debate going on as far as whether or not such a blessing was ever given. Because of that controversy, I figured such a blessing would be worth a lot of money to certain people. So again, as far as motivation, it is true that partially it had to do with my rewriting of Mormon history."

But mostly it was money, he admitted. "As I remember, my first son was born around the time of this."

Stott wanted to know where he had gotten the words for the blessing, but Hofmann couldn't remember the source. "I'm wondering where I got this," he said, "'And he'll be wafted as on eagles' wings.' I must have taken that from someplace."

"Sounds like it's taken from someplace all right."

"Sounds real lyrical," Biggs added caustically.

"I must have read that someplace and thought that it was something that Joseph Smith might say. I can't say. Hopefully it is not from Shakespeare or someplace."

"Do you recall where the inspiration for the second paragraph came from?"

"As I remember, the first paragraph said basically everything that I needed to say. But it seemed to take up such a little amount of paper, and Joseph Smith had a tendency on occasion to say more than what was needed, perhaps."

Reading a line, "His days shall be lengthened upon the earth and he will be received in an instant unto myself," Stott asked: "That's kind of quaint—you know, a stylized way of putting things. Where did you come up with it?"

"Just seemed like words Joseph Smith would use."

Stott wanted to know if Hofmann intended to harm the LDS Church when he forged the blessing.

"That was not my original intent, because, like I say, I didn't think it would see the light of day."

"Did it become an intent later on?"

"It cast me in a rather bad light with some people in the Church, I believe, yes."

"But that wasn't part of your motivation?"

"That's right."

The techniques for forging the blessing were similar to those he had used for the Anthon Transcript, except he invented a more sophisticated method for applying the hydrogen peroxide. He laid the document against a metal screen—"such as you would find on storm doors"—sprayed the document with hydrogen peroxide, then sucked the fluid through the document and the screen using the hose on an old vacuum cleaner. This saturated the fluid through the document, instead of just letting it rest on the surface. "The purpose of the sucking is to bring the characteristic aging or brown of the ink through to the back side," he explained.

Was Mark ever concerned that he might have been forging "a document the Church already had but never made public to anyone?" Stott asked.

"No. That didn't concern me. For one thing, I thought if they had such a document, it wouldn't still be in existence. Not to say that the Church

nowadays would go around burning documents or anything. And if another blessing *was* given, presumably if the Church had a copy, it would not have matched my words since I made mine up and I don't feel like I was inspired at the time."

When the fourth session was held on March 12, Bob Stott was vacationing in the Bahamas, Ron Yengich in Arizona. David Biggs took advantage of Stott's absence to ask questions about some of the documents in which the Church had no interest, like Al Rust's Mormon money.

Hofmann chided the police for missing the plates for the Deseret currency notes during their numerous searches of his house. "The plates were on the top shelf in the closet of my downstairs office until I destroyed them after returning home from the hospital after the bombings."

"How did you destroy them?"

"They were burned in my fireplace. The metal burns a bright white, incidentally, but I knew that it was flammable, the wood backing and also the metal, and that was their fate."

"Did anybody in your family know you did that?"

"They knew I had a fire but not that I was burning plates in that fire."

"Where was the fire in your home?"

"In my fireplace in the front room. People were there when the fire was going. My children, my wife, was there, but they did not participate in helping me in constructing the fire and they thought it was a lot of fun to have. My son was there when I was doing it, when I was building the fire, and since he is young, just turned six, I wasn't afraid of him seeing anything or understanding anything."

"Was this when you were still in your wheelchair?"

"Yes and no. I was able to jump around somewhat on one leg before I really went on crutches. But it was in that time period where I would have been out of my wheelchair, when I went downstairs. I obtained them the first time I went downstairs, which would have been a few weeks after I returned home, I imagine. I wouldn't have gone downstairs in the wheelchair. I would have slid down the stairs on my behind. I went in the room, in my office, and whatever incriminating evidence that wasn't already taken, I put in a bag and probably that same night is when I built a fire."

Stott's absence also allowed Biggs to ask about the "Oath of a Freeman."

Hofmann described the extraordinary lengths to which he had gone to formulate the ink. "I knew that this document would be scrutinized so I took pains to ensure that the ink would not differ from the seventeenth-

century printing ink. . . . I obtained some paper from the same time period, approximately, from Brigham Young University library. The paper did not have printing on it, which I guess they'll be happy to hear. That paper I burned in an apparatus to make carbon black. The reason I went through this trouble is because I thought that there was a possibility that a carbon 14 test would be performed on the ink."

"Do you know what book this paper came out of that you used to produce the carbon black?"

"If you want to take me in shackles to the library I could point it out to you, but I don't know that I can describe the exact location."

He then took the carbon and mixed it with linseed oil. "It was just chemically pure linseed oil, which I treated to some extent."

"How did you treat the linseed oil?" Biggs asked.

"Well, I'm going into all of this. You are just *dying* to hear this, aren't you?"

Biggs was.

"The linseed oil was heavily boiled, which thickens it, and then it was burned." To that, he added a solution of tannic acid that he created by taking a piece of leather binding from a book of that period and boiling it in distilled water "until it turned a nice brown color." With a final touch of beeswax—"just ordinary beeswax, nothing special to it"—the ink was ready.

The paper was a piece of seventeenth-century paper that approximated as closely as possible the paper used for the *Bay Psalm Book*, the other product of Stephen Daye's press. He actually found a piece that was within five years of the alleged date of the "Oath," and almost precisely duplicated the spacing of the laid lines of the paper used for the *Bay Psalm Book*.

Before printing the "Oath," he aged the plate by grinding down some of the letters, chosen at random, with a small drill fitted with a fine grinding-tip stone. A final rubdown with steel wool rounded off the corners of the lettering.

The printing was done in his basement workroom. He rolled ink onto the plate, placed the paper on the plate, covered it with a layer of felt and a second thick copper plate, then pressed everything together with a C-clamp.

"Did you have only one piece of paper at that time to print on?"

"Yes, I did."

"Were you a little concerned that maybe you wouldn't get it right the first time?"

"I don't think so. For one thing, this was the first attempt by the Daye

print shop to make an impression, and if it was crude or didn't look quite right, I didn't think it would be too great of a concern."

"Did you test out your final product on a piece of modern paper to see how it looked on the paper?" Rich asked.

"Yes, I'm sure I did."

"He's a lot bolder than I am," Rich confessed admiringly. "A lot of things, he just did it, knew it worked, and went ahead and printed it. I would take a ream of paper and go through it to be sure it worked."

Hofmann wasn't one to shy away from a compliment. "By the time I forged the 'Oath,' I considered myself a pretty good forger. I thought I had a pretty good knowledge of different techniques that would be used in analyzing it."

In fact, Hofmann himself had noticed the cracked-ink phenomenon before Throckmorton and Flynn pointed it out.

"Oh, really?" said Biggs, genuinely surprised. "You had seen that cracking before yourself?"

"Yes, although I didn't know the cause of it until the preliminary hearing—as far as the gum arabic. Undoubtedly, when somebody reads this transcript, they'll keep gum arabic out of the formula."

"We are doing an invaluable service here, I guess."

For the "Oath," he had aged the ink not with hydrogen peroxide, but with ammonia.

"Did it concern you that it might be tested by the cyclotron method?"

"No."

"Why not?"

"Because I felt that the document would pass. I'm sure if it wasn't for the other suspicion, i.e., the bombings, etc., I believe it would have passed very well."

As long as Hofmann had brought it up, Biggs couldn't resist pursuing it. "Hypothetically," he said, "if the American Antiquarian Society had been able to, and did vote to purchase your 'Oath' on October 15, 1985, for about a million dollars, what would that have done to the financial hole that you dug yourself into by that time?"

"It would have relieved me from it. Hence, I guess you want me to say the bombings would not have taken place."

"I don't want you to say that unless it is true."

"I'll say it, since it's true."

By the session on April 7, Stott and Yengich had returned and the questions concentrated on Hofmann's desperate financial situation in the months leading up to the bombings.

"Weren't you in a pretty frenzied state at this time?" asked Biggs.

"Yes."

"Weren't you desperate for money?"

"Yes."

Biggs recited the list of victims. "[So] you just defrauded people out of hundreds of thousands of dollars. Wilding, Pinnock, First Interstate Bank, Rust. We could go on forever."

"Now just a second," Hofmann interrupted. "I want to clarify all of this, how all of this fraud and stuff took place, if I can. My view was, when I forged a document and sold it, I was not cheating that person that I was selling it to because the document would never be detected as being a fraud. Obviously, if I would have known they would someday be detected, I wouldn't have done it."

It was a rationalization he had used since childhood. He told them the story of how he had electroplated a mint mark on a coin to make it valuable and when he sent it in, the Treasury Department pronounced it genuine. "And my feeling was that if the Treasury Department pronounces it genuine, that it is genuine, by definition."

"Is that the same kind of rationalization you used on these documents?" Stott asked.

"Yes. I never would have done them, obviously, if I thought they could be detected. I thought I was clever enough to avoid that, which obviously I wasn't."

"If the experts say they're real documents, then the people who buy them really aren't hurt?"

"Yes, that's right." Reality and appearance were one and the same thing, as long as nobody knew otherwise.

"Was there any concern on your hand," Stott pressed, mangling his phraseology as usual, that "these people who perhaps had given you money were now investing sentiment and emotion and belief in these documents—but it was based on a false premise? Did that enter your mind?" It had obviously entered Bob Stott's mind. "Did that cause you any concern?" It had obviously caused Bob Stott concern.

"No, that didn't cause concern in my mind. My feeling is, it's not so much what is genuine and what isn't, as what people *believe* is genuine. My example would be the Mormon Church, which may be a bad example, since I'm sure you're both believers in it. I don't believe in the religion as far as that Joseph Smith had the First Vision or received the plates from the Angel Moroni or whatever. It doesn't detract from the social good that the Mormon Church can do. To me it is unimportant if Joseph Smith

had that vision or not as long as people believe it. The important thing is that people believe it.”

It was an attitude worthy of Joseph Smith. Hofmann may have rejected the Church’s doctrines but he had taken to his bosom its attitude toward truth: faith before facts.

“The Oliver Cowdery [history] was made up by you?” Stott asked, eager to put the damaging rumors to rest.

“Right.”

“Never saw it in the First Presidency’s vault—or anywhere?”

“Right.”

“Why did you make the story up?”

“For a couple of reasons. First of all, I remember distinctly, when I did make it up, we were eating at Wendy’s. Indigestion, perhaps. . . . The other reason, obviously, would have been that part of the Oliver Cowdery history was about a white salamander and Alvin’s involvement [in the First Vision], and that would have validated the history presented in the forged Salamander Letter.”

“Again made up by you?”

“Again made up by me. One forged idea to validate another forged idea.”

On the last day of questioning, May 15, Stott asked what Hofmann would have done if someone had loaned him the money to pay off Al Rust and he had been forced to produce the McLellin Collection.

“What was in my mind is, President Hinckley would be happy if eventually I could tell him that I had seen to it that the documents would not fall into the wrong hands. . . . He wasn’t so concerned, especially when he found out other people knew about this material, to actually *obtain* it, as to just see that the right people got it.”

In other words, Hofmann could claim that he had sold it to a devout Mormon who would never breathe a word about the McLellin Collection, and Hinckley would never breathe a word either.

It would have been the *ultimate forgery*, a collection of documents that existed only in Mark Hofmann’s imagination and Gordon Hinckley’s fears.

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Mark Hofmann entered the Utah state prison at Point of the Mountain on January 24, 1987. Soon afterward, he wrote a letter to the family of Kathy Sheets:

Of course it is difficult to explain my actions of October 1985. I cannot justify what occurred [sic]. My actions have caused irreparable [sic] harm to your families and to my own.

Saying I'm sorry sounds so hollow as to seem meaningless, but with all my heart I want you to know that although my actions were inexcusable, I am sorry.

I have tried in small measure to rectify my crimes by fully exposing them to the authorities, and putting to a halt the further trama [sic] of the trial process.

In Utah, the plea bargain arranged by Ron Yengich and Bob Stott was not greeted warmly. Informal polls conducted by local papers showed that a majority of people in the Salt Lake area felt Hofmann should have been tried and, if found guilty, sentenced to death.

In the criminal-defense community, Ron Yengich was hailed as a hero. The consensus was that he had “raped the prosecution” on the deal. “We were envious as a group,” says one fellow attorney. “Envious of his ability to have gotten such a good plea bargain. And a lot of that had to be attributed to Ron, because the prosecution’s case wasn’t that weak. In fact, it was so good, we all hoped it would give us leverage in pleading some of *our* cases.”

John Harrington, a reporter for KTVX, ruefully recalled the case of a nineteen-year-old kid who stole a car and robbed a Der Wiener-schnitzel, a fast-food chain. He was caught before any money was turned over. He didn’t have a weapon, but they *thought* he did, so he went to prison on armed robbery and car-theft charges. He got five-to-life for the “armed” robbery and one-to-fifteen for the car theft—exactly the sentences imposed on Hofmann for murdering Steve Christensen and Kathy Sheets.

* * *

At the county attorney's office, George Throckmorton, the documents examiner who broke Hofmann's forgeries, lost his job. David Yocom claimed he was just making good on campaign promises to cut costs by cutting personnel, and Throckmorton was expendable. "We'll never have another case like this again," said an official. "We don't need an expert like that." Soon afterward, Throckmorton left Salt Lake City.

He was followed by David Biggs, who quit when the Byzantine politics of the county attorney's office got to be too much even for his considerable political savvy.

Of all the original Hofmann prosecutors, that left only Bob Stott, the architect of the plea.

A few months after the plea, Al Rust called Bill Hofmann. He wanted to express his sympathy for the pain that the Hofmann family had suffered. "I also want you to know that I don't hate Mark," said Rust. "I probably have analyzed him in my mind as much as anybody. I probably know, right now, nothing more than before this happened. I can't understand it. I don't think there's a qualified psychologist who could talk to Mark and come up with the answers. But I forgive him for what he's done to me, I probably will never visit him, and I know what a heartache it must be to you. I'm going ahead with my life. I hope all of us can."

For the first time, Bill Hofmann didn't reject the offer of sympathy or challenge the suggestion of his son's guilt.

As soon as Mark entered prison, the members of his ward rushed to Dorie Hofmann's aid with money, food, and clothes. She and her four children were, they reasoned, as much victims as anyone else. Once a week, she would bundle the kids into the car and drive them to Point of the Mountain to visit their father.

Several months later, Shannon Flynn and his wife, Robin, called. They wanted to make sure Dorie was all right. "Some members of my family have tried to talk to me about divorcing Mark," she admitted, "but I think I should stand behind him. I go see him every Friday with the children." Had she come to terms with Mark's guilt? All she would say was, "I realize Mark has made a few mistakes."

When Flynn related the remark to Brent Metcalfe, he was, like everybody else who heard it, stunned. "A few *mistakes*?" Metcalfe gasped.

"Don't you get the feeling that that doesn't quite capture the magnitude of what's happening here?"

Eventually, both Terri Christensen and Gary Sheets remarried.

On Temple Square, the Mormon Church had its own unique way of responding to the events of the previous year.

Hugh Pinnock was promoted. On October 4, 1986, almost exactly one year after the bombings, he was "called" to the presidency of the First Quorum of the Seventy, a position just below his ultimate ambition, Apostle.

Francis Gibbons, Gordon Hinckley's secretary who had sometimes dealt with Mark Hofmann in matters of the greatest sensitivity, was promoted to General Authority.

Gordon Hinckley was promoted. Eighty-nine-year-old Marion G. Romney was "released" as First Counselor on November 5, 1985, making room for Gordon B. Hinckley to rise from Second Counselor to First Counselor in the First Presidency. He remained third in line to become Prophet, Seer, and Revelator.

Under the ironic headline, **HISTORICAL RECORDS NOW MORE ACCESSIBLE**, the Church announced a new policy that would virtually shut the doors to its archives. "Great numbers of the Historical Department's current records will be catalogued and microfilmed over the next several years," said Elder John K. Carmack, G. Homer Durham's successor. "Although confidentiality, respect for the sacred, and laws of privacy necessitate that some records will be closed, we expect that most records will eventually be open to the public."

"The public," however, would be required "to register with the archives, state their research purpose, and sign a research agreement." This agreement, not described in the article, required that anyone using the archives would henceforth have to agree to Church censorship, not just on books or articles being researched at the time, but on any books or articles published at any time in the future.

In a speech to the faithful, Hinckley attacked those scholars of the "new history" who ran around trying "to ferret out every element of folk magic and the occult" surrounding Joseph Smith. Yes, folk magic and superstition existed in Joseph Smith's day, but there "is no evidence whatever that the Church came of such superstition."

Finally, the Brethren called upon all those who had questioned the leadership of the Church during this time of trial, who had wondered how the

representatives of God on earth could have been so easily and repeatedly bamboozled by Mark Hofmann, to *have more faith*.

"Safety lies in loving the Brethren," the faithful were told at the October 1987 General Conference. "To follow them is to build one's house on a rock. . . . Read the scriptures, especially the *Book of Mormon*. . . . Do as the prophets request. . . . Pray for the prophets."

The benefits to be derived from loving and following the Brethren would be many, they were told. Wives would be more obedient to their husbands; children would be more obedient to their parents. "Declare in quiet tones that you love the Brethren and you are going to follow them. Add exclamation marks to your words as you quietly and faithfully follow the Brethren."

Epilogue

On January 29, 1988, a little more than a year after Mark Hofmann entered Point of the Mountain prison, the Utah Board of Pardons met to consider his eligibility for parole. In a letter to the board, Hofmann wrote how he had rationalized the murders of Steve Christensen and Kathy Sheets. As always, he found himself easily convinced of things he wanted to believe: "I told myself that my survival and that of my family was the most important thing. That my victims might die that day in a car accident or from a heart attack anyway."

To the surprise of all and the gratification of many, the Board of Pardons ruled that Mark Hofmann should be denied all possibility of parole.

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MORMONISM UNVAILED :

OR,

A FAITHFUL ACCOUNT OF THAT SINGULAR IMPOSITION AND

DELUSION,

FROM ITS RISE TO THE PRESENT TIME.

WITH SKETCHES OF THE CHARACTERS OF ITS

PROPAGATORS,

AND A FULL DETAIL OF THE MANNER IN WHICH THE FAMOUS

GOLDEN BIBLE

WAS BROUGHT BEFORE THE WORLD.

TO WHICH ARE ADDED,

INQUIRIES INTO THE PROBABILITY THAT THE HISTORICAL PART

OF THE SAID BIBLE WAS WRITTEN BY ONE

SOLOMON SPALDING,

MORE THAN TWENTY YEARS AGO, AND BY HIM INTENDED TO HAVE

BEEN PUBLISHED AS A ROMANCE.

.....
BY E. D. HOWE. b. 17-18
.....

PAINESVILLE :

PRINTED AND PUBLISHED BY THE AUTHOR.

1834.

THE BOOK OF MORMON.

A NEW CLAIM OF AUTHORSHIP.

Important Researches at Amity Authorized From Utah—The Story of
Rev. Solomon Spaulding—
Some New Facts.

The little town of Amity, a few miles up the Monongahela river, was the birth place of Mormonism. For many years Sidney Higdon was thought to have written the Book of Mormon afterward elaborated by Joe Smith, and made the basis of the faith system of the Utah Colony, but some investigations lately made at Amity by Dr. W. W. Sharp, under authority from Salt Lake City, have brought out a new story about the origin of the book. Dr. Sharp writes as follows to the Director of Washington, Pa.

The author of the "Manuscript Found," which doubters suggested the Book of Mormon, had occupied so important a position in its conception, design and execution, lived and died in Amity, Pa. The old frame house he occupied is still tenable, and his grave in the old cemetery attracts many a curious visitor. A stone still marks the foot of the grave with one of its bold inscriptions obliterated. Time has reduced the headstone to small particles of dust, while many a fragment of it adorns the cabinets of the antiquarians. About eighteen years ago, the writer, by carefully replacing the broken pieces, obtained a fragmentary copy of its inscription, a part of which was a four-line stanza, commencing as follows:

"A scribe lived his sweetest day"

But we have a living witness—Joseph Miller—a veteran of the war of 1812. A Christian gentleman of undoubted veracity, with mind and memory remarkable for their prolonged preservation, and singularly free from any signs of senility. I had an interview with Mr. Miller two days ago. Found him well and hearty barring some muscular disability, and as ready to turn it a joke or sing a quartet as ever. He said, if he lived till to day, (Feb. 1) he would be 68 years old.

I asked him to give me all the information he could, from his personal knowledge, of Rev. Solomon Spaulding and his family, his recollections and impressions, from association with him, with reference especially to his object in writing the "manuscript found," and its subsequent misuse by the founders of the Mormon sect. Prefacing his reply with the remark that he would not intentionally say one word that he did not believe to be strictly true, he proceeded deliberately to make, in substance, the following statement:

I was well acquainted with Mr. Spaulding while he lived in Amity, Pa. I would say he was from 55 to 60 years of age, in person, tall and spare, and considerably stooped, caused in part, I think, from a severe rupture. His hair was quite gray. He was chaste in his usage and demeaned in manner, regarding his profession. I never heard him preach, think he never preached at A., said he had quit preaching on account of ill health. He kept a public house of tavern of the character common to that day. He died of dysentery in 1816 (in the Fall, I think), after an illness of six or eight weeks. Dr. Cephas Dodd attended him.

I watched with him many nights during this illness. After he died I made his coffin and superintended his burial. One night when near his end, he told me he thought he should die, and requested me to assist him with in settling his estate, accordingly I, with Col. Theo. Vernon went on her board as administrators, and I helped her close it up.

Mrs. Spaulding was intelligent and of pleasing manners, with fair complexion, and say from 35 to 40 years of age.

A child of fair complexion and about four to five years of age, lived with them here, think she was their daughter as she bore the Spaulding name.

Mr. S. was poor but honest. I endeavored for him twice to borrow money. His house was a place of common resort especially in the evening. I was prosecuting my trade—carpenter—in the village and frequented his house. Mr. S. seemed to take delight in reading from his manuscript (written on foolscap) for the entertainment of his frequent visitors, heard him read most, if not all of it, and had frequent conversations with him about it.

Some time ago I had in my possession, for about six months, the book of Mormon, and heard most of it read during that time. I was always forcibly struck with the similarity of the portions of it which purported to be of supernatural origin to the quaint style and peculiar language that had made such a deep impression on my mind when hearing the manuscript read by Mr. S. For instance, the very frequent repetition of the phrase, "and it came to pass." Then on hearing read the account from the book of the battle between the Amalekites and the Nephites, in which the soldiers of one army had placed a red mark on their foreheads to distinguish them from their enemies, it seemed to reproduce in my mind not only the narrative, but the very words, as they had been impressed on my mind by the reading of Spaulding's manuscript.

The object of Mr. S. in writing the "Manuscript Found," as I understood, was to employ an invalid's life by imagination, and to support a romantic history of those lost races or tribes, whose true history remains buried with their dust beneath those mysterious mounds so common in a large portion of our country.

Its publication seemed to be an after thought most likely suggested by pecuniary embarrassment. My recollection is that Mr. S. had left a transcript of the manuscript with Mr. Patterson, of Pittsburgh, Pa., for publication, that its publication was delayed until Mr. S. would write a preface, and in the meantime the transcript was spirited away and could not be found. Mr. S. told me that Sidney Higdon had taken it, or that he was implicated for it. Recollect distinctly that Higdon's name was used in that connection.

The longer I live the more firmly I am convinced that Spaulding's MS. was appropriated and largely used in getting up the Book of Mormon. I believe, that leaving out of the book the portion that may be easily recognized as the work of Joe Smith and his accomplices that Solomon Spaulding may be truly said to be its author. I have not a doubt of it.

SIDNEY RIGDON.

A Report of a Lecture He Delivered Forty Years Ago in Meadville—Rigdon's Account of Joe Smith's Revelation.

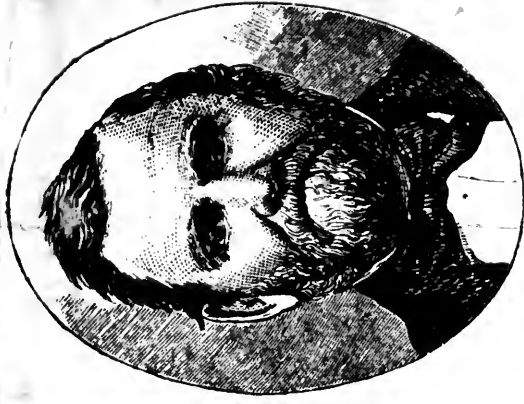
To the Editor of the Pittsburgh Telegraph:

I observe that several papers besides the *TELEGRAPH* notice the late Sydney Rigdon. Rigdon was a curious genius, more knave than fool. I will never forget the first and only time that I was ever in his company. A friend had purchased a farm upon Sugar Creek, Crawford county, who wished me to go up to Meadville for him, and have the title examined, and if all right, to make the first payment upon it. This was about the middle of March, 1836. While in Meadville flaming posters were placed all over the town stating that at a certain hour, at the Court House, Sidney Rigdon would deliver a discourse upon Mormonism and how Joe Smith became the Mormon prophet. Upon arriving at the Court House, I found myself somewhat late, as Mr. Rigdon was upon his feet and speaking. The audience was large, and he was telling it a wonderful rignmarole of an eagle arising in the East and flying to the West, and of the nor of Ephraim breaking the staff of Jacob, &c., when the people got restless and broke in with, "Mr. Rigdon, we want to hear all about the Mormon bible, and where Joe Smith got it."

Mormon church, Sidney Rigdon, died last week in Allegany county, N. Y., aged eighty-four. The deceased was formerly a printer, and carried on business in this city. He was born in St. Clair township, this county, on the 19th of February, 1794. In 1813 Solomon Spaulding, the author of the original Mormon bible, who resided, and is interred, in Washington county, put the manuscript in the office in which Rigdon was at work, for publication. Rigdon made a copy of the manuscript. After Rigdon had quitted the printing business he became a Baptist preacher, and for a time was pastor of the First Baptist church at Third avenue and Grant street. Becoming dissatisfied with the faith, he with Alexander Campbell and a Mr. Church, of this city, formed the "Campbellite" or "Christian" church, which at one time had a considerable number of adherents in this section of the country. Some time afterward he went to Ohio and organized a congregation according to the new faith. While there he met Elder Parley Pratt, of the Mormon church, in debate, and becoming worsted joined the Mormon church, and took his congregation with him. They went to Courtland, Ohio, where a Mormon congregation was organized.

From there they were forced to go to western Missouri, and finally by persecutions were driven to Nauvoo. There Mr. Rigdon staid until within six or seven months of Joe Smith's death, when, becoming dissatisfied with polygamy, he returned to Pittsburgh. Hearing of Smith's death, and that he was appointed his successor, Mr. Rigdon returned to Nauvoo. On the day appointed for choosing Smith's successor, Mr. Rigdon told the congregation that if he was elected he would not only prohibit polygamy; but expel every one who practiced it. He then asked the audience, if they desired to have him for president, that each man hold up his right hand. Not a hand was raised. Brigham Young then told the audience that he was Smith's successor, and if elected he would carry out his ideas. He was unanimously elected. Mr. Rigdon again returned to Pittsburgh and tried to establish a church. Not succeeding he moved to the Genesee valley, N. Y., and there remained up to the time of his death, a period of about thirty years. After abandoning his religious ventures he devoted himself to the study of geology, and supported himself in a great measure by lecturing on that science.

- 1793—Sidney Rigdon, born in St. Clair, Pa.
 1801—Brigham Young, born in Whittingham, Vermont.
 1805—Joseph Smith, born in Sharon, Vt.
 1823—Joseph Smith, living with his father in Ontario county, N. Y., has his first visions.
 1827—Joseph Smith claims to receive sacred oracles from the "Angel of the Lord."
 1829—Sidney Rigdon associates himself with Smith.
 1830—Book of Mormon printed, as dictated by Smith.
 1830, April 6—First Mormon Church regularly organized at Manchester, N. Y.
 1831, January—Smith leads his followers to Kirtland, O.
 1831, August—Smith dedicates the site of a Mormon temple at Independence, Mo.
 1832, March—Smith and Rigdon suspected at Kirtland of counterfeiting and tarred and feathered by a mob.
 1832—Brigham Young joins the Mormon Church at Kirtland.
 1835—Twelve Mormon apostles ordained, Brigham Young for one.
 1836—A large and costly temple dedicated at Kirtland.
 1837—Orson Hyde and Heber C. Kimball sent as missionaries to England.
 1838—The Mormon Church in Ohio obliged to flee to Missouri, and there assume a defiant and lawless attitude.
 1838—The Mormons driven into Illinois and settled at Nauvoo under a favorable charter granted by the Legislature.
 1838—Smith begins the practice of poly-
- 1843—Smith claims to have received a revelation sanctioning polygamy.
 1845—The heads of the church repudiate this revelation.
 1844—Smith killed by a shot in a riot growing out of internal dissensions.
 1844—Brigham Young elevated to the Presidency after a fierce contention with Rigdon.
 1845—The charter of Nauvoo revoked by the Legislature and the Mormons prepare to move.
 1846—Nauvoo bombarded for three days by the anti-Mormons.
 1847—Brigham Young plants his banner at Salt Lake.
 1848—Salt City founded.
 1849—State of Deseret organized, but Congress withholds its recognition.
 1849—Congress organizes the Mormons' district into the Territory of Utah, and Young appointed Governor by President Fillmore.
 1850—Young throws off the authority of the United States.
 1852—Polygamy formally sanctioned by the church.
 1854—Colonel Steptoe appointed Governor of Utah and arrives at Salt Lake City with a small military force, but abandons the enterprise.
 1856—President Buchanan determines to put the Mormons down.
 1857—Alfred Cumming appointed Governor and sent out with a force of 2500 men to back him, Colonel A. S. Johnson in command.
 1858—Peace arranged.
 1860—United States troops withdrawn from Utah.
 1877, August 29—Death of Brigham Young.



ORSON HYDE.

Orson Hyde is another of the original disciples of Joseph Smith, at Nauvoo. He is a strong, well-favored man, a good preacher, and came originally from Nauvoo, with Brigham, Heber, &c. (now dead) Lorenzo Snow, &c.

when he said: "Well, I will tell you all about it. Joe Smith some few years previous was a poor boy who, to earn a living, herded cattle in Ontario county, New York. He was a good boy, and one day while herding cattle he fell into a trance, when the angel Gabriel appeared to him and told him that he was the chosen of God, appointed to be His prophet to reveal mysteries to the world that had been kept hidden to the present time, and for him to go to a particular spot, which he designated and dig, that he would there find a revelation from God, which he was to proclaim to the world. Joe, when he awoke, was so forcibly impressed with the heavenly vision that he started off directly for a mattock and shovel, and went to work at the place. After getting down about waist deep Joe came to a nice square stone box. The four sides and bottom were each eighteen inches square. The top was wider, projecting an inch or so over the sides, so as to throw off water. In the center was a large iron ring into which a man could comfortably put his hand. After clearing out all the earth from around it, Joe lay hold of the ring to pull it out and get it up; but there was no move to it. Joe tugged and tugged and tugged [his exact words] but move it wouldn't. When he raised himself up out of the hole and threw himself down upon his face to wonder over its stubbornness, the fact came to his remembrance that the angel told him that he was to take up the box when he was exactly twenty-one years of age, and that that day he was only twenty. So Joe turned to and filled up the hole and carried back his shovel and his hoe and waited another year with great patience, until the eventful hour arrived when he returned in

rejoicing. The earth was again taken out of the hole, the box cleared off, and he again laid hold of the ring, when (with a graceful wave of his right hand, making a circle in the air, bringing it down past his face to his left side), it just came up like that."

When the box was once safe upon deck every one then was anxious to hear what was in it, when we were told that it contained fourteen gold plates, covered with mysterious characters, together with the sword of Gideon and the spectacles of Samuel the prophet! Joe, he said, was a very illiterate man, was unable either to read or write; but when he put on his nose the prophet's spectacles, and took the gold plates one by one, letter by letter and word by word presented themselves, and with the aid of an amanuensis the Bible that he held in his hand was a literal translation of the writing upon the gold plates.

As a good many were putting questions to Sydney, the writer's question to him was, "Had he seen the contents of the mysterious box, and what kind of a sword was it that could be packed away in an eighteen inch box?" But Sydney had seen nothing. "But here," he said, turning to the back of the Bible, "are the sworn statements of those who have seen it." To the question, "What eventually became of the box?" we were told that Joe, after having had the mysteries that he was to proclaim translated into English, packed away everything again in the box and put it back where he got it.

As the programme stated that Sidney, like the Apostles of old, was to address us, "in tongues," at this stage of the proceedings a sharp, little man to my right, in spectacles,

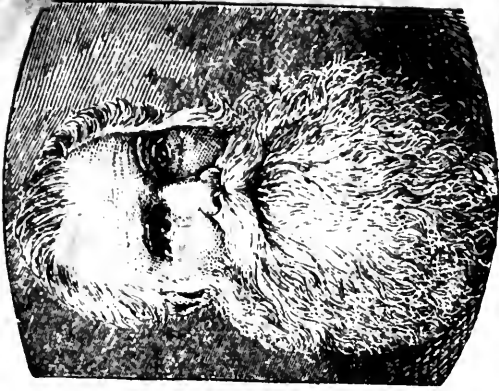
who, I was afterwards told, was a professor in Allegheny College, said, "Mr. Rigdon, I believe you to be a good German and Greek scholar, and after you have spoken to us in those languages, I want you to speak to us in five or six other languages; giving a list of them." This proposition was a stumper which closed up poor Sydney, who, after looking all around him, declared us to be such a set of unbelievers that he wouldn't open his mouth to us again that day, and he sat down with his head upon his breast. Then a lawyer to my left, said to be called Potter, put his hand in his coat tail pocket and brought out a handful of shelled corn, which he flung all around Sidney's head and shoulders, but Sydney neither looked up nor moved. An old gentleman with a small Bible in his hand, called Col. Cochran, here arose, and after a word to the audience, pitched into Sydney. "To think," he said, "that a man who had once been a minister of God joining with an impostor to delude the simple and weakminded that he might be a big and looked up to man among them, is horrible!"

Sydney bore a long, exhorting address without ever looking up or speaking. I left him surrounded by a volunteer guard, who promised to see him off without letting him be mobbed. As Brigham Young has had a great many "latter day revelations," I thought that I would give you Joseph Smith's first one, as told by Sidney Rigdon.

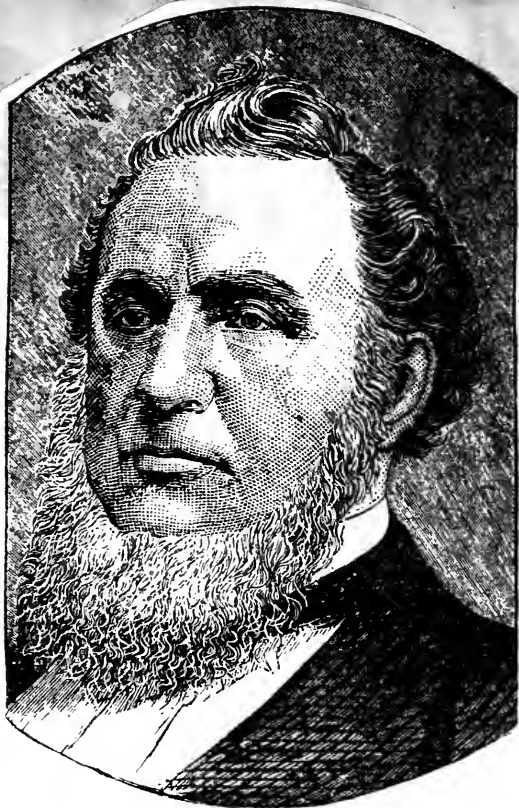
Remarkable local testimony has been discovered by the *Republican* sustaining the charge that the religion of Joe Smith and Brigham Young had its origin in a romance written by Rev. Solomon Spaulding of Ohio half a century or more ago. The story is furnished by Mr. J. A. McKinstrey, of Longmeadow, a son of the late Dr. McKinstrey of Monson, and grandson of Rev. Mr. Spaulding. Mr. McKinstrey is employed in the Main street store of Newsdealer Brace. Rev. Mr. Spaulding's widow, who afterward became Mrs. Davidson, came East from Ohio to live with her daughter at Monson many years ago, bringing his manuscript of his romance with her. She died some twenty-five years ago, but before her death a plausible young man from Boston came to Monson to see and get the Spaulding writing. It was a time of considerable excitement concerning the Mormons, and he claimed to represent some Christian people who wanted to expose Mormonism. He therefore begged the loan of the manuscript for publication. Much against the wishes of Mrs. Dr. McKinstrey, Mrs. Davidson consented to let her husband's unpublished romance go. Nothing was ever heard from it again, and the family have always considered that the bland young gentleman was an agent of Brigham Young's to destroy this convicting evidence that Joe Smith's Mormon Bible was of very earthly origin.

The story of how the Rev. Mr. Spaulding came to prepare his romance, which Mr. McKinstrey remembers as a child to have seen, is fresh and interesting. He was out of the active ministry in Ohio—the name of the place Mr. McKinstrey does not recollect, but it was near Palmyra, we

ating wide interest, the implements of cookery and war being unearthed, showing the existence of a forgotten race. This furnished the inspiration for the chronicles of the story-writer. He entitled his production "Manuscript Found," the idea being that the romance woven by the ex-preacher was dug out of one of the mounds in the region. It was a history of ancient Americans, not all written at once, but as leisure spells and the fancy fell to him Mr. Spaulding would add to it. His writing was no secret in the neighborhood. In that then frontier region, with few opportunities for literary enjoyment, Rev. Mr. Spaulding was prevailed upon to read his production to his neighbors as it progressed. It was written in Bible phraseology, and made as quaintly olden as possible, so as to carry out the conceit of its alleged mound origin. Among the attentive listeners at these readings were Joe Smith and Sidney Rigdon, the same who founded Mormonism. Not only did Smith hear the manuscript read, but on one occasion, as Mrs. Davidson frequently testified before her death, he borrowed it for a week or so, giving as a reason that he wanted to read it to his family, who had been unable to attend on Mr. Spaulding's readings. Not long afterward, it will be remembered, Smith claimed that an angel had revealed to him the existence of a buried history of aboriginal America, the plates of which it is alleged were dug up, and the book of Mormon made as a translation of their inscriptions. The widow of Mr. Spaulding and her daughter, Mrs. Dr. McKinstrey, of Monson, compared the Smith Bible with the parson's romance, and they were essentially the same. The similarity was so overwhelming as to leave no doubt that Smith copied in full Rev. Mr. Spaulding's writing, and made out of it bodily his divine "revelation."—[*Springfield (Mass.) Republican*.



ORSON PRATT.

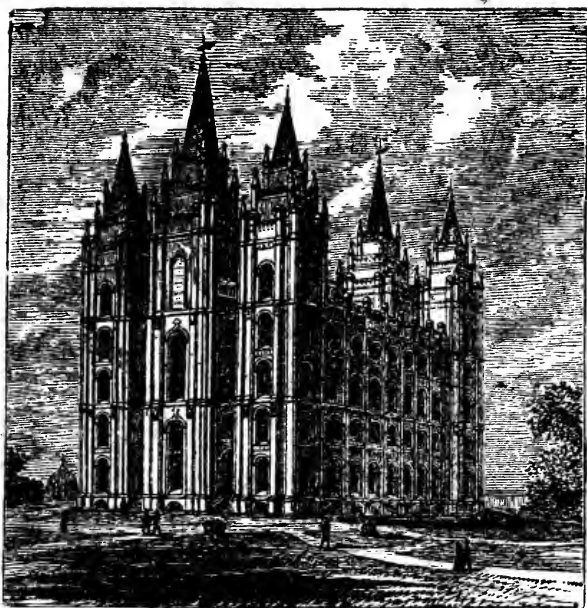


BRIGHAM YOUNG.

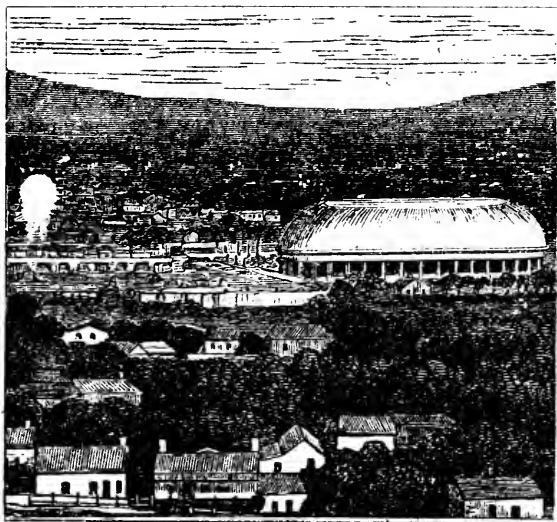
Brigham Young is a venerable, silver-haired man of seventy-six. He has fifteen real wives, not counting Ann Eliza, and is spiritually sealed to several hundred. He has had seventy-five children, forty-five of whom are living, and four or five hundred grandchildren. He says he don't pretend to "keep track" of his grandchildren at all.

Are the Mormons increasing?

Yes—rapidly. They now extend from Idaho, through Utah and Arizona down into New Mexico. The Prophet says his people now number 150,000. That they double once in six years. He says there will be 300,000 Mormons in 1882 and 600,000 in 1888.



NEW MORMON TEMPLE.



OLD MORMON TEMPLE.



P. 275—276.

. . . "Let the sots combine,
 "With pious care a Monkey to enshrine."—DRYDEN.

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(Entered according to Act of Congress, in the year 1834,

BY E. D. HOWE,

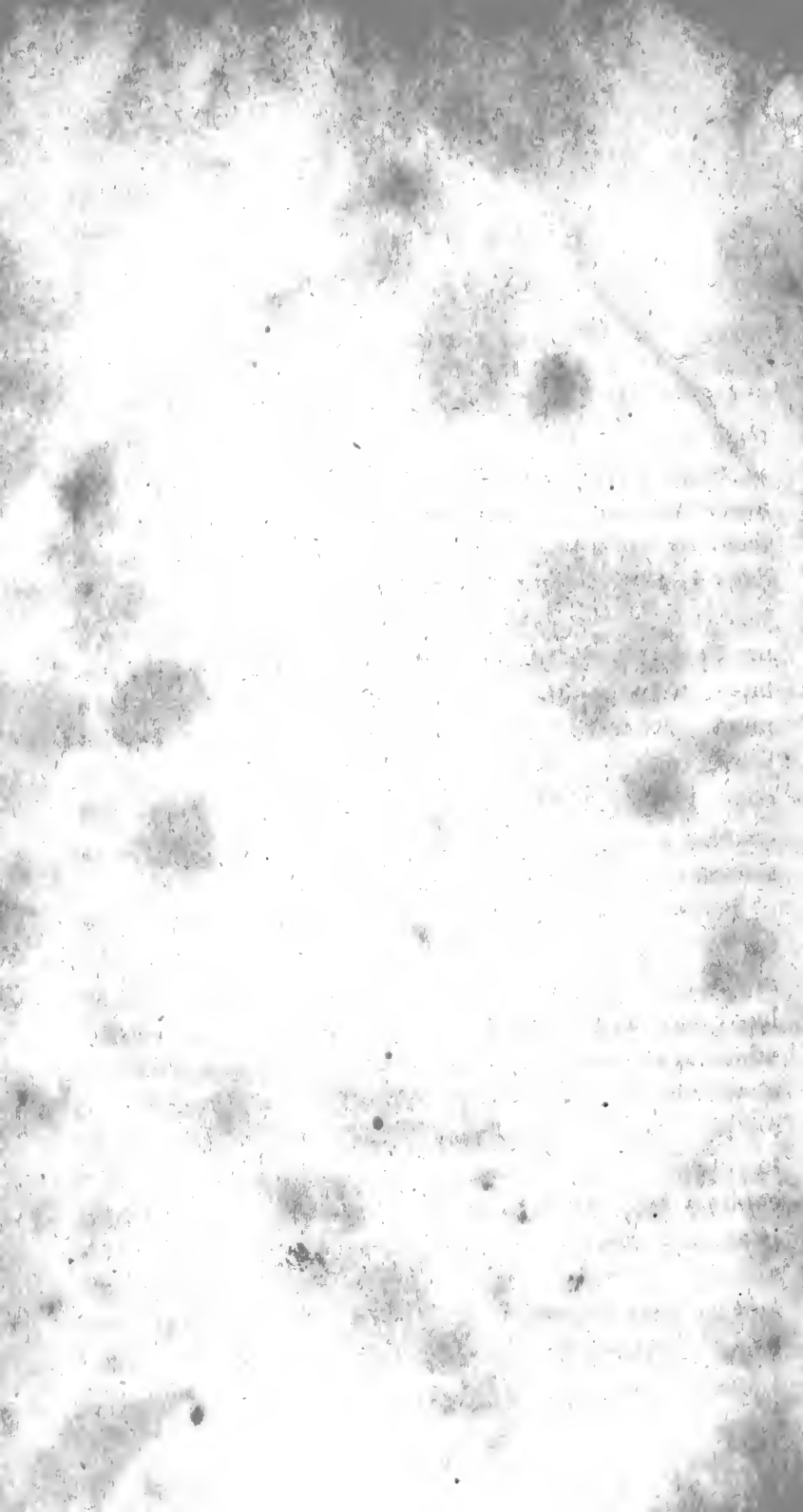
In the Clerk's Office of the District Court of Ohio.)

ADVERTISEMENT.

THE following work was undertaken with reluctance, at the earnest solicitation of a great number of friends, who had, with the author, long looked upon the subject of which it treats, with mingled feelings of abhorrence and pity—the Impostors and their victims of delusion, were viewed through these two different media. The truth, and the whole truth, have been his constant aim : But the difficulty of procuring, or arriving at the *whole truth*, in relation to a religious imposition, which has from its birth been so studiously veiled in secrecy, and generally under a belief that the judgments of God would follow any disclosures of what its votaries had seen or heard—will be readily discovered. He fears, therefore, that the half is yet untold. He has, in all his enquiries, endeavored to pay the most rigid regard to all the ordinary methods of eliciting truth, from every source within his reach. If he shall have failed in his desires and exertions, in any important particular, it will be a matter of regret. That his statements should fully escape censure or contradiction, by a sect whose foundation was falsehood, and which has been built up of the same material, is more than he can expect. He is fully persuaded, nevertheless, that sufficient, and more than sufficient, has been developed by unimpeachable testimony, to satisfy every rational person, whose mind has not already been prostrated by the machinations of the Impostors, that the Supreme Being has had as little agency in the prosperity of Mormonism, as in the grossest works of Satan.

Painesville, (Ohio,) October, 1834.

E. D. H.



INTRODUCTION.

OF all the impositions which "flesh is heir to," none ought to be more abhorred or dreaded, than those which come in the garb of sanctity and religion : But that none are more ardently seized upon and cherished, by a certain portion of mankind, all history goes to substantiate. Absurdities, like comets, move in orbits both eccentric and peculiar. At one time they are obscured and lost in distance ; then again they are to be seen shining with a full face, frightening silly mortals from their sphere, and turning into chaos the majesty of mind. Astronomy has scarcely taught us to foretel the appearance of the one ; but metaphysics will enable us to calculate the periodical return of the other, when it shall have enabled us to fathom the abysses of the human mind, and discover the springs of human action.

There is nothing more curious than the connection between passion and credulity—and few things more humiliating and extraordinary, than the extent to which the latter may be carried, even in minds of no vulgar order, when under the immediate influence of any strong interest or excitement. It is also true that we have frequently to encounter a perverse incredulity, and a callous insensibility to evidence, when we attempt to convince any one of what is contrary to his opinions, wishes or interests. But this is only another exemplification of the remarkable fact, that where any object, whether desirable, detestable, or dreadful, agitates the mind to a certain degree, our belief is very far from being regulated by the weight of testimony. In such a frame of mind, men are not in a situation to listen to the sug-

gestions of sober reason ; their attention is rivited to one particular view ; they form their opinions with seeming deliberation, from circumstances which would be little regarded by minds of a sounder state, but which, seen through the medium of a distorted imagination, appear with an overpowering magnitude ; and in fact, if a deep impression is made by any recital seriously delivered, or by any idea whose falsehood is not manifest, the strength of the impression is very apt to be mistaken for a sure proof of its reality. Even in cases where the greatest calmness and deliberation might be expected, and among those whose profession it is to investigate truth—the ambition of founding a sect, or displaying intellectual superiority—the veneration for great names, or long established opinions—and the anxiety to penetrate into the mysteries of nature—have sometimes produced, not modest querists and patient inquirers, but zealous preachers and zealous believers of the most fanciful creeds of philosophy ; about the influence of the stars ; the whirlpools that guide the planets in their course ; about the concavity or internal regions of the earth ; and about the formation of the skull as furnishing a sure index to the passions and propensities.

If such dreams are indulged in the calm investigation of philosophy, what are we to expect when the mind is dazzled by supernatural objects, animated by supernatural hopes, and pressed upon the understanding by supernatural terrors? Our wonder therefore ceases, that mankind apparently delight in being misled by the grossest delusions ; that the pure truths of Christianity are so strangely mingled with the wildest fancies that can be imagined by the lunatic, or invented by the designing knave.

“Every age of the world has produced impostors and delusions. Jannes and Jambres withstood Moses, and were followed by Pharaoh, his court and clergy. To say nothing

of the false prophets of the Jewish age, the diviners, sooth-sayers, the magicians, and all the ministry of idols among the Gentiles, by which the nations were so often deceived, the Impostors which have appeared since the Christian era, would fill volumes of the most lamentable details. The false Messiahs which have afflicted the the Jews since their rejection of Jesus Christ, have more than verified the predictions of the "true and faithful witness." No less than twenty-four distinguished false Messiahs have disturbed the Jews. Many were deceived, and myriads lost their lives through their impostures. Some peculiar epochs were more distinguished for the number and impudence of those Impostors. If the Jews had fixed upon any year as likely to terminate their dispersion, and as the period of their return, that year rarely failed to produce a Messiah. Hence in the 12th century, no less than *ten* false Messiahs appeared. Numerous have been the impostors among Christians, since the great apostacy began ; especially since and at the time of the reformation. Munzer, Stubner and Stork were conspicuous in the 16th century. These men taught that among Christians, who had the precepts of the Gospel to guide them, and the spirit of God to direct them, civil offices and laws were not only unnecessary, but an unlawful encroachment upon their spiritual liberty ; that all Christians should put their possessions into common stock ; and that polygamy was not incompatible with either the Old or New Testaments. They related many visions and revelations which they had from above, but failing to propagate their doctrines by these means, they attempted to enforce them by arms. Many Catholics joined them, and in the various insurrections which they effected, one hundred thousand souls are said to have been sacrificed.

"Since the millennium became a subject of much speaking and writing, Impostors have been numerous. In the mem-

ory of the present generation, many delusions have been propogated and received, to a considerable extent. The Shakers, styling themselves the "Millennium Church," a sect instituted by ANN LEE, in 1774, still maintain a respectable number. This "elect lady," as they sometimes styled her, was the head of the party, and gave them a new bible. They asserted that she spoke seventy-two different tongues, and conversed with the dead. Through her all blessings flowed to her followers. She appointed the sacred dance and the fantastic song ; and consecrated shivering, swooning, and falling down, acts of acceptable devotion. They hold all things in common, rank marriage among the works of the flesh, and forbid all sexual intercourse.

In 1792, Richard Brothers published a book of prophecies and visions, and an account of his daily intercourse with God, in London. He too had his followers ; and among them a member of the British Parliament, a profound scholar and one of the most learned men of his time. He even made a speech in the House of Commons, declaring his full belief in one of the craziest pieces of absurdity that was ever presented to a British populace.

Joanna Southcott, the most disgusting old hag that ever pretended to 'set up for herself,' in the business of blasphemy and dupe-making, was countenanced and encouraged by respectable and wealthy individuals in England ; who, not only believed in the divine origin of her ministration, but swallowed with most implicit faith, her "*Dialogue with the Devil*," a farrago of filthy licentiousness that would suffuse the face of a fisherwoman. By her arts of deception she succeeded in procuring the certificate of a respectable physician that she was pregnant of the Holy Ghost.

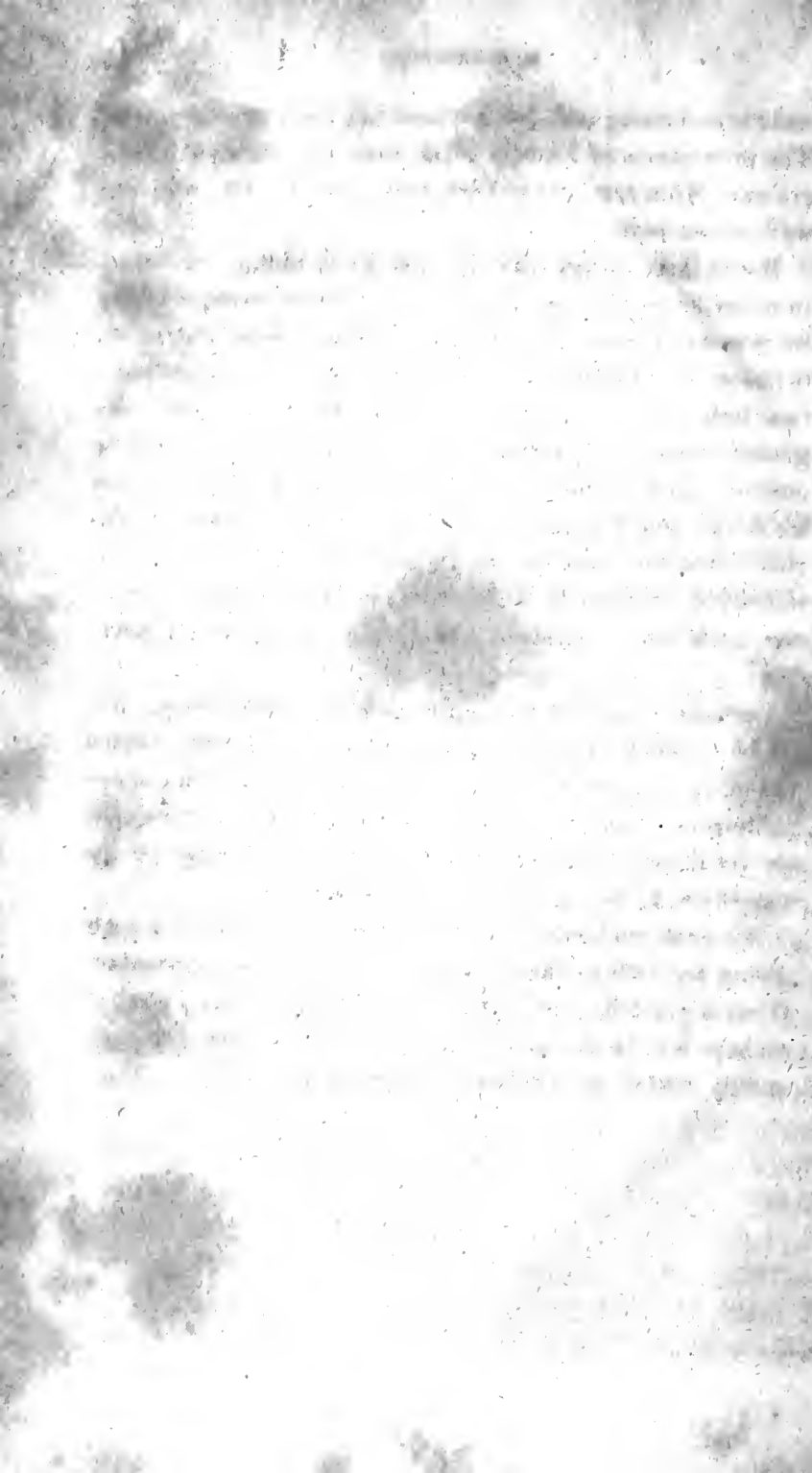
In Scotland a few years since, a Miss Campbell pretended to have come back from the dead, having the "gift of tongues," was believed in by many of the Clergy and Bar,

and carried along with her a numerous train of lesser note. The pretensions of Jemima Wilkinson, the Barkers, Jumpers and Mutterers, of our own time and country, are also well remembered.

But at these things we only intended to hint, in this place, in order to prepare the mind for a detailed account of the more recent, more absurd, and, perhaps more extensive, delusion of MORMONISM. It will present in somewhat a new light, to the enquiring mind, the depths of folly, degradation and superstition, to which human nature can be carried. It will show that there is no turning a fanatic from his folly—that the distemper is more incurable than the leprosy—that the more glaring the absurdity, the more determined the tenacity of its dupes—and the more apparent you can render the imposture, the stronger become its advocates.

Our object, therefore, in the present undertaking, will not be so much to break the spell which has already seized and taken possession of great numbers of people in our enlightened country, as to raise a warning voice, to those who are yet liable, through a want of correct knowledge of the imposition, to be enclosed within its fetters.

We make no pretensions to literary merit, and anticipate adding but little to the common stock of useful information. What is related, is in a plain, unvarnished style ; such as we hope will be the more beneficial to those who are most usually obnoxious to religious impositions.



M O R M O N I S M.

CHAPTER I.

CONTAINING A BRIEF SKETCH OF THE CHARCTERS OF THE
MODERN PROPHET AND HIS FAMILY, AND SOME OF THE
PRINCIPAL ACTORS IN THE IMPOSITION.

WITH the exception of their natural and peculiar habits of life, there is nothing in the character of the Smith family worthy of being recorded, previous to the time of their plot to impose upon the world by a pretended discovery of a new Bible, in the bowels of the earth. They emigrated from the town of Royalton, in the State of Vermont, about the year 1820, when Joseph, Jun. was, it is supposed, about 16 years of age. We find them in the town of Manchester, Ontario county, N. Y. which was the principal scene of their operations, till the year 1830. All who became intimate with them during this period, unite in representing the general character of old Joseph and wife, the parents of the pretended Prophet, as lazy, indolent, ignorant and superstitious—having a firm belief in ghosts and witches ; the telling of fortunes ; pretending to believe that the earth was filled with hidden treasures, buried there by Kid or the Spaniards. Being miserably poor, and not much disposed to obtain an honest livelihood by labor, the energies of their minds seemed to be mostly directed towards finding where these treasures were concealed, and the best mode of acquiring their posses-

sion. Joseph, Jun. in the mean time, had become very expert in the arts of necromancy, juggling, the use of the *divining rod*, and looking into what they termed a "peep-stone," by which means he soon collected about him a gang of idle, credulous young men, to perform the labor of digging into the hills and mountains, and other lonely places, in that vicinity, in search of gold. In process of time many pits were dug in the neighborhood, which were afterwards pointed out as the place from whence the plates were excavated. But we do not learn that the young impostor ever entered these excavations for the purpose of assisting his sturdy dupes in their labors. His business was to point out the locations of the treasures, which he did by looking at a stone placed in a hat. Whenever the diggers became dissatisfied at not finding the object of their desires, his inventive and fertile genius would generally contrive a story to satisfy them. For instance, he would tell them that the treasure was removed by a spirit just before they came to it, or that it sunk down deeper into the earth.

The extreme ignorance and apparent stupidity of this modern prophet, were, by his early followers, looked upon as his greatest merit, and as furnishing the most incontestible proof of his divine mission. These have ever been the ward-robe of impostors. They were even thrown upon the shoulders of the great prince of deceivers, Mohammed, in order to carry in his train the host of ignorant and superstitious of his time ; although he afterwards became a ruler of Nations. That the common advantages of education were denied to our prophet, or that they were much neglected, we believe to be a fact. His followers have told us, that he could not at the time he was "chosen of the Lord," even write his own name. But it is obvious that all those deficiencies are fully supplied by a natural genius, strong inventive powers of mind, a deep study, and an unusually correct esti-

mate of the human passions and feelings. In short, he is now endowed with all the requisite traits of character to pursue most successfully the humbug which he has introduced. His address is easy, rather facinating and winning, of a mild and sober deportment, when not irritated. But he frequently becomes boisterous by the impertinence or curiosity of the skeptical, and assumes the bravado, instead of adhering to the meekness which he professes. His followers, of course, can discover in his very countenance all the certain indications of a divine mission.

For further illustrations of the character of the Smith family, the reader is referred to the numerous depositions and certificates attached to this work.

MARTIN HARRIS is the next personage of note in the Golden Bible speculation. He is one of the *three witnesses* to the truth of the book, having been shown the plates through the agency of an Angel, instead of the Prophet Joseph, who always had them in possession. Before his acquaintance with the Smith family, he was considered an honest, industrious citizen, by his neighbors. His residence was in the town of Palmyra, where he had accumulated a handsome property. He was naturally of a very visionary turn of mind on the subject of religion, holding one sentiment but a short time. He engaged in the new Bible business with a view of making a handsome sum of money from the sale of the books, as he was frequently heard to say. The whole expense of publishing an edition of 5000 copies, was borne by Martin, to secure the payment of which, he mortgaged his farm for \$3000. Having failed in his anticipations about the sale of the books, (the retail price of which they said was fixed by an Angel at \$1 75, but afterwards reduced to \$1 25, and from that down to any price they could obtain) he adopted Smith as his Prophet, Priest and King. Since that time, the frequent demands upon Martin's purse have reduced it to

a very low state. He seems to have been the soul and body of the whole imposition, and now carries the most incontestible proofs of a religious maniac. He frequently declares that he has conversed with Jesus Christ, Angels and the Devil. Christ he says is the handsomest man he ever saw ; and the Devil looks very much like a jack-ass, with very short, smooth hair, similar to that of a mouse. He says he wrote a considerable part of the book, as Smith dictated, and at one time the presence of the Lord was so great, that a screen was hung up between him and the Prophet ; at other times the Prophet would sit in a different room, or up stairs, while the Lord was communicating to him the contents of the plates. He does not pretend that he ever saw the wonderful plates but once, although he and Smith were engaged for months in deciphering their contents. He has left his wife to follow the fortunes of Smith. He has frequent fits of prophecy, although they are not held in very high repute among his brethren. A specimen of his prophetic powers we subjoin. They were written for the special information of a friend of his who placed them upon the wall of his office, and are in these words :

“Within four years from September 1832, there will not be one wicked person left in the United States ; that the righteous will be gathered to Zion, [Missouri,] and that there will be no President over these United States after that time.

MARTIN HARRIS.”

“I do hereby assert and declare that in four years from the date hereof, every sectarian and religious denomination in the United States, shall be broken down, and every Christian shall be gathered unto the Mormonites, and the rest of the human race shall perish. If these things do not take place, I will hereby consent to have my hand separated from my body.

MARTIN HARRIS.”

Martin is an exceedingly fast talker. He frequently gathers a crowd around him in bar-rooms and in the streets.— Here he appears to be in his element, answering and explain-

ing all manner of dark and abstruse theological questions, from Genesis to Revelations ; declaring that every thing has been revealed to him by the "power of God." During these flights of fancy, he frequently prophecies of the coming of Christ, the destruction of the world, and the damnation of certain individuals. At one time he declared that Christ would be on earth within fifteen years, and all who did not believe the book of Mormon would be destroyed.

He is the source of much trouble and perplexity to the honest portion of his brethren, and would undoubtedly long since have been cast off by Smith, were it not for his money, and the fact that he is one of the main pillars of the Mormon fabric. Martin is generally believed, by intelligent people, to be laboring under a partial derangement ; and that any respectable jury would receive his testimony, in any case, of ever so trifling a nature, we do not believe ; yet, the subjects of the delusion think him a competent witness to establish miracles of the most unreasonable kind. But we leave him for the present.

OLIVER COWDERY comes next in the catalogue. He was also a chief scribe to the prophet, while transcribing, after Martin had lost 116 pages of the precious document, by interference of the Devil. An Angel also has shown him the plates, from which the book of Mormon proceeded, as he says. He is a blacksmith by trade, and sustained a fair reputation until his intimacy commenced with the money-diggers. He was one of the many in the world who always find time to study out ways and means to live without work. He accordingly quit the blacksmithing business, and is now the *editor* of a small monthly publication issued under the directions of the prophet, and principally filled with accounts of the spread of Mormonism, their persecutions, and the fabled visions and commands of Smith.

DAVID WHITMAR is the third special witness who signed

the certificate with Harris and Cowdery, testifying to having seen plates. He is one of five of the same name and family who have been used as witnesses to establish the imposition, and who are now head men and leaders in the Mormonite camp. They were noted in their neighborhood for credulity and a general belief in witches, and perhaps were fit subjects for the juggling arts of Smith. David relates that he was led by Smith into an open field, on his father's farm, where they found the Book of plates lying upon the ground. Smith took it up and requested him to examine it, which he did for the space of half an hour or more, when he returned it to Smith, who placed it in its former position, alledging that it was in the custody of an Angel. He describes the plates as being about eight inches square, the leaves being metal of a whitish yellow color, and of the thickness of tin plates. The back was secured with three small rings of the same metal, passing through each leaf in succession; that the leaves were divided equidistant between the back and the edge, by cutting the plates in two parts, and again united with solder, so that the front might be opened, while the back part remained stationary and immovable, and was consequently a sealed book, which would not be revealed for ages to come, and which Smith himself was not permitted to understand. On opening that part of the book which was not secured by seals, he discovered inscribed on the aforesaid plates, divers and wonderful characters, some large and some small, but beyond the wisdom of man to understand without supernatural aid; this account is sometimes partly contradicted by Harris.

CHAPTER II.

THE GOLDEN BIBLE AND ITS CONTENTS.

The various verbal accounts, all contradictory, vague, and inconsistent, which were given out by the Smith family respecting the finding of certain Gold or brazen plates, will be hereafter presented in numerous depositions which have been taken in the neighborhood of the plot.— Since the publication of the book they have been generally more uniform in their relations respecting it. They say that some two years previous to the event taking place, Joseph, Jun. began his interviews with Angels, or spirits, who informed him of the wonderful plates, and the manner and time of obtaining them. This was to be done in the presence of his wife and first child, which was to be a son. In the month of September, 1827, Joseph got possession of the plates, after a considerable struggle with a spirit. The remarkable event was soon noised abroad, and the Smith family commenced making proselytes among the credulous, and lovers of the marvellous, to the belief that Joseph had found a record of the first settlers of America. Many profound calculations were made about the amount of their profits on the sale of such a book. A religious speculation does not seem to have seriously entered into their heads at that time. The plates in the mean time were concealed from human view, the prophet declaring that no man could look upon them and live. They at the same time gave out that, along with the plates, was found a huge pair of silver spectacles, altogether too large for the present race of men, but which were to be used, nevertheless, in translating the plates.

The translation finally commenced. They were found to contain a language not now known upon the earth, which they termed "reformed Egyptian characters." The plates, therefore, which had been so much talked of, were found to be of no manner of use. After all, the Lord showed and communicated to him every word and letter of the Book. Instead of looking at the characters inscribed upon the plates, the prophet was obliged to resort to the old "peep stone," which he formerly used in money-digging. This he placed in a hat, or box, into which he also thrust his face. Through the stone he could then discover a single word at a time, which he repeated aloud to his amanuensis, who committed it to paper, when another word would immediately appear, and thus the performance continued to the end of the book.

Another account they give of the transaction, is, that it was performed with the big spectacles before mentioned, and which were in fact, the identical *Urim and Thumim* mentioned in Exodus 28—30, and were brought away from Jerusalem by the heroes of the book, handed down from one generation to another, and finally buried up in Ontario county, some fifteen centuries since, to enable Smith to translate the plates *without looking at them!*

Before the work was completed, under the pretence that some persons were endeavoring to destroy the plates and the prophet, they relate that the Lord commanded them to depart into Pennsylvania, where they could proceed unmolested. Smith, accordingly, removed his family thither; but it appears that it was at the request of his father-in-law, instead of the command of the Lord. A box, which he said contained the plates, was conveyed in a barrel of beans, while on the journey. Soon after this, his father-in-law, Mr. Isaac Hale, on account of his daughter, agreed to sell Smith a part of his farm, provided he would go to

work and quit his impositions. He said he had given up his former occupation, and concluded to labor for a living. But, in a few weeks Harris made his appearance there, and soon after Cowdery, and Smith again commenced looking into the hat, and telling off his bible. In the mean time, Satan had made an assault upon Harris, and robbed him of one hundred and sixteen pages of the bible, which had been translated. Cowdery was the chosen scribe to complete the work ; after which the plates were again buried up by the command of the Lord, in a place unknown to the prophet or any other person.

The Golden Bible was finally got ready for the press, and issued in the summer of 1830, nearly three years from the time of its being dug up. It is a book of nearly six hundred pages, and is, unquestionably, one of the meanest in the English, or any other language. It is more devoid of interest than any we have ever seen. It must have been written by an atheist, to make an experiment upon the human understanding and credulity. The author, although evidently a man of learning, studied barrenness of style and expression, without an equal. It carries condemnation on every page. The God of Heaven, that all-wise Being, could never have delivered such a farrago of nonsense to the world. But we must proceed to examine it more in detail. The title page says :—

“The Book of Mormon, an account written by the hand
 “of Mormon, upon plates taken from the plates of Nephi ;
 “wherefore it is an abridgment of the record of the people
 “of Nephi, and also of the Lamanites, which are a rem-
 “nant of the house of Israel, and also to Jew and Gentile ;
 “written by way of commandment, and also by the spirit
 “of prophecy and of revelation : written and sealed up,
 “and hid up unto the Lord, that they might not be destroy-
 “ed ; to come forth by the gift and power of God, unto

“the interpretation thereof; sealed by the hand of Moroni,
 “and hid up unto the Lord, to come forth in due time by
 “the way of the Gentiles; the interpretation thereof, by
 “the gift of God; an abridgment taken from the book of
 “Ether.”

“Also, which is a record of the people of Jared, which
 “were scattered at the time the Lord confounded the lan-
 “guage of the people, when they were building a tower to
 “get to Heaven, which is to show unto the remnant of the
 “house of Israel, how great things the Lord has done for
 “their fathers; and that they may know the covenants of
 “the Lord, that they are not cast off forever; and also to
 “the convincing of Jews and Gentiles, that Jesus is the
 “Christ, the Eternal God, manifesting himself to all na-
 “tions—And now if there be fault, it be the mistake of
 “men; wherefore condemn not the things of God, that ye
 “may be found spotless at the judgment seat of Christ.”

“By Joseph Smith, Jun. Author and proprietor.”

It is necessary that the reader should constantly bear in mind, that the impostor is held out to be a very ignorant person, so much so, that he can write nothing except it be dictated to him, word by word, by the mouth of the Lord. Here then we have a specimen of a title page according to *infinite wisdom*; constituting Joseph Smith, Jun. “Author and proprietor,” in order that he may have the sole *profit* of the work. Although the Mormon may have a faculty of pointing out examples, and proving every thing by scripture, we think it will trouble them to find an instance where the Great Jehovah has ever sent a message to fallen man, and that in the most miraculous way; and constituted any individual its *retailer*, and sole sharer of its *profits*! But we are told that “the ways of God are past finding out,” and he has therefore given to Joseph Smith a “copy right” to sell this last message, and that too from

under the hand and seal of "R. R. Lansing, clerk of the Northern District of New York."

But a saving clause is inserted in the title page, and several times repeated in the book. It seems that neither the Lord or Smith, were willing to avow themselves the authors of the whole fable: "and now if there be fault, it be in the mistake of men"!!! Here then we have an acknowledgment that there may be *faults*, a bundle of truths and falsehoods, sent forth to imperfect man, without a single rule being given to distinguish one from the other!!! Oh! the credulity of man!

The real author, notwithstanding his studied ignorance, was well acquainted with the classics. The names of most of his heroes have the Latin termination of *i*, such as Nephi, Lehi, and Moroni. The word *Mormon*, the name given to his book, is the English termination of the Greek word "*Mormoo*," which we find defined in an old, obsolete Dictionary, to mean "*bug-bear, hob-goblin, raw head, and bloody bones.*" It seems, therefore, that the writer gave his book not only a very appropriate, but classical name. His experiment upon the human mind, he thought, would be more perfect, by giving it a name, in addition to its contents, which would carry upon its very face the nature of its true character—a *fiction of hob-goblins and bug-bears*.

Next comes the "Preface," signed "the Author," which shows that the Lord was willing to approve and adopt the most modern plan of making books, by inserting a title page, copy right, and a preface. The substance of the preface is, that the author had translated one hundred and sixteen pages from the plates of Lehi, written by the hand of Mormon, which were stolen by some persons; "and being commanded by the Lord, that I should not translate the same over again, for Satan had put it into their

“hearts to tempt the Lord their God, by altering their
“words, that they did read contrary from that which I
“translated, and caused to be written; and if I should
“bring forth the same again, they would publish that
“which they had stolen, and Satan would stir up the hearts
“of this generation, that they might not receive this work;
“but behold the Lord said unto me, I will not suffer that
“Satan shall accomplish his evil design in this thing :
“therefore shalt thou translate from the plates of Nephi,
“until you come to that which ye have translated, which
“ye have retained, and behold ye shall publish it as the
“record of Nephi; and thus I will confound those who
“have altered my words.”

The facts respecting the lost manuscript, we have not been able to ascertain. They sometimes charged the wife of Harris with having burnt it; but this is denied by her. They were, however, taken from the possession of Harris, by a miracle wrought by Satan. The prophet has undertaken to inform the reader how the Lord got him out of this dilemma : “thou shalt translate from the plates of Nephi until thou come to that which ye have translated, which ye have retained, and behold ye shall publish it as the record of Nephi.” Here the Lord, in order to counteract the works of the Devil, is represented by Smith as palming off upon the world an acknowledged falsehood,—the records of Lehi must be published as the records of Nephi. Again, how could Smith know when he came to that which he had translated, without looking at the plates, (which he could not read if he did,) for he does not pretend that there was any miracle in this operation. But who, except one fully endued with the folly and wickedness of “the author,” can believe for a moment, that the Lord would make known his will in such language. Again; an important record which had been made by a miracle,

kept for ages by a miracle, dug from the ground by a miracle, and translated by a miracle, was *stolen* by some one, so that even a miracle could not restore it; and thus were the designs of the Lord counteracted by "Satan putting it into their hearts to tempt the Lord."

CHAPTER III.

THE SAME SUBJECT CONTINUED.

"The Book of Mormon," is divided into a number of books, each one purporting to have been written by different individuals upon plates of brass, so far as the history of Lehi, the founder of the vast settlements which were situated on the isthmus of Darien, were concerned; and upon plates of gold, so far as it relates to one Jared and his posterity, who were not confounded at the destruction of Babel, but were miraculously navigated by the hand of the Lord across the ocean. The history of Lehi and his posterity, commences in the reign of Zedekiah, King of Judah, six hundred years before the Christian era, and ends about four hundred years afterwards, which concludes the history, or fiction. The whole work is written in a miserable attempt to imitate the style of king James the first, and the sameness is such, and the tautology of phrases from the beginning to the end of the work, that no one can be left in doubt in identifying the whole with one individual author. We are not aware that the style of king James is better calculated to reveal the will of Heaven, than is the

modern and more refined language ; but is a strong evidence against the work now under our consideration. If God chose to reveal himself, it would be reasonable to expect that it would be done definitely, and in such language as could be clearly understood by all ; and why this long circumlocution^u of history ? it has nothing to do with salvation. Christ, nor the inspired writers of the new testament, furnish no such example ; the bare facts of the plan of redemption is set before us, and a few self evident rules to govern our moral conduct.

The first book is entitled "the book of Nephi," and commences its narrative with the departure of Lehi from Jerusalem. He had four sons, Laman, Lemuel, Sam, and Nephi ; the last of whom is the principal hero in the present book, and the historian. He is a scholar, an engraver, and a worker of metals ; for he says : "Behold I make an abridgment of the record of my father, upon plates of brass, which I have made with mine own hands ; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life." Lehi dreams marvelous dreams previous to his departure from Jerusalem, and sees wonderful visions. He goes about prophecying of the great calamities that await the Jews, and warns them to flee from the wrath to come. The people become vindictive at his clamor, and threaten his destruction.

To rescue Lehi, and to bring about wonderful events, God warns him to flee into the wilderness, and leave all his great possessions, his gold and his silver, and take nothing with him but his family, his tents, and provisions. A miserable condition for the wilderness indeed ; no clothing, no weapons, nor tools to make them with.

The command is obeyed, and he travels until he arrives on the borders of the Red sea. The three el-

der brothers become disaffected, probably from their adversity and privations, and accuse the father with being visionary, &c. Nephi represents himself as being a particular favorite with the Lord, (or his narrator does for him) for he says : " And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know the mysteries of God," &c. God blesses him, and makes a covenant with him, and promises him a choice land, which is above all others.—p. 9. Nephi is commanded by his father, together with his three brothers, to go back to Jerusalem, to the house of one Laban, who has in his possession a record of the Jews, engraven on plates of brass, as he is informed by the Lord in a dream ; and that it likewise contained the genealogy of his ancestors. Nephi is ready to obey, and by some little persuasion, the four brothers embark for the plates at Jerusalem. Laban, who has them in possession, refuses to give the plates to the ambassadors. But Nephi was not to be foiled. Two unsuccessful attempts are made, and, the third time, Nephi finds Laban drunk within the walls of the city, and says : " And I, Nephi, beheld his sword, and I drew it forth from the sheath *thereof*, and the hilt *thereof* was of pure gold, and the workmanship *thereof* was exceeding fine ; and I saw the blade *thereof* was of most precious steel." p. 12.

This is the earliest account of steel to be found in history. Alexander the Great, who lived about three hundred years after the period here spoken of, employed iron for points to his implements of war, as Josephus tells us ; and the same author says, that he complained that his weapons were so easily blunted ; now, if steel had been in use, either at Rome, Jerusalem, or Damascus, at the time here spoken of, in Alexander's time it would have been common, and he would have used it for his weapons instead of

iron. Damascus was once famous for manufacturing swords, but it was long after the Christian era. A coarse kind of steel, or iron carbonated, was used in the days of Julius Cæsar, about one hundred years before Christ.

The covenant with Nephi gives him a choice land. And again he says that his father has obtained a promise from the Lord that he should have a choice land, *p.* 14. Whether these are separate lands, we are left to conjecture. If they are the same, one of the promises is gratuitous ; because when the Lord covenanted with Abraham, he promised him the land of Canaan, which should be inherited by his posterity forever. It is true, the covenant was renewed with Isaac ; but he was the rightful heir. If the Lord had have covenanted with Abraham, and with Isaac, for a land, we should naturally infer that they were different countries, especially if the covenant had been made with Isaac first. Nephi says the promise of the choice land, is to him, exclusively, as can be seen on page 9 ; consequently each have a separate land. But the sequel of the fiction informs us, that they all embark into one ship,—land on this side of the Atlantic, and dwell together until Lehi dies.

Nephi says, he drew forth the sword of Laban, and cut his head off, which enabled him afterwards to obtain the plates by false pretences and deception. Thus we see the author would have us believe, that the Lord sometimes accomplishes his designs by murder and lying.

Lehi receives the plates from his sons,—examines them, and finds to his great satisfaction, that he is a descendant from Joseph, the son of Jacob. “And now, when my father saw all these things, he was filled with the spirit, and began to prophecy concerning his seed ; that these plates of brass should go forth unto all nations, kindreds, tongues and people, which were of his seed. Wherefore, he said

that these plates of brass should never perish, neither shall they be dimmed any more by time." *p.* 15.

The above plates have not been found; if they have, we have not been furnished with a translation.

Nephi, and his brethren, are again sent back to Jerusalem, to bring with them into the wilderness, a man by the name of Ishmael, and his family, which consists of daughters and sons enough, to furnish each family with husbands and wives. They all arrive in the wilderness, and very soon a quarrel ensues between the different individuals of the families, which Nephi settles in a most masterly manner; after which, the males of both families take wives, with which the provident author has kindly provided them.

The three next pages, to wit: 18, 19, and 20, are taken up in relating a marvelous dream, or vision, in which Laman and Lemuel are represented as being finally apostates, and would be cut off.

Nephi informs us, that he is at that time employed in engraving, or writing, on the plates, which he now names after himself; and whether the plates of Laban are included, we are not told, nor are we informed how they were disposed of. The plates, hereafter, are called the plates of Nephi. *p.* 21.

A little further, on the same page, he says he has a commandment from the Lord, to make plates for the special purpose of making a record of his own ministry, and of his own people.

Here our hero introduces himself as a minister, and as having the charge of a people—he is in the wilderness destitute of any thing, nothing but tents and provisions, every thing was left behind, gold, silver, no metals or tools as a matter of course, but the command to make his plates is obeyed. We shall be compelled to institute a chapter of

miracles in order to account for the manner of making brass plates in the wilderness, without tools or metals, and likewise to satisfy our readers upon many other points in our review. Miracles will account for any thing, however ridiculous, whenever our minds preponderate in favor of the subject to which the story may be attached. Any thing, however preposterous and false it may be, if believed to be of divine origin, needs no evidence, because nothing is impossible with Deity.

Lehi comes out with a marvelous prophecy, considering the period in which it is made ; not so much on account of the prophecy as the language, in which he uses to express it. After the doctrine of the fall is explained, he speaks of the Messiah, and calls John by name, and quotes the words from Isaiah, or Matthew's gospel : " Prepare ye the way of the Lord : make his paths straight ;" and continues, " for there standeth one among you, whom ye know not ; and he is mightier than I, whose shoes' latchet I am not worthy to unloose."—John I. 26—7. Here is another miracle in choosing the exact language of King James' translation, more than two thousand years before it was arranged, and six hundred before the sentiment was uttered. The plan of redemption is explained at the same time, and the only way of salvation proclaimed ; consequently the law was abrogated at that time, and the Nephites were christians. The prophets of the old testament, doubtless, had very clear views of the promised Messiah, and of the atonement through his blood. But that they preached the law, and felt themselves bound by it, we never entertained a doubt. In the wise dispensations of God, man was not to avail himself of the redeeming doctrines of the gospel, until the time was fully come, when Christ was to appear to fulfil the law, and offer mercy through grace. Christ must appear on earth—die, and be raised from the dead,

before all was fulfilled, as the sacred writers understood it, and taught the disciples, and the world of mankind. If it were possible for the plan of redemption to have been unfolded, without the actual appearance of Christ in the flesh, why did not the patriarchs with whom God made his covenants, and his promises, preach redemption through the atonement, instead of sacrifices and ceremonies? But we are informed by this same prophet Lehi, that "all mankind was in a lost, and in a fallen state; and ever would be, save they should rely on this Redeemer." *p.* 22. From the last paragraph, the author views the matter in the same light with us, that is, that the Christian religion was revealed and made known to the Nephites, six hundred years before the advent of Jesus Christ. Lehi speaks by the power of the Holy Ghost, which power he received by faith on the son of God. 'And the son of God was the Messiah.' Let us compare the above sentiments with the declarations and views of the inspired writers of the New Testament. "But when the comforter is come, whom I will send unto you from the father," &c. John XV. 26. From this we should infer, that the Holy Ghost was yet in anticipation, because he is promised; and to confirm our view of this subject, we will cite a few other passages. "It is expedient for you that I go away; for if I go not away the comforter will not come unto you." John XIV, 7. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16, 8. "But ye shall receive, after that the Holy Ghost has come upon you." Acts I, 8. In the second chapter of the Acts, we find all the above promises fulfilled.

Lehi continues his preaching, speaks of John and of the Virgin Mary, and calls her the "mother of God," and declares the way of salvation, by Jesus Christ, through faith and repentance. *p.* 25. All the prophets of old, were far behind our Lehi, and they prophecied falsely too, if our

book of Mormon is true, according to our apprehension of the doctrines which they taught. If any one can reconcile the contradictions and incongruities between the sacred writings and Lehi's prophecies, we should be gratified to hear it, and will be among the first to acknowledge our misconceptions and error. We are among the last who would be willing to villify, and ridicule, any thing that is counted sacred, without the best evidence of its falsehood and imposition. We consider, and believe, the prophecies and doctrines of the Bible of divine origin, and any thing which contravenes its precepts, or its revelations, will be regarded by us as false.

Our hero, Nephi, next presents himself in the drama, as a dreamer and a prophet, and is more explicit as to particular incidents than his father. In his vision, he is made acquainted with all the particulars of our Savior's birth and life, to his baptism, which he witnesses, and sees the Holy Ghost descend in the form of a dove, and abide upon him. It is worthy of remark, that no circumstance is mentioned by Nephi, in relation to the life and ministry of our Savior, only what can be found in the New Testament. Very little is said by the evangelists of Jesus Christ, between the time of his birth and his entering upon the ministry. But we might expect some little incidents from such a revelation as the book of Mormon, which would throw some light upon that interesting subject, which is not to be found in the New Testament. It furnishes to us good evidence that the author was guided by the new Testament, when his low and licentious imagination conceived, and brought to light the "Book of Mormon." He could not, nor dared not, fabricate any thing, for fear of detection, which could not be found in the historical part of the sacred writings. But upon any thing which pertains to spiritual affairs, and is not susceptible of contradiction, only through the medium of reason, every licence is taken by our author.

Nephi's vision gives us a poor account of the corruptions of the Roman church, showing that the author understood very little of church History. The name of Jesus Christ is mentioned on page 28, and of John, the apostle, page 35. Nephi's vision takes up about ten pages, from page 25, and gives, as his own views, a cursory account of the popular doctrines which have been agitated since the Reformation. To give credit to the pretence, that Nephi, living six hundred years before the christian era, could, or would, have had the name of Jesus and of John revealed in preference to any other prophet, is repugnant to common sense, and in direct violence to the universal belief of those who have ever been distinguished for piety, and a critical knowledge of the holy Bible. Besides, we cannot reconcile a view of revealed truth, with a disquisition on Church scisms, such as we find in Nephi's vision. If the Book of Mormon is a revealed truth from God, we are compelled, irresistably, to conclude, that Paul was mistaken when he said the twelve apostles of the Lamb, developed certain secrets which were hid from ages and generations, and were ordained before the world to their glory, that they should have the honor of announcing them. But our author pretends that Nephi, together with sundry other prophets which he has created, had the whole christian system developed to them, many centuries before the twelve apostles, of which Paul speaks, had the honor of announcing it, and preached it to a set of Jews, who had been miraculously landed on, or near the Isthmus of Darien. Not only this, if we are to take the brass plate revelation for sacred truth, we must infer that there has been a great deficiency in the record of our Savior's mission, or that he did not exhibit his truths while here, as fully, and as clearly as he did to these Nephites, through their prophets; and consequently left the world in darkness, to grope their way in superstition and ignorance, until the mineral-rod

neecremancy of Joseph Smith, Jun. searching after Robert Kidd's money, which was buried in Manchester, Ontario county, New York, found the plates of Nephi, which had been buried there one thousand four hundred and twenty-eight years. How long he kept them, we are not informed ; but they were taken from him, and hid up again by the Lord, so that no divination, nor legerdemain, will enable him to find them.

“ And it came to pass,” says Nephi, “ that the voice of the Lord spake unto my father, and commanded him, that on the morrow he should take his journey into the wilderness. And it came to pass, that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground, a round ball of curious workmanship ; and it was of fine brass. And within the ball were two spindles, and the one pointed the way whither we should go into the wilderness.” Which way the other pointed, we are not told, but probably the way they should not go. If this ball was a compass, as we are hereafter told by the author, many improvements have been made upon that instrument, except in the construction of the negative spindle, since that time. But what is most ridiculous, is, that it was a fine brass ball, and yet the spindles could be seen to traverse in the inside of it. Perhaps Lehi had a stone which favored his vision, and enabled him to look into opaque bodies as well as into futurity.

The revealing stone, and the stone spectacles, will hereafter be described, which will account for many wonderful things, without searching into the chapter of miracles.

From page 39 to 42, is principally taken up in giving an account of eight year's travels, following the direction of one of the spindles through the wilderness. It traversed eastwardly and southeastwardly, bringing them all safely on the borders of the Red sea, with the exception of Ishmael, who dies in the mean time.

Nephi is now commanded by the Lord, to repair to the top of a mountain, where he sees a vision, in which he is informed that he must build a ship, and where he can find ore from which to manufacture tools. We are now presented with our hero in a new character,—that of a ship-builder. So that in his youth he is a scholar, a historian, a worker of metals, a ship-carpenter, a prophet and a priest. It now seems that ore and tools are necessary, in order to construct a ship; but to make plates of brass, neither ore, tools, nor metals were essential. Six pages are next occupied in giving an account of quarrels between Nephi and his brethren. But Nephi, in the mean time, builds a ship contrary to the opinions of his brothers, and the rational inference is, that he makes his own tools out of ore, and builds the ship without assistance from any one. It requires some little stretch of credulity, to believe that Nephi done all the above work, such as making iron from ore, and converting it into steel, and then making the tools necessary to build a ship, without tools with which to do it. The manner in which he built the ship, he accounts for in the following language:—"Now I, Nephi, did not work the timbers after the manner of men, &c. but I did build it after the manner which the Lord did teach me." *p.* 47.—How long he was in accomplishing this great work, we cannot learn; but if all was done by a miracle, as the author intimates, we can see no necessity for any interference on the part of Nephi, but give to him the glory who accomplished the work.

The patriarch Noah, had special directions for building the ark, the kind of wood, &c., and he built it after the model given him, and he had many years in which to accomplish it. And we have good reason to believe that the work was done in the same manner as other ships were built, and that he employed workmen to aid him in it. Ne-

phi arrogates to himself a great preference with the Lord, over the patriarch Noah.

Lehi, and all his host, after the ship is completed by our hero, go on board, and immediately embark for the promised land. But the wicked dispositions of Laman and Lemuel would not allow the crew to remain in peace. A mutiny takes place on ship board, and our hero and admiral was taken, and bound so tight that he could not move. But the Lord is represented as being on Nephi's side, and a remedy was at hand at once. The famous brass ball-compass ceased to traverse! "and they knew not whither to steer the ship, insomuch, that there arose a great storm, yea, a great and terrible tempest." We will leave the reader to draw the inference, whether the terrible storm arose from the abuse of Nephi, or, because the compass would not traverse! *p.* 48.

If the bare statement of a succession of miracles, such as have been recorded thus far in the Book of Mormon, unaccompanied by any testimony, or carrying with it any plausible probability of truth, entitles the work to the credit of Divine authenticity, we have already failed in our attempt to prove it a fiction. But we apprehend our readers will not receive the ridiculous story of Nephi, although it be clothed in the mantle of sanctity, without first instituting a critical enquiry, and comparing the probabilities with the sacred truths of Holy Writ.

We might have mentioned, that Lehi had two sons born in the wilderness, after he departed from Jerusalem. The eldest was called Jacob, and the other Joseph; these two sons are somewhat important personages in the como-tragedy hereafter.

To return to our crew. Finding the compass would not traverse, they get frightened, and set Nephi at liberty; the magnet again operates—the seas become calm—and every

thing quiet. Whether the ship had sails, or was propelled by oars, or by a current, or by the will, or by the power of the spindle, we cannot inform our readers, for it is not stated. But Nephi, or the author, says that they all landed safely on the promised land.

“And it came to pass, that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow and the ox.” *p.* 48. More miracles to substantiate the divine authenticity of the Book of Mormon. We had supposed that oxen were the result of a surgical operation upon bulls, changing their natures, in order to render them docile and useful to man; and nothing can be more ludicrous than to suppose the matchless power of the Almighty, had interfered with these animals in the wilderness, and caused the transformation of them as represented.

Nephi is again commanded to manufacture more plates to engrave upon, and in this land of promise materials are plenty. The art of making them without materials is probably lost. Gold, silver and copper ores are found, and no others mentioned, but brass plates can be made, doubtless, by Nephi out of gold, silver, and copper ores, as well as out of nothing, as he must have done before he navigated the tribe across the ocean. *p.* 50.

We are next presented with a recapitulation of the prophecies of Lehi, in relation to the coming of our Savior, together with a fictitious quotation from prophecies conceived by our author, and brought forth in his own miserable, barren style. “To be lifted up according to the words of Zenoch, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, and according to the words of Zenos, which he spake concerning the three days of darkness,” Here we are presented with three new prophets, which were known to our hero,

prophecy of the most important events which have ever transpired, or ever will. The last of which uttered a falsehood, because he speaks of three days of darkness at the time of the crucifixion. *p.* 51. The evangelists in the New Testament, state, that there was a darkness over the land from the sixth to the ninth hour, varying from three hours to three days. Profane history, likewise, corroborates the statement made by the evangelists. If such prophets as Zenoch, Neum, and Zenos, had ever existed, would not there have been some trace left, or allusion made, either in sacred or profane writing respecting them? The known characteristic of the Jews, from time immemorial, is conclusive evidence that these prophets are fictitious characters. The Jews have ever been distinguished for their tenacity to their traditions and religion. They have ever held their prophets in the highest veneration, particularly those who spake clearly of the coming Messiah.

We are now relieved by the author, from the coarse style in which the book is written, by the introduction of the 48th and 49th chapters of Isaiah, in the approved translation. To contrast the sublime style of the inspired writer, with the insipid and tasteless diction of the author of the Book of Mormon, requires more ability than we possess.

CHAPTER IV.

The marvelous always has something about it, to fascinate, however coarsely it may be clad ; and fiction has its charms, and when combined and presented to the mind in the mantle of inspiration, it is not singular that the credulous and unsuspecting should be captivated. This propensity for the marvelous in the human mind, is constantly leading them into error and delusion, and to it the fabricators of the new revelation are indebted for their success.

Our moral faculties are always improved by embracing simple philosophical truths, and, in proportion as we reject them, we become depraved, and less capable of discriminating between falsehood and error. He who embraces falsehood and error, will sink deeper and deeper in the vortex of folly and madness ; wild vagaries, apparitions, intercourse with the spirits of other worlds, and ten thousand other follies, will dance through his imagination in shapeless confusion. Realities are no longer a subject worthy his attention, but he is guided by the whims of his imagination, which he believes to be the breathing of the Holy spirit, and an internal revelation, and thus we find him enveloped in the fatal cords of fanaticism.

Our object is to unvail the deceptions, and impositions, which are now practised by the leaders of a sect which are called *Mormons*, or, as they have recently christened themselves, "*Latter day Saints* ;" and so place the Book, or Golden Bible, as it has been called, before the public, as to prevent any further deception. The subject of eternity is of infinite moment to all ; and each individual has sufficient capacity to embrace truth instead of error,

provided the due exercises of the faculties are instituted. Then, when any subject is presented to us in the garb of religion, we ought carefully to investigate it, and compare it with the standard which should be our rule of faith and practice. The divine authenticity of the Book of Mormon, is the question now before us. Is it presented to us, accompanied with such conclusive testimony as entitles it to our implicit credit, and such as we should be willing to risk our eternal all upon? If any doubts hang over the subject, it is reasonable that a scrupulous search, and a critical enquiry be instituted by us.

Permit us to examine in what way the two above named chapters of Isaiah, became introduced in the modern version. The translation of King James is the one used. We believe the translation to be a correct one, and that the translators were guided by truth as far as human frailty would permit; but, at the same time, they were governed by the then existing rules of the English language, which now vary considerably. The rules which governed at the time the translation was made, are so far lost, that we presume a new one made at this period under our present rules, would vary the diction and phraseology very considerably, but not the true sense. We suppose that the object of the sacred writings, is to convey a definite meaning to the reader in his own language, without regard to words or phrases, and, consequently, if we were to receive a translation from the hand of the Lord at this time, we might rationally expect that it would appear in our own language, and not in that of King James' time, any more than in that of William the Conqueror. It is a remarkable coincidence that the author of our book should be able to give us an exact copy of those two chapters, reading them in a stone placed in a hat! We are truly inclined to accuse him of plagiarism, not only from the above circumstance, but be-

cause he attributes the authorship of the whole book to the Lord; and we cannot see why, if he could dictate such grand and lofty sentiments to Isaiah, together with the unparalleled figures, he could not have maintained a style and diction through the rest of the Book of Mormon, that would have appeared decent, and been somewhat in the language of the present time. Again we remark, that the beginning of the quotation commences with the chapter, and closes with the next chapter, which is, of itself, evidence that it was copied, because the division of the prophecies into chapters is both modern and arbitrary—the original furnishes no such arrangement. Then it would have been natural for an ignorant plagiarist to have blundered into that method of copying. If the two chapters had have been inserted in the author's language, at the same time preserving the sense strictly, there would have been more plausibility, and the deception not so easily detected. But the ignorance of the author led him to suppose that the translation was the only one that could be made, and that the division into chapters was done by Isaiah himself.

Nephi is represented as a wonderful prophet. He could prophecy what would be said, in the precise sentences, six hundred years afterwards, and so arrange and punctuate it, that a translator, by means of a stone which was prepared for that purpose, could, two thousand four hundred and thirty years afterwards, copy sentences which had been arranged about two hundred and twenty years previously, by a set of learned divines, assembled under the authority of James the first, king of England. There are no prophecies in the old Testament which compares with this; we deem it beyond the marvelous. In our examination of the prophecies in the old Testament, (which we suppose is not tantamount authority to the Golden Bible with a "latter day saint,") we are unable to find even

an attempt made by the inspired authors to prophecy of the doctrines of our Saviour, in the words in which he would utter them. Besides, the evangelists themselves, who heard the wonderful sayings as he spake them, choose their own manner of expressing it. Each had his own peculiar style, and penned the sentiments in their own way. Our Savior uttered many prophecies, but in all he said he never attempted to represent the diction and phraseology which would be used on a future occasion. But our hero, Nephi, is made by the author to far surpass the Savior.

We are next presented with something like a sermon, in which the prophecies of the old Testament, (which, we presume, the author had by him,) is the matter of discussion and explanation. The Arian doctrine is denied, of which he, Nephi, has a prophetic knowledge, and instructs his readers after the popular doctrines of the present day. No particular denomination is sustained, but partakes of many, from which we suppose they had no articles of faith yet established ; but in the sequel they become Anabaptists. And thus ends the first "Book of Nephi."

The second Book of Nephi is introduced to the reader, by an attempt at a christian sermon, by Lehi, (Nephi having retired behind the curtain,) and in the course of his remarks, he makes several patriarchal promises to his sons ; all conditioned upon a faithful and implicit obedience to the requirements and commands of Nephi. Lehi preaches repentance and remission of sins. He expounds the law as it relates to original sin, and settles many of the leading points which are subjects of disputation between different denominations at the present day. *p.* 72. We will again, for the benefit of our readers, quote a remarkable passage, which the bold blasphemer has presumed to insert in his book, as matter revealed to him, and as having been penned

by Nephi, nearly six hundred years before it actually was!!! “And by the law no flesh is justified. Behold, he offereth himself a sacrifice for sin.” “Which layeth down his life according to the flesh, and taketh it again by the power of the spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.” p. 63.—

There are a variety of sermons in this discourse taken from the new Testament, somewhat garbled and transposed, and so varied as to suit the views of the writer, in his fictitious tenets.

Lehi next addresses his son Joseph, who was born in the wilderness, and reminds him of the commandments of the Holy one of Israel, and intimates that he is born for some great purpose. “For behold thou art the fruit of my loins; and I am a descendant of Joseph, which was carried captive into Egypt. And great was the covenants of the Lord which he made unto Joseph; wherefore Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel. Not the Messiah,” &c. He then goes on to explain the covenant, by representing himself, and his posterity, as the branch meant, to which the Messiah should be made manifest in the latter days. We next have a quotation from the prophecies of Joseph. “Yea Joseph truly said, thus saith the Lord unto me: a choice seer will I raise up out of the fruit of thy loins. And unto him will I give a commandment. p. 66. “And thus prophesied Joseph, saying:—Behold that Seer will the Lord bless; and they that seek to destroy him shall be confounded.” Behold I am sure of the fulfilling of this promise. *And his name shall be called after me, and it shall be after the name of his father. Yea, thus prophesied Joseph.*”—p. 67. Here is the prophecy which settles the matter as to Joseph Smith, Jun. He is,

doubtless, from the lineage of Lehi, the father of the Nephites and the Lamanites, and a descendant of Joseph.—The Lamanites were all cursed by the Lord, and all marked and transformed into Indians. A curse was pronounced upon all who should ever mix with them. The Nephites warred with each other until they exterminated the whole race except three, who were immortalized. Whether the object of their immortality was to perpetuate the notable branch of Joseph by crim.con. we are left to conjecture.—We are not aware that Joseph ever uttered the above remarkable sentences. He held the highest standing among his brethren, and if he had ever made them, we have no doubt full credit would have been given to his sayings, and they would have been preserved by the Jews, and handed down to the latest posterity among them, well authenticated. But, the fact is, the whole is a base forgery, and he who attempted to palm it off as truth upon a credulous community, cannot but receive the frowns and punishments of a just God.

Again, on the same page, “And the Lord said unto me, also, I will raise up unto the fruit of thy loins ; and I will make for him a spokesman. And the spokesman of thy loins shall declare it.” This prophecy of Joseph is also fulfilled to the letter, in the person of Sydney Rigdon ; he is also from this same illegitimate race. It is true his name is not mentioned in the prophecy, but he fulfils the functions assigned him. Are not the circumstances mentioned in the prophecy, pointing out so plainly these two persons, Joseph Smith, Jun. and Sydney Rigdon, who are the founders, and are still the leaders among the Mormon fanatics, good grounds to infer that they were, at least, advisers, if not the authors, of the present form of the Book of Mormon ?

If they did not originally compose the book, they might

easily, at the time of amending and copying, alter and insert the patent of their commissions, in order to give validity to their undertaking.

Joseph Smith, Jun. was well skilled in legerdemain, and the use of the divining-rods, which afforded him great facilities in translating. He doubtless had become acquainted with mystifying every thing, and collected that class of people about him, who were willing dupes, and anxious devotees to the marvelous. To establish the truth of any pretension, however ridiculous and absurd it might be, required nothing but some little necromancy, and it would be received as of divine inspiration by them.

In the conclusion of the present chapter, Lehi bestows his last benediction. "And now, blessed art thou Joseph. Behold thou art *little*." We think the mind of this *little* Joseph must have been quite precocious, to have comprehended the whole rigmarole which has been addressed to him. Not only this ; Nephi must have had a very tenacious memory, or have been a stenographer, in addition to his great literary attainments, in order to have engraved the oration of his father. The boy being *little*, perhaps might account for the circumlocution, and tautology, in the whole speech, if the whole book was not written in precisely the same words and phrases. The old and new Testaments are written in an ancient and very perfect style, and there is no doubt that, at the time it was written, it was in all respects, the most finished, and complete production, into which our language was capable of being modeled.— But many improvements, and innovations have been made in our vocabulary, since that period, which now renders the style, measurably, obsolete. A translation from the original Greek, in our present improved language, would be desirable, and, if it could be accomplished, many scisms would be abandoned, and sectarianism would be greatly di-

minated. We mention this, as an argument against the divine authenticity of the Book of Mormon. A few years have only elapsed, since the pretended translation of that work took place, and instead of its being given us in a chaste and clear style, it is the most miserable and barren of any thing we ever saw, in the form of a book. Would it not be reasonable to conclude, that any book, whose author was the Holy Ghost, would be clear and perfect in all its parts; so plain that the wayfaring man need not err? particularly if the translation and style be chosen and dictated by himself, as it is pretended that the book of Mormon was. But we are forbidden this test, otherwise the book would fall to the ground at once.

Nephi is the next person on the stage, and commences his harangue. He recapitulates his father's prophecies, and those of their ancestor, Joseph, in nearly the same language which Lehi used, and reminds the whole family of the promises in the covenant. Lehi is now old, and after he finishes his valedictory, gives up the ghost, and is buried. *p.* 69. The scene is now changed wholly. •Nephi is the *Major-domo*. Laman, Lemuel, and the sons of Ishmael, rebel against his authority; and Nephi is warned of the Lord to flee into the wilderness. A little previous, after the death of Lehi, Nephi is disconsolate, and a long soliloquy is penned, or engraved, upon the brass plates, which is principally patched up from detached sentences taken from Psalms and Jeremiah, badly arranged. *p.* 70.—The rebellion and civil war is so great, that Nephi comes to the rare conclusion, after receiving his special command, to take another journey into the wilderness! The promised land is not yet obtained, according to page 49, where it says, "we did arrive at the promised land." Whether the land of both North and South America was in the charter, or not, we cannot say, but a part is surrendered forthwith,

which is never restored again, therefore it was not the promised land, or the Lord had broken his covenant.

“Wherefore it came to pass, that I, Nephi, did take my family, and also Zoram,” (Zoram was a servant man of Laban’s, whom Nephi and his brethren, decoyed from Jerusalem, at the time the renowned plates were obtained which contained the genealogy of Lehi,) “and Sam, and his elder brother, and his family, and Jacob, and Joseph, my younger brethren, and also my sisters, and all they which would go with me.”

They journeyed through the wilderness, until they arrived at a place which they call Nephi, after their leader; those who were left behind, to-wit: Laman and Lemuel, and their families, were afterwards called *Lamanites*, together with all their descendants, without distinction. Nephi instructs his people to manufacture swords, after the manner of the sword of Laban, to defend themselves against the Lamanites. p. 72. Nothing can be more ridiculous, than to suppose it necessary to manufacture swords with which to defend themselves against the Lamanites, as there could not have been to exceed twenty adults, including both parties; for he says on the very next page, that thirty years only had passed away since they left Jerusalem, and five males constituted the whole at the onset. We will admit that five men were added; but Ishmael and Lehi are dead; and Jacob and Joseph are born, and but a short time since, Joseph is called *little*. But see what follows in immediate connexion with their removal, and previous to the time mentioned of thirty years having elapsed since the he-gira of Lehi. “And I did teach my people that they “should work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of precious ores, which were in great abundance. And, “I, Nephi, did build a temple, and I did construct it after

“the manner of the temple of Solomon, save it were not
“built of so many precious things. But the manner of the
“construction, was like unto the temple of Solomon, and
the workmanship thereof was exceeding fine.” All this
was accomplished in the short time which remains after de-
ducting eight or nine years previous to their embarking for
the promised land, and the time they were located previous
to Nephi’s journey into the wilderness, where they now are
with not more than twenty or thirty persons, including wo-
men and children. How much time remains from the thirty
years which has not quite elapsed, we will leave for some
Nephite, or Mormon, to determine. But this is not all—
there is still another incongruity. Nephi has just told us,
that gold, silver, *brass*, *steel*, iron, copper, and precious
ores, in great abundance, were found; and in the next sen-
tence he tells us, that he built a temple in all things like
the temple of Solomon, “save it were not built of so many
precious things, for they were not to be found upon the
land.” We know not the precious things that were in So-
lomon’s temple, more than our book enumerates. Brass
and steel are represented native. These were advantages
which Solomon had not. He was compelled to mix and
form his own brass,—steel he had none. If any can recon-
cile all these incongruities, and unscientific mistakes, which
have been exhibited thus far in the book of Mormon, with
revealed truths from Heaven, we know not what inconsis-
tencies, and fooleries, could be instituted under a pretence
of divine authenticity, that would not have its enthusiastic
devotees.

CHAPTER V.

If any man is curious to know the origin of the American Indian, he has it here. "That inasmuch, as they will not hearken unto thy words they shall be cut off from the presence of the Lord." This is prophecy that Nephi pretends to repeat as coming from the Lord, against all those who would not hearken to him as their ruler. Nephi describes the Lamanites as being very white, fair, and delightful, and very enticing to his people. "Therefore the Lord God did cause a skin of black to come upon them."—"And cursed shall be the seed of him that mixeth with their seed." p. 73. The known habits and characteristics of the Indian, are briefly set forth, in order to satisfy the credulous inquirer. "And thirty years have passed away from the time we left Jerusalem," p. 73. Jacob and Joseph are now consecrated priests. It may not be improper to examine this subject of consecrating priests out of the families to which it belonged; and it will be recollected, that, according to the account given by the author, that neither Jacob, nor Joseph were yet thirty years old. God made a covenant with the Jews at Mount Sinai, and instituted three orders, *the high priests, priests, and Levites*. The high priesthood was made hereditary in the family of Aaron, and the first born of the eldest branch of that family, if he had no legal blemish, was the high priest. "Thou shalt appoint Aaron and his sons, and they shall wait on the priest's office, and the stranger that cometh nigh shall be put to death.—Numb. chap. III, 10.

The priesthood was conferred upon the tribe of Levi, and the covenant gave them the office, and it was irrevocable

while the temple stood, or, until the Messiah came. “And the priests, the sons of Levi, shall come near, for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord, and by their word shall every controversy and every stroke be tried.—Deut. XXI, 5. Korah, Dathan, and Abiram, with two hundred and fifty men of renown, rebelled against the institution of the priesthood, and the Lord destroyed them in the presence of the whole congregation. This was to be a memorial that no stranger invade any part of the office of priesthood, Numbers XIV, 40. Fourteen thousand seven hundred of the people were destroyed by a plague, for murmuring against this memorial. Even Paul declared, that Christ, while on earth, could not be a priest, for he descended from a tribe concerning which Moses spake nothing of priesthood. So fixed was the covenant in regard to the priesthood in Levi, and of the high priesthood to Aaron, that even the Savior was excluded by the law !

Our author being ignorant on this subject, makes Lehi the offspring of Joseph, and represents him as “offering sacrifices and burnt offerings to the Lord.” *p* 15. And to cap the climax of absurdity, after preaching faith and repentance as the only way of salvation, from the very commencement of the campaign, Nephi tells us, “Notwithstanding we believe in Christ, we keep the law of Moses, and look with steadiness unto Christ until the law shall be fulfilled.”!!! *p*. 105. In answer, to the above difficulty, into which the author has plunged himself, the *priests* say that Lehi’s priesthood was of the order of Melchisedic.—In what way the laws of Moses could be kept under a new order of priesthood, we cannot determine. Paul says “For that after the similitude of Melchisedic, there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.” Heb.

VII, 15—16. 'Here then the matter is set at rest, that a priest after the order of Melchisedec could not exist under the law, nor could such a priest offer sacrifices and burnt offerings, nor could the law of Moses, in any sense, be fulfilled without the three orders of priesthood. From what has been seen, the opinions of Paul, and the law of Moses, are at direct issue with the Book of Mormon.

Jacob and Joseph having been consecrated priests, they commence the duties of their holy office, with a few prefatory remarks, interlarded with quotations from the prophecies. *p. 74.*

The 50th and 51st chapters of Isaiah, is inserted at full length for our relief. Whether the quotation was made as a matter of necessity by the young priest, or as being appropriate, we cannot determine from the connection in which it stands.

The choice in the quotation is certainly a good one, and is a great relief to the reader. The sublimity of sentiment and poetic style of Isaiah, is truly captivating, and in what manner it became inserted, according to the diction and phraseology of King James' translators, is, with us, a mystery—unless it was copied. Why not in the translation of J. Wickliffe, and J. de Traversa, of Tindal, and Coverdale, of Luther, and of half a dozen others we might mention? Perhaps the author had not, while composing the Book of Mormon, any of the above copies; and he might not have known that any such translations were ever made.

After the accurate quotation from Isaiah, Joseph, who is now preaching, anticipates the apostle Paul in his own language, nearly, on the subject of the resurrection, baptism, and repentance, and many other leading points upon which he was so pre-eminent for his clearness of thought and doctrine. We should conclude from the manner in which the quotations are made, that it was done by the au-

thor from recollection, and that he had a tolerable knowledge of the gospel doctrines. The following are a few of the sentences quoted, or, as is pretended, that Joseph is the original author of, instead of the apostle, or the Savior.—“They which are filthy, are filthy still,” “and they shall go away into everlasting fire,” p. 80. “And he commandeth all men that they must repent.” “And where there is no law given, there is no punishment, and where there is no punishment there is no condemnation.” p. 81.

There are a variety of other sentences in this sermon which are taken promiscuously from the Old and New Testaments. Who can be credulous enough to believe, that a preacher, five hundred and fifty years before the ministry of the Savior and his apostles, who taught the way of salvation, did preach and instruct not only the same principles, but the very words and phrases were used to convey the sentiments which are found in the evangelical writings?

Nephi next takes the stand, and testifies roundly to the truths which Joseph, his brother, had been preaching, and adds that they both had seen the Savior, and he had declared that he would send his word forth to the people of Nephi. “Wherefore, by the words of three, God hath said I will establish my word.” Who the three are, here referred to, we cannot say. It may be Oliver Cowdery, David Whitmar, and Martin Harris, who are appended to the Book of Mormon, to establish its divine authenticity; and they may be the immortal three, selected out of the three American apostles. The chapter of miracles will reconcile all this. Nephi says “his soul delights in the words of Isaiah,” and he says he will write some of them for the benefit of his people, that they may “rejoice for all men.” p. 86.—Thirteen chapters of Isaiah are then copied, commencing with the second chapter.

Nephi, after the quotation from Isaiah, comments upon it,

and concludes by offering to prophecy a little plainer, so that all could understand him. The doctrines which are found in the new Testament, in relation to the coming Messiah, and his rejection by the Jews, is explained ; a task not very difficult for any one in the nineteenth century. Nephi says it had been told him concerning the destruction which came upon those who remained in Jerusalem, immediately after his father had left it, and that they *then* were destroyed, and carried captive into Babylon. *p.* 103.

We have been told by our author, a number of times, that Christ would make his appearance just six hundred years after Lehi left Jerusalem, and we have been told, likewise, that Lehi, and his family, travelled eight years about the borders of the Red sea, in the wilderness, after which time Nephi builds his ship. And between thirty and fifty five years, after the crusade commenced, he tells the people that Jerusalem is destroyed, and the Jews carried captive into Babylon. According to history, and according to Jeremiah, in the ninth year of the reign of Zedekiah, in the tenth month, Nebuchadrezzar, King of Babylon, besieged Jerusalem, which was six hundred and six years before the christian era. Here we see the ignorant author has made too great a mistake, for, according to the Bible, Jerusalem must have been besieged six years before the pretended departure of Lehi from Jerusalem, and the city destroyed, and the Jews carried captive into Babylon, four years and six months, for the siege lasted only eighteen months. So much for dates, which are given by Mormon inspiration.

We will give for the benefit of our readers, a specimen of Mormon inspired language. “And behold ~~it~~ shall come to pass, after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, *behold Jerusalem shall be destroy-*

ed again ; for woe unto them that fight against God and the people of his church. *p.* 104.

In the valedictory of Nephi, we have the doctrines of salvation through Jesus Christ preached, and about twenty pages of the book are taken up. A great many of the incidents which transpired in the days of our Savior, is prophetically mentioned, together with the reasons why it was necessary to baptize Christ, *p.* 108. We are likewise told, in the same discourse, that the plates, or book, would be sealed up, and should finally be found by an *unlearned* man, who should see them, and show them to three others, and then hide them again, for the use of the Lord. All this the Mormons believe that their prophet, Joseph Smith, Jr. translated, and as having been engraved by the hand of Nephi, on plates of brass, two thousand four hundred years ago ! (when the plates were hid by Smith, but did not know where,) by means of a stone in a hat ! Before Nephi concludes to die, he appoints a king over his people which they call second Nephi, *p.* 124.

The ignorance of the author, has caused the sceptre to depart from Judah, hundreds of years before Shiloh came. It must be recollected, that all their people were Jews, living under the law, to the fulfilling of it, and preaching the Gospel, baptism, and repentance, making priests out of those families, concerning which Moses spake nothing of priesthood, and kings, contrary to the blessings of Jacob, which he pronounced upon Judah.

Nephi prophecies that after the book of which he has spoken, shall be found, and written unto the Gentiles, and afterwards sealed up again unto the Lord, many would believe and carry the tidings to the remnant of their seed, which is the Lamanites, or the aborigines, and that they were of the Jewish parentage, and that they had had the Gospel preached to them six hundred years before there was a gospel.

“And it came to pass, that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land, and as many as shall believe in Christ, shall also become a delightsome people.”

p. 117.

From the above prophecies, we may expect to see our Indians and the Jews flocking in, becoming Mormons, and the former laying aside their dark skins for white ones.

The prophecies continue, and inform us that at this time, the Lord will commence his work among all nations, kindred, tongues, and people, in order to restore them; and that great divisions will take place among the people, and terrible anathemas are pronounced against those who will not become Mormons, and quotes Isaiah's poetic description of the commencement of the Millennium. *p.* 117.

The sin against the Holy Ghost is defined as follows : after repentance, baptism by water, and by fire, and by the Holy Ghost, and can speak with a new tongue, and with the tongue of angels, and then deny the Savior, the unpardonable sin is committed; *p.* 119. He tells the people he is not “mighty in writing like unto speaking,” *p.* 121. For he says that he speaks by the power of the Holy Ghost.— We know not what kind of a speaker he was, but we have a sample of the author's composition, and we should readily concur with him that the inspiration of God had no agency in the composition. The Evangelists both spoke and wrote by inspiration, as we believe; at all events we find no apology made by them for not being able to convey their ideas, for want of language. Our author finally closes his sermon by making his hero possess the keys of the kingdom of heaven, and as having the power to seal on earth, &c. *p.* 122.

CHAPTER V.

We have thus far looked over the Book of Mormon, endeavoring to treat the sacred truths of the everlasting God, which have been profaned for one of the vilest of purposes, with the solemnity which it deserves ; and to expose in a becoming manner, the falsehoods which have been interwoven for the purposes of fraud and deception. If the book had been presented to us, for our inspection, we should never have anticipated that a religious sect could ever have been established from its doctrines. We should have come to the conclusion that the author was a fearless infidel, and had attempted a ridicule upon the Holy Bible ; and we still think that it is not improbable that the original design of the author was to bring down contempt upon the inspired writers, and the religion of Jesus Christ.

“THE BOOK OF JACOB THE BROTHER OF NEPHI.”

Jacob commences his book fifty-five years after Lehi left Jerusalem, p. 123. Jacob says, the word of the Lord came unto him, saying, “Jacob, get thou up into the temple, on the morrow, and declare the word which I shall give thee, unto this people.”

“And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound most plentifully. And the hand of Providence hath smiled upon you most pleasingly, that you have obtained many riches ; and because that some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and

wear stiff necks and high heads, because of the costliness of your apparel, and persecute your brethren, because that ye suppose that ye are better than they." p. 126. Jacob received a special command from the Lord to get up into the temple and declare the above paragraph!!! There seems to be a prevailing passion in the writer to represent the Nephites as being great miners after the precious metals. They are often represented as digging and searching after gold and silver—which will perhaps be an apology for Joseph Smith's early habits in searching after hidden treasures, he being a remnant of the Nephites. The love of gold among the Jews is proverbial; and it is a far more laudable method of obtaining it by digging after the deposits of pirates than by over reaching in commercial, or in other business transactions. There would seem but little prospect of obtaining pirate's money, either on the mountains, near the head waters of the Susquehannah, or in the town of Manchester, Ontario County, N. Y. But Don Quixote told his squire Sancho, that great fortune was often very near when we least expected it; thus it was with Smith in digging after hidden treasures—the famous brass plates, the gold spectacles and the interpreting stone were found, perhaps, when he least expected it; and if the sword of Laban had been added, instead of being found by "Guy of Warwick," in England, some centuries ago, we have no doubt but the mob in Missouri would have been quiet before this time, or Gen. J. Smith would have slain the whole. A similar adventure will be noticed which can be found on page 272, Book of Mormon.

In the third discourse, which Jacob favors us with, he informs us that only a small part of his doings can be engraved on plates; and in the close of the second discourse, he says that a hundredth part of the doings of these people could not be engraved on plates on the account of their hav-

ing become so very numerous, p. 129, and all sprang from five or six females, in about forty years; and in the mean time they had had wars and contentions, and the reigns of kings, the history of which is written upon larger plates, which are called the plates of Jacob, p. 129. According to the most extravagant calculation, in point of increase among five or six females, the whole could not have amounted to more than about sixteen hundred, in the time mentioned, allowing no deaths to have occurred; besides, about one half of that number would be under ten years old. The story of wars and contentions, and of kings having passed away, is too ridiculous and inconsistent to be noticed and refuted in a serious manner.

Jacob reminds the people of a parable which the prophet Zenos spake, p. 131. In this parable, the author has no means of dissembling, there not being such a prophet nor such a parable, he is compelled to use his own phraseology, as he penned it.

The style of the Book of Mormon is *sui generis*, and whoever peruses it, will not have a doubt but that the whole was framed and written by the same individual hand. The phrases, "And it came to pass," is at the beginning of every paragraph, with a few exceptions, throughout all the original part of the work. "Behold," "Beholdest," "exceeding," "Thereof," "also," "grieveth," are favorite phrases.

Let us compare a paragraph which the author pretends was spoken by the prophet Zenos, and repeated by Jacob, with one translated from the gold plates of Jared, about seven hundred years afterwards by the hand of Moroni.

The following are the words of the prophet Zenos :

"Ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size *thereof*; and ye shall not clear away the bad *thereof*, all at

once, lest the roots *thereof* should be too strong for the graft, and the graft *thereof* shall perish."

Seven hundred years afterwards, Moroni translated the following elegant description of the ships in which the Babelites navigated themselves across the ocean:

"And they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom *thereof* was tight like unto a dish; and the sides *thereof* was tight like unto a dish; and the ends *thereof* were peaked; and the top *thereof* was tight like unto a dish; and the length *thereof* was the length of a tree; and the door *thereof*, when it was shut was tight like unto a dish," p. 542. We leave the intelligent reader to draw his own conclusions.

The parable of Zenos occupies about nine pages, and is followed by Jacob with an explanation, and a short Christian exhortation to his people. The last chapter of the book of Jacob is principally taken up in relating an anecdote about a man by the name of Sherem, who came and preached to the people, denying Christ; Jacob finally confounds him by the power of the Lord, which struck Sherem to the earth, p. 141. Jacob is now grown old, and he gives the plates of Nephi to his son Enos, together with the commands which Nephi gave to him. Enos promises obedience, and Jacob bids farewell to the reader, p. 143.

"THE BOOK OF ENOS."—Enos commences with giving his father a good name, as any dutiful son would do, and then tells us of a mighty wrestle he had with the Lord before that he received a remission of his sins, he then exhorts the people to repentance and faith in Christ; he tells us he is a great prophet, but prophecies nothing. He says an hundred and seventy-nine years had passed away since Lehi left Jerusalem, p. 145.

"THE BOOK OF JAROM" is said to be written by Jarom

the son of Enos, who is an engraver like all his predecessors in the priesthood; he tells us the plates are so small that he could engrave but little. About two pages in the Mormon translation is all, and delivers the plates to Omni, two hundred and thirty-eight years since the hegira of Lehi, p. 147.

“THE BOOK OF OMNI.”—Omni receives the plates from his father, who commands him to write a little to preserve the geneology. Omni writes a couple of paragraphs, each commencing with, “And it came to pass,” and confers the plates upon his son Amaron. Amaron writes a few sentences and delivers his plates to his brother Chemish. He follows the example in three or four sentences, and declares the plates genuine. Abinadom is the son of Chemish; he takes the plates by right, but declares he knows of no revelations, save what has been written, and says that is sufficient, p. 149. Amaleki is the son of Abinadom who takes the plates, and says he has something to say. A certain man, by the name of Mosiah was warned by the Lord to flee into the wilderness, with as many as would go with him. They all, with Mosiah for their leader, arrive at a place called Zarahemla, and bring with them the plates of brass, which pleased the people very much, because they contained the record of the Jews.

The people of Zarahemla, Mosiah discovered, came out from Jerusalem at the time of the Babylonish captivity, and had become very numerous. Their language had become degenerated so much that Mosiah could not understand them at all; but Mosiah causes them all to learn the language of the Nephites, and they make him king over the land, p. 149. Mosiah discovered upon a stone which was brought him, with hieroglyphics engraved upon it, which he interpreted by the gift and power of God—and it gave an account of another people, which escaped the confounding of languages

at the tower of Babel, and of their destruction at the north. They were called the people of Coriantumr. Amaleki says he was born in the days of king Mosiah, and is acquainted with Benjamin, who is his son, and succeeds his father in the regal office, p. 150. Three or four more paragraphs, and the plates of Nephi are full. The plates were transferred to king Benjamin by Amaleki for safe keeping.

“THE WORDS OF MORMON.”—The scene is now changed by the author, and we are carried forward, “many hundred years after the coming of Christ.” But the inspired historian, who is called Mormon, begins with his record at the precise period when Amaleki delivers the plates to king Benjamin. Mormon commences his history with a kind of preface, in which he mentions that king Benjamin fought great battles with the Lamanites, and says “he did fight with the strength of his own arm, with the sword of Laban,” p. 152. We suppose the sword of Laban was probably a kind of keep-sake, and descended to their generals; and we are sorry to say that our Gen. Smith has not been favored with the possession of it. Such a specimen of antiquity, as a sword made 2400 years ago, which had slain so many in the hands of such renowned kings and prophets of God, would be a great curiosity.

Mormon is the author of the “Book of Mosiah.” King Benjamin is the father of three sons whose names are called Mosiah, Helorum and Helaman, who were taught in the language of their fathers, p. 154, which was the Egyptian; thereby they were enabled to read the engravings upon the plates, p. 155. Lehi has been represented as a pious Jew, living in Jerusalem, and of the tribe of Joseph, who separated himself from the Jews, and departed into the wilderness, and never again associated with any community or nation of people, until king Mosiah found another settlement, who came off at the time of the Babylonish captivity, in the land

of Zarahemla, who were likewise Jews. The sacred records of the Jews, and all their religious ceremonies in the temple, were in the Hebrew language; and it is well established that no other language was in use among that nation in Jerusalem, until the temple was destroyed. It may be true that Jews who were born and lived in other countries, spoke other languages. But the known hostility of the Egyptians towards every other nation, and particularly towards the Hebrews, renders it improbable that the Egyptians had sufficient intercourse with the Jews, so as to have them adopt their language and literature. The Jews have a religious veneration for the Hebrew tongue, which also furnishes a strong argument against the position that our pious Hebrews spake the Egyptian language, and recorded their holy religion in it upon plates of brass, to be handed down to posterity.

After king Benjamin had finished the education of his sons, he “waxed old”—and as it became necessary to confer the kingdom on some one, he caused Mosiah to come forth. He orders him to issue a proclamation that on the morrow he would preach in the temple, and proclaim Mosiah king, p. 154.

King Benjamin took care to give his son charge as to the affairs of the kingdom; and handed down the old legacy, consisting of the sword of Laban, the brass ball or compass, and the records on brass plates, p. 155.

The people assemble, according to the request of King Benjamin, in great multitudes—“And they took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings, according to the law of Moses,” p. 155.

In the sermon which king Benjamin is now preaching in the temple, where the people are offering sacrifice, we find the following sentences: “I am come unto you to declare the glad tidings of great joy,” p. 160. “And he shall be

called Jesus Christ, the Son of God, the Father of Heaven and Earth, the Creator of all things from the beginning, and his mother shall be called Mary, !! p. 160—for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ,” p. 161. We are at a loss, inasmuch as it is not defined, what kind of a dispensation it was, to preach salvation through Christ and offer burnt offerings at the same time, according to the law of Moses, which they could not do agreeably to the law, not having legal priests to officiate. “And moreover I say unto you, that there shall be no other name given, nor no other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent,” p. 161. We cannot gather from any part of the sermon of Benjamin, any disapprobation of the ceremonial law, but infer that both the law of Moses and the gospel were binding upon them at one and the same time !!

The sermon is continued with many good doctrines extracted from the New Testament, with a pretence that it had been revealed to him by an angel.

The author doubtless had some knowledge of the revivals of religion, in the different churches; for he represents the whole congregation prostrated, crying for mercy through the atoning blood of Christ—“For we believe in Jesus Christ the Son of God,” p. 162. This would be judged, *a priori*, wonderful preaching, considering the period in which it took place, at least 200 years before the nativity of Christ.

Permit us to propound a few interrogatories to the reader, if he be a Mormon, or even has doubts in relation to the divine origin and authenticity of the new revelation: 1. When did God institute the ceremonial and moral laws? If upon Mount Sinai, when did it terminate, and in what? 3. For what purpose was those laws instituted? 4. If at the coming of the Savior, all the ceremonies of the law were done

away, why were they in force among the Nephites as early as the gospel was made known to them, not relying upon the law and obedience to it, but upon the *Gospel*, six hundred years before the shepherds heard the glad tidings of great joy, which was unto all nations? except the Nephites, with whom the author pretends it was an old story.

Mosiah is the next king, and is son to king Benjamin; he is consecrated a priest. The king's and priest's office seems to be inseparably connected at this time among our ancients.

Mosiah's reign commences four hundred and seventy-six years from the time Lehi left Jerusalem. He despatches sixteen of his strong men to reconnoitre and search after another settlement of the Nephites, which appears to be disconnected from the land of Zarahemla. They lose their way, not having been provided with the brass ball to direct them, and are taken prisoners by Limhi. After king Limhi ascertains that they are from the land of Zarahemla, he recounts to them his troubles, and represents himself as being under bondage to the Lamanites; and that one half of all their products were paid to them, annually, as a tribute. The prisoners are set at liberty; and plates containing their record, from the time they left the land of Zarahemla.—Ammon, who is represented as captain of the scouts, reads the record upon the plates. After which, king Limhi asks him if he could interpret languages—being answered in the negative, he commences a narrative of having sent out forty-three of his men in search of the land of Zarahemla; and that they all got lost, and after many days they returned—having discovered a land that was covered with the bones of men and beasts! and was also covered with the ruins of buildings, having the appearance of being peopled as numerous as the hosts of Israel. As a testimony of the truth of their discovery, they brought home with them twenty-four plates of pure gold, containing a history of a people to

which we have alluded, called the people of Jared, who were not confounded at the destruction of Babel. Ammon is again enquired of, whether he knows of any one who can translate languages—he answers in the affirmative, and says “for that he hath wherewith to look, and translate all records that are of antient date : and it is a gift from God ; and the things are called interpreters ; and no man can look in them, except he be commanded”—the king of Zarahemla is the man, p. 173. We will make no remark on the gold spectacles, but will leave the intelligent reader to infer whether the story and the manner in which it is told, comports with his views of divine revelation or not.

THE RECORD OF ZENIFF.—Zeniff is the leader of a band of Nephites, who left the land of Zarahemla, and is the father of Noah, who is the father of Limhi the king, of whom we have been speaking.

Zeniff confers the kingdom upon his son Noah, whose people become wicked, and wars ensue between them and the Lamanites, and they are mostly all destroyed ; hence they became tributary, as above alluded to. About this time, a prophet makes his appearance, by the name of Abinadi. He attempts to imitate Isaiah in his prophecies, and quotes many passages from the Old Testament, which were pronounced against the Jews for their wickedness and rebellion, and foretelling the destruction of Jerusalem—pretending that he is the author of the sentiments, and declares them against these Nephites, upbraiding them for their disobedience to the commands of Christ, and describes the awful calamities which shall follow, and concludes with the decalogue, p. 184.

The decalogue here inserted, is in our approved translation, like every thing else which is taken from the Old and New Testament. It is true that the pronoun *which* is used twice or three times, instead of *that*, consequently, we

should infer that the quotation was made from recollection. The fact that so great a proportion of the whole book being made from quotations from the Bible, a part of which was not written until six hundred years after the pretended period of our author, places the matter beyond controversy, and is conclusive testimony that the author was an infidel.

The prophet Abinadi was somewhat expert in the sacred scriptures, and measurably understood the views of modern theologians;—he says, “And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses,” p. 185. The doctrines of salvation and the law, according to our prophet, were inseparably connected in their time, and both were indispensable to salvation. Whether the ceremonial and moral laws were both included by our prophet, we cannot determine; but to reconcile the idea that the ceremonial law which was typical of Christ, and was only obligatory until the gospel church was erected, with the literal obedience of it, by a community of people who had the gospel as fully revealed to them, as it was to the rest of mankind at any future period whatever, is a task beyond our abilities, so long as we view the writings of St. Paul as inspired of God. In immediate connection we are told that the Jews were a “stiff-necked people, quick to do iniquity”—“therefore, there was a law given them, yea, a law of performances and ordinances, a law which they were to observe strictly”—“But behold, I say unto you, that all these things were types of things to come,” p. 185. We are next led into the doctrines of the New Testament; and are told of the coming of the Messiah, and of his doctrines and crucifixion, about as well as any tolerably well informed man, who

made no pretensions to literature, would do at the present time, having the scripture before him.

In the following quotation, we have the views of our author on the resurrection—"And if Christ *had* not risen from the dead or have broken the bonds of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection," p. 189. In this quotation the cloven foot is uncovered—the deformity brought into open day light. The prophet is represented by the author, as living some centuries before our Savior's nativity; but the slightest examination of the text quoted, will show the reader that the subject is spoken of in the imperfect tense, representing the event of the resurrection as past and finished, which was doubtless the truth, at the time it was written. The phrase, "if Christ had not risen" implies past time; again, in the same sentence, "there could have been no resurrection," implies past time; but if the author had said, if Christ does not rise, &c.—there will be no resurrection, we could have understood him, in reference to the time in which he represents his prophet speaking, to wit, some centuries before the great event of which he spake, took place, according to his own calender.

The sagacity of our impostor has not been sufficient in all instances, to avoid detection. His deliberations were insufficient to supply the place of erudition, and consequently, he plunged himself into a thousand absurdities, equaling the one just quoted. We are no less of the opinion, than heretofore, that divine inspiration would be an unerring guide in all things, as well in language as in the matter to be conveyed by it, which renders the book in question, good evidence against itself, that it is a miserable forgery and a libel upon the Christian religion. We will venture to predict that if the golden bible should be rendered into intelligible English, there would not remain a single

honest Mormon who should examine the book, (provided he possessed common capacity,) among "*the latter day saints.*"

Alma is the next hero, who is represented as a descendant of Nephi, and having repented of his sins, commences preaching and repeating the prophecies of Abinadi, who had recently fallen a victim, by the hands of king Noah's priests. Our hero is more successful than his predecessor, as he succeeds in converting king Noah to the Christian faith, together with many of his subjects.

After their conversion, the ceremony of baptism is to be performed, and the manner in which it was accomplished, in the first exhibition, is somewhat unique. The priest with his disciple are represented as going down into the water, in the river Mormon, and at the same time the believer is buried in the water, he buries himself with him. We are not told whether it was accidental or intentional that they both were immersed at the same time, but we learn, in immediate connection, that the mode adopted at the present day by the anabaptists, was followed and practiced afterwards.

The gospel doctrines, according to the views of our author have, in his clumsy manner, been spread before us, beginning with the hegira of Lehi, pretending that the whole plan of redemption was exhibited by a special revelation to an apostate Jew, six hundred years before our Savior expressly declares the ceremonial law was abrogated and the gospel preached—"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it," Luke 16. We will leave the controversy whether the book of Mormon is true, on the subject of this special revelation, or the words of Jesus Christ, as recorded by the evangelist, to be determined at the great BAR of Justice.

The Book of Mosiah is continued by narrating the most

ludicrous events, of wars and church schisms, imaginable, under the pontificate of our first immersed king, and the last one in our notable history.

Alma being warned by the Lord to flee his country, he gathers a large concourse of people, and they all start into the wilderness, and travel eight days where they pitch their tents, and afterwards build buildings. The sojourners with Alma endeavor to make him accept the royal sceptre, but he piously declines, and establishes a pontificate and builds a church, p. 203. Alma consecrates divers priests, and they were all just men, and they built a city and called it Helam; but in the midst of their prosperity and devotions, an army of the Lamanites appeared upon their borders, and they all fled; and finally arrived at the land of Zarahemla, under king Mosiah. The king receives the pilgrims with great kindness, and Alma is continued his high priest. He is authorized by the king to establish churches and ordain priests over them. Seven churches are forthwith built and dedicated to the Christian religion, in which, faith, repentance and baptism is preached by king Mosiah's priests, in its primitive purity. Alma has a son who has at this time arrived at manhood, (we should infer from this that he was not a Catholic Pontiff,) who persecutes the Christians, to their great annoyance. But the Lord would not suffer his chosen Christian Jews to be persecuted; and therefore, in the full tide of his wicked career, he is converted, not very unlike that of Paul the Apostle, according to our narrator, p. 213. The miracle of young Alma's conversion is described in the following language. An angel appeared unto Alma and said, "Go thy way, and seek to destroy the church no more, that their prayers may be answered"—"And now Alma, and those that were with him, fell again to the earth, for great was their astonishment" &c.—"And it came to pass, after they had fasted and prayed for the space of two

days and two nights, the limbs of Alma receive their strength; and he stood up and began to speak," &c. and said, "I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit."

Mosiah's sons are zealous Christians, all of them; they decline, severally, the regal honors, and choose the humble station of missionaries. They consequently all embark with a view of christianizing the heathen. Mosiah suggests the propriety of abolishing the office of king among them, because his sons had all refused, and that if any other should be crowned over them, the rightful heir might return and claim the crown as his legal patrimony, which would create contention, &c. among the people, p. 217.—King Mosiah's sons are represented as being extremely humble and devout, they are willing to abandon all for the cause of Christ—home, country, and their princely fortunes—and go missionating. But the eagle eye of the king looks upon his sons with suspicion, or the author of the Golden Bible is under the necessity of bringing up this kind of reasoning, in order to frame a pretence to change his government to one which will appear to the ignorant reader as much like the Jewish polity as possible. The reign of the Judges is next instituted, as answering the author best. Previously, however, we are presented with the following tirade of nonsense. Mosiah causes all records to be revised—"therefore, he took the records which were engraved upon the plates of brass, and also the plates of Nephi; and all the things which he had kept and preserved according to the commandments of God, and after having translated and caused to be written upon the plates of gold which had been found by the people of Limhi, which was delivered to him by the hand of Limhi: and this he done because of the great anxiety of the people, for they were desirous beyond measure to know concerning those people.

which had been destroyed. And now he translated them by the means of *two stones*, which was fastened into the two rims of a bow. Now, things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature which should possess the land, the iniquities and the abominations of his people: and whosoever has these things, is called seer, after the manner of old times."

We were told by Lehi that the plates should not perish, nor be dimmed by time; but our king has found it necessary, not only to revise, but to transcribe them; so much for Mormon promises.

Mosiah, after a long period, is enabled to translate the gold plates, by means of a pair of goggles, which he must have had in his possession from the time he was made king, because he says they had been kept with the plates from the beginning. It is certainly very remarkable that he should have kept in his possession a pile of gold plates, known to have been found by Limhi, for thirty years, with every facility for reading them, and yet never bestowed one leisure moment to examine their contents.

After the gold plates were examined, and were found to contain a full and complete history of a people who came from Asia, and which God had preserved at the time of the destruction of the tower of Babel, and navigated in a miraculous manner to this continent at that time, but now, or at the pretended period of our history, were totally extinct; he expresses great satisfaction at arriving to such important information!! In connection, we are promised a detailed account of these Babelites, by giving a translation of the plates in full. In the Book of Ether, which is placed

at the end of the Book of Mormon, we shall see the wonderful translation, and make our remarks.

Mosiah reigned thirty-three years being sixty-three years old, and he dies—making the whole time since Lehi's departure from Jerusalem, five hundred and nine years, p. 221. Thus endeth the reign of the Mormon kings. Alma, of renowned conversion to the doctrines of the New Testament about an hundred years before it was published, is constituted Judge over the people of Zarahemla, and is also high priest over the church of Christ. He was the exclusive law-giver and umpire in all matters, both civil and ecclesiastical, and the most absolute monarch of which we have ever heard or read.

CHAPTER VI.

A new era has now commenced; Judge Alma, the high priest, is an engraver, as a matter of course, and is represented as keeping his own record: he tells us that in the first year of his reign a man was brought before him who had been preaching and bearing down against the church, persuading the people that ministers ought to become popular, and that they ought not to labor, but ought to be supported—"and he also testified unto the people that all mankind would be saved at the last day," p. 221.

The name of our ancient Universalist is called Nehor, and is represented as quite successful in gaining proselytes. Gideon, an orthodox Nephite priest, meets Nehor, and a warm debate on Christianity ensues between them—they

are represented as able combatants—but the Universalist finally gets angry, and he draws his sword upon pious Gideon and kills him, which was the occasion of his being arraigned before his honor, Judge Alma. The declaration includes two counts—one of being guilty of priestcraft, and the other for attempting to enforce it by the sword. The murder of good old Gideon, was not set forth in the declaration, and therefore we suppose it was no crime to commit homicide in that early day, although it be a priest who is the victim. Nehor is, however, sentenced to die, as an example to those who might be guilty of the high crime of priestcraft, thereafter. But the sequel informs us that the ignominious death of Nehor, served no purpose in preventing priestcraft, and from that period the Nephites were greatly annoyed by impostors and preachers of the *Devil*.

The Book of Alma contains 204 pages and reaches down to the sixty-ninth year of the Judges, and is principally taken up in giving accounts of mighty wars and great generals. The civil, the military, and the ecclesiastical authority, were usually vested in the same individual; representing them as conducting the government much after the Mosaic polity. The miserable manner in which the story is told, renders it extremely irksome to the reader; but the knight errantry of Don Quixote bears no parallel, nor does the history of the Peloponnesian wars speak of such generals, nor of such brave achievements, as the book of Alma.— Besides, in the sixty-nine years, many large cities were founded and built, fortifications were erected, military costumes of great splendor were manufactured and worn.— Their implements of war consisted of swords, spears, scimitars, javelins, bows and arrows, slings, &c. We can see no propriety in the omission by the author of the use of guns and ammunition. We think it would have been as credible as most of the events of the narrative, and would have been matter for Mormon credulity and admiration.

A mint for coining money was probably in operation, for it is mentioned that they had an abundance of gold and silver, and they were used for money. The names of the gold coins were senine, seon, shum, simnah, antion and shubloon, making in all, six varieties; their relative value is stated, but not within our comprehension. Let the reader fancy for a moment that all these things are true, will he not enquire whether any of the coin which was so abundant, has ever been found. It is a well known fact that gold is not subject to oxidation, and is therefore indestructible—and if such coin had ever existed, specimens would have been discovered among the ancient ruins of our country, which our present Mormons believe, on the authority of their high priest and the golden bible, were the remains of the settlements of the Nephites. Copper and silver have often been found, (but not in the form of coin,) in the mounds on the Ohio River, and other places. The copper is usually in flat corroded plates, and the silver in the form of a ferule.

Next in order, comes the silver coin; which are called senum, amnor, ezrom and onti; their relative values are stated, but equally unintelligible with the former. Why has none of the silver coin been discovered? fifteen hundred or even two thousand years would not be sufficient to destroy a piece of silver of the size and value of a dollar, lying in the ground or out of it, p. 252.

The doctrine of personal identity and of the resurrection is explained by our chief judge and high priest, which, if John Locke or the Bishop of Worcester had read, that great matter of controversy between them would have been avoided, and they would both have been satisfied of their error. Just hear him—"The spirit and the body shall be raised again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this

time ; and we shall be brought before God, knowing even as we know now, and have a bright recollection of all our guilt—and be arraigned before the bar of Christ the Son of God the Father, and the Holy Spirit which is one Eternal God, to be judged according to their works whether they be good or whether they be evil.” If the Bishop of Worcester had been in possession of the above paragraph, he would probably not have suffered such a disgraceful defeat as he did in the controversy with Dr. Locke ; nor would the learned divines of Harvard University spread heresy any longer.

The civil, military and ecclesiastical departments of the government being incorporated and concentrated in the supreme power of our hero and historian—no movement can be detailed, either of the one or the other, without including the whole. If a military campaign is the subject matter of any story in the book of Mormon, civil and ecclesiastical rites and ceremonies are inseparably connected, as best suits the author's views, to aid him out of difficulties. When any religious matter is interlarded, in a particular narrative of any event, which is usually the case throughout the whole book, they are the opinions of the author concerning the doctrines, together with garbled extracts from the New Testament.

We have been in the habit of viewing human nature in a state of moral depravity, but not wholly without some redeeming qualities—not such, indeed, as would justify any one before the all-searching scrutiny of an Omnipotent God, but such as constitute a social being. But the contents of the work before us presents the author, and consequently human nature, in an entirely new light. We could not have believed that any man would have attempted to have prostituted every moral virtue which wisdom and ages have established. If the Bible is a fabrication and a

forgery, it is the foundation upon which our rights, our civil privileges, our personal safety, and in fine the whole of human happiness are based. If any one denies this position, let him examine those countries where they have not the Bible, or even communities where it is disregarded, and we will venture to predict that his opinion will be with ours. We have carefully examined the works of Hume, Gibbon, Voltaire and Volney, and with all their sarcasm against the divine authority of the Bible, they have addressed themselves to the most noble and learned of the human family; they left the field covered with rubbish, it is true, but of such materials as soon evaporated to the four winds. But the work before us—which is doubtless, not only an attempt to institute a new religion, but to bring contempt and reproach upon Christianity—is fabricated upon the pretension of inspiration, and is placed at an era which denies all research. If a history or a doctrine be known to have been revealed from God, the subject matter is not to be questioned, however improbable it may appear; consequently, whenever the fact is established in the mind that the Book of Mormon is true, the victory is gained, and whatever fictions, absurdities, contradictions or doctrines it may contain, they will be received as unerring as Deity himself.

In our review, we are left without weapons to combat the credulous Mormon believer; but we trust that to any man who is not a Mormon maniac, who has not inhaled the malaria of the impostor, enough has been said to place the matter beyond a shadow of doubt, that the Book of Mormon is a fabrication, and that the author has addressed the work to the lowest of our passions. No one but the vilest wretch on earth, disregarding all that is sacred, intrepid and fearless of eternity, would ever dared to have profaned the sacred oracles of truth to such base purposes.

We have not yet done—the task, however loathsome, shall be honestly pursued, and placed before the reader.

Above, we have seen that the doctrine of Universalism was preached by Nehor; for which he was put to death.—The next sect was a kind of Episcopalians, who were also heretics—who “gathered themselves together on one day of the week, which day they called the day of the Lord—and they had a place which was high and lifted up, which held but one man, who read prayers, the same prayers every week, and this high place was called Rameumptom, which being interpreted is the holy stand, p. 311. The Episcopalians and Universalists can claim, on Mormon authority, great antiquity for their orders, at least fifty years before the gospel dispensation.

To amuse the reader, we will narrate an event which is found on page 271. One Ammon, a gospel missionary, who had previously devoted himself to the missionary cause, went among the Lamanites to preach baptism, repentance, and the remission of sins, through Jesus Christ. The servants of king Lamoni of the Lamanites, took Ammon prisoner and brought him before the king, who being rather pleased with his sober honest deportment took him into his service. The king's servants, together with Ammon, were sent to water the flocks at some distance. On their way they were met by another party of Lamanites, who sought a quarrel by scattering the king's flocks—a loss of any one of the cattle was punished by death. This circumstance presented a fine opportunity for Ammon to distinguish his knight errantry; for he was a brave knight, as well as a priest. The servants of the king were greatly frightened, as they might well be, in consequence of the severe penalty, in case any of the flock should be lost, which would unavoidably be executed. But Ammon seized upon this favorable opportunity, and said to the other servants, “en-

circle the flocks round about, that they flee not; and I go and contend with these men which do so scatter our flocks—Ammon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them, insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with their clubs to slay him. But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword, insomuch that they began to be astonished, and began to flee before him; yea, they were not few in number; and he caused them to flee by the strength of his arm. Now six of them had fallen by the sling, but he slew none, save it were their leaders; and he smote off as many of their arms as was lifted against him, and they were not a few.” In this Don Quixote adventure, there are two important circumstances worthy of our consideration and investigation, to wit: that this horde of Lamanites should be *astonished twice*, inasmuch as Ammon only killed six and cut off the arms of, perhaps, not more than twenty!! And the other is, that they got angry because Ammon slew a few of them. Ammon certainly showed great forbearance, for he only killed their captains and leaders, and punished the rest by simply lopping off a few of their arms. The result shows us that the battle was very unequal, much more so than the conflict between Sampson and the Philistines; for Sampson had no sword, but our hero not only had a sword, (which afterwards fell into the hands of Guy of Warwick,) but he doubtless understood the scientific use of it. Missionaries in those days wore swords, and for aught we know the *chapeaux des bras*. We are ready to give full credit to the whole account, pro-

vided it can be proven that those Lamanites got *angry* once and were astonished twice—those circumstances seem improbable on so slight an occasion.

Chief Justice Alma has three sons, viz : Helaman, Shiblon and Corianton—towards the end of his career, three commandments, one for each son, were written, each in separate chapters. We should view them rather as patriarchal valedictories, if they were not headed commandments.

To Helaman he commits the plates of Nephi, or the records, as he calls them, which he says shall be preserved by the hand of the Lord, and shall go forth into every nation, kindred and tongue, p. 326.

We are presented with another method of translating the plates—possibly the spectacles may get lost, or they may not suit the eyes of all. “And the Lord said, I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people which serve me, that I may discover unto them the works of their brethren ; yea, their secret works, their works of darkness and abominations,” p. 328.

Now, whether the two methods for translating, one by a pair of stone spectacles “set in the rims of a bow,” and the other by one stone, were provided against accident, we cannot determine—perhaps they were limited in their appropriate uses—at all events the plan meets our approbation.

We are informed that Smith used a stone in a hat, for the purpose of translating the plates. The spectacles and plates were found together, but were taken from him and hid up again before he had translated one word, and he has never seen them since—this is Smith’s own story. Let us ask, what use have the plates been or the spectacles, so long as they have in no sense been used ? or what does the testimony of Martin Harris, Oliver Cowdery and David Whitmer amount to ? They solemnly swear that they saw

the plates, and that an angel showed them, and the engravings which were upon them. But if the plates were hid by the angel so that they have not been seen since, how do these witnesses know that when Smith translated out of a hat, with a peep-stone, that the contents of the plates were repeated and written down? Neither of the witnesses pretend that they could read the hieroglyphics with or without the stone; and, therefore, are not competent testimony—nor can we see any use, either in finding the plates or the spectacles, nor of the exhibition of them.

The notable ball is committed to the charge of Helaman, by the right of the law of primogeniture, with the following descriptive and pathetic remarks from his father—“And now my son, I have somewhat to say concerning the thing which our fathers call a ball or director, or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.” The sons of Alma were all priests, and were called missionaries, because they devoted their time to traveling and preaching among the heathen, declaring unto them the glad tidings of great joy. Alma now prophecies of the destruction of the Nephites; he says, that four hundred years after the coming of Christ they will entirely lose their religion, p. 348.

The following extraordinary doctrines were preached in the days of the Judges; and believers were called Christians, and “baptism unto repentance” was declared the only door of salvation. “And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches, p. 349. “And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon them gladly the name of Christ or Christians, as they were called, because of their belief in Christ,” p. 301. “And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord

Jesus Christ: thus they went out of the world rejoicing," 353. The word was preached by Helaman, Shiblon, Corianton, Amnon, and his brethren, &c. "yea, and all those who had been ordained by the holy order of God, being baptised unto repentance," (John's baptism) "and sent forth to preach unto the people," p. 362. "And that great and last sacrifice will be the son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith and repentance, p. 320.

It will be remembered that the author pretends that the above doctrines were preached from about fifty to an hundred years before Christ's nativity. The clumsy manner in which the above quotations are written, cannot be attributed to the veil which hangs over the spirit of prophecy, for the doctrines are as distinctly explained as the same author can do it at this time, unless he has, since writing the Book of Mormon, undergone a classical drilling, which is far from probable.

Moroni is the next important personage in the drama; he is represented as master of all the modern military tactics, according to the record of Helaman, and is now the scribe of all the important matters that are passing; but not the author yet of a book.

Moroni, who now commands all the forces of the Nephites against the Lamanites, is represented as conducting the war with great skill, and the number which was slain in the battles surpasses any other account in the annals of history. The prowess of Gen. Moroni is only equalled by Ammon in his battle with the Lamanites, where he killed six and cut off the arms of "*not a few*."

In the thirty-sixth year of the reign of the Judges, Helaman

dies, and delivers the old legacy over to Shiblon, which consisted of the brass plates, gold plates, the compass, the big sword, the stone spectacles and the peep-stone, all sacred relics!! In the thirty-sixth year, Moroni dies, after having in a pious manner killed hundreds of thousands of the heathen.

At about the conclusion of the Book of Alma, one Hagoth is ushered on the stage as an old ship carpenter—"And it came to pass, that Hagoth, he being an exceeding curious man, therefore he went forth and built him an exceeding large ship, on the borders of the land *Bountiful*, by the land *Desolation*, and launched it forth into the West Sea, by the narrow neck which led into the land northward.—Query—did John Bunyan, when writing his *Pilgrim's Progress*, pilfer terms from the Book of Mormon, or had the author of our new revelation become familiar with the words *Bountiful* and *Desolation* by reading that eccentric but excellent production?

The ship which Hagoth built, was large and commodious for passengers. Many are said to have embarked in this ship for other countries northward, and our ship carpenter built a great many more within the term of *two years*!—This furnishes the credulous Mormon with a plausible account of the first inhabitants upon the Islands in the Pacific Ocean, and of those west of the Rocky mountains.

The sacred legacy, consisting of the plates and the peep stone, is next conferred upon Helaman, the son of Helaman, which ends the account of Alma, and his sons Shiblon and Helaman, p. 406.

CHAPTER VII.

THE BOOK OF HELAMAN.—Helaman, the son of Helaman, is the next writer of a book, which commences with the fortieth year of the reign of the Judges and reaches down to the ninetieth, and is the year preceding the nativity of Jesus Christ.

In the commencement of this book, we are presented with the account of mighty wars and battles, with great slaughter—next, with multitudes of holy prophets, prophecy of the coming of the Messiah. Thousands were baptised unto repentance and for the remission of sins. “And the Holy Spirit of God did come down from heaven, and did enter into their hearts, and they were filled as with fire, and they could speak forth marvelous words,” p. 421. Freemasonry is here introduced and is said to have originated with a band of highwaymen. This institution is spoken of in very reproachful terms, in consequence of the members having bound themselves by secret oaths to protect each other in all things from the justice of the law. The Nephites are represented as being Anti-masons and Christians, which carries with it some evidence that the writer foresaw the politics of New York in 1828-29, or that work was revised at or about that time.

Nephi, who is the son of Helaman, now receives the sacred charge of keeping the plates, &c. together with the power of loosing and sealing in Heaven, and the gift of working miracles. He invokes a famine, which follows, as a matter in course, in order to bring the people to the remembrance of their religion. The distress and suffering occasioned by the famine is beyond description, without the aid of Mormon inspiration.

The Nephites, notwithstanding all their wars and difficulties, were not idle—they made progress in the sciences; their arts were not confined to the building of temples, houses and large ships, &c., but they understood astronomy, of which any one will be convinced after reading the following elegant extract: “If he saith unto the earth thou shalt go back that it lengthen out the day for many hours, and it is done; and thus according to his word the earth goeth back, and it appeareth unto men that the sun standeth still; yea, and behold, this is so: for sure it is the earth that moveth, and not the sun.” If the prophet Elijah had taken the same precaution when he commanded the sun to stand still, and explained it in such a clear and astronomical manner as did our Nephite prophet, the infidel caviling of Hume, Gibbon, and others, would doubtless have been avoided upon the subject of that miracle. But we perceive that the prophets of the Old Testament were of the minor class or were only satellites, when compared to an inspired Nephite.

The events of our history are growing more and more important—the heathen or the Lamanites send forth a prophet, (in what way it is brought about after all their curses we cannot see, but such is the fact) among the Christians; his name is Samuel, and he foretells the coming of Christ, and says the night before he will be born, will be as light as day, but in order that the people may distinguish the two periods of time, they shall see the sun rise and set, but the light would not be extinguished but remain as bright as day all night, p. 445. The crucifixion and death of our Savior is also foretold and described in the following poetic style: “The sun shall be darkened and refuse to give light unto you; and also the moon and stars; and there shall be no light upon the face of this land, for the space of three days,” and he adds that great earthquakes and convulsions, hills

and mountains shall be leveled, and valleys shall become mountains; and divers atmospherical phenomena, such as thunder and lightning, tempests, &c. will take place, p. 446-7.

Samuel likewise prophecies of the restoration of the Lamanites, to the true religion of the Redeemer, and that they finally would be numbered among his sheep. Samuel is persecuted as usual among the Nephites, by the infidels, but he is represented as having so much of the spirit of God, that he was invulnerable to their missiles and other weapons.

“THE BOOK OF NEPHI, the son of Nephi, which was the son of Helaman,” p. 452.—The great and notable year has at length arrived, “and it was six hundred years from the time that Lehi left Jerusalem.” This is the year in which the Savior must be born, and the event is consequently brought about by our author, accordingly. During this year the infidels rallied all their forces, and towards the close they had rejoicings and festivities because they fancied that Samuel had prophecied falsely. They not only rejoiced, but sent forth threatenings against the Christians! But Nephi prayed to God for protection, who informed him that the time was at hand, that, that very night the sign should be given—and lo! the sun set, and the brightness of the day continued, to the discomfiture and confounding of the infidels. A star appeared, which every body saw even in the bright light of day. By what kind of vision it could be seen, we cannot conjecture, unless through the medium of those huge magic spectacles. The power of seeing stars in a *bright light* day was never heard of previous, nor since that time, unless through the medium of optical instruments; but whether the spectacles were used, or whether the star was as large and as bright as the sun, we cannot determine.

We have heretofore mentioned that free-masonry originated with a band of robbers, and at the present period of our history, that class of men are the most formidable foes of the Nephites. They inhabited the mountains and lurked in secret caverns of the rocks, and could not be ferreted out. The only safe-guard which the Nephites possessed, was, to appoint such men as were filled with the spirit of prophecy and revelation for their chief captains and generals; and by this means they could not be surprised and destroyed by the mountain robbers.

We do not object to this mode of making rulers over the people; but we cannot see why, when God appointed and annointed Joseph Smith his high priest on earth, and ruler over his people, he did not give him sufficient prophetic knowledge so that he might have avoided the disturbances in Missouri and his own *tom fool's* errand, together with about three hundred deluded followers, to reinstate the disinherited from the "promised land"?

Mighty battles are fought between the Nephites and their mountain enemies, but the former are always successful, on account of their inspired rulers and generals. "And thus they did put an end to all those wicked, and secret, and abominable combinations, in the which there were so much wickedness, and so many murders committed," p. 463.

The writer says his name is Mormon, and is a "pure descendant of Lehi," p. 464. He assures us that his record is true, but complains of the impoverished condition of their language, and that many things cannot be written in consequence of it. This is the first instance of any complaint that we have ever met with, where an inspired writer could not convey divine history, for want of language. In this case, the Almighty is represented as forestalling himself by undertaking to make a history of important events without language, through the medium of a brass plate engraver.—Preposterous!!

In the thirty-fourth year of the reign of the Judges, Samuel's prophecies are realized. A great and terrible tempest is described, which lasted three hours; thunder and lightning, such as were never before witnessed. The great city of Zarahemla took fire, and the city of Moroni sunk in the depths of the sea, cities which were in vallies were destroyed & their location became mountains, the rocks were split asunder and the face of the whole earth became "*deformed*," 470-1.

After the terrible tempest, then came on darkness, which was] so intense that it could be felt—candles, nor torches, nor fires, however dry the fuel, would not give the least scintillation of light—all was darkness; "the sun, nor the moon, nor the stars," were any more useful. In this terrible period, sixteen cities were destroyed, together with their inhabitants; some were burned, and others sunk into the depths of the sea!! p. 471-2.

The troubles of the Nephites and the destruction at this time, is represented by our author as surpassing all other events, and if the description was truth, we should not differ with him in the least. But let us see how it compares with the words of our Savior, as recorded in St. Matthew's gospel—"For there shall be great tribulation, such as was not, nor ever shall be." Here our blasphemer is at direct issue with the Son of God.

After the description of the great signs which were seen and heard during the three days of darkness and trouble, the people gather themselves in a great multitude about the temple, which was situate in the land Bountiful, and were expressing their astonishment of the past events, and conversing about Jesus Christ, when they heard a voice from heaven, which "caused their hearts to burn"—they cast their eyes toward Heaven, and they saw a man descend, clothed in a white robe. Fear came upon all for they thought

it was an angel. The whole multitude are called upon to thrust their hands into his side and examine the points of the nails, and they did so, one by one, which satisfied them that it was the Son of God. After having authorised Nephí and a number of others to baptize, the Savior issues the following explicit command in relation to receiving members into the church: "Behold, ye shall go down and stand in the water, and in my name shall ye baptise them. And now behold, these are the words which ye shall say, calling them by name, saying—Having authority given me of Jesus Christ, I baptize you in the name of the Father, the Son, and of the Holy Ghost, Amen. And then shall ye immerse them in the water, and come forth again out of the water." It seems to us that the instructions here given are wholly gratuitous, for this mode, precisely, has already been practiced by the Nephites, for about four hundred years, or since King Noah was baptized, in the river Mormon.

The number which were authorised to administer and preach, were *twelve*, which were afterwards called apostles. After every thing is organized the beatitudes are repeated to them in a translation corresponding with that found in the 5th Chap. of St. Matthew's Gospel, together with the sermon on the mount, somewhat transposed, but the variations are inconsiderable. The Savior is represented as continuing to address the multitude with almost precisely the same sentences which are recorded by the evangelists, somewhat picked up, and not very judiciously arranged.

The preaching is finally finished, and Christ departs into Heaven, and we are then presented with apostolic writing, from which we extract the following beautiful, descriptive sentence: "And after this manner do they bear record; the eye hath never seen, neither hath the ear heard before, so great and marvellous things as we saw and heard Jesus

speak unto the Father; and no tongue can speak, neither can the hearts of men conceive so great and marvellous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father," p. 489.

The only additional commandments which were given to the American apostles on this special visit of the Savior, were—"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed"—"meet often, and forbid no man from coming unto you, when you shall meet together," p. 492.

Nephi, our present hero, was the archbishop—he baptised himself, and then baptized the eleven, whose names were Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah—"They were baptized with fire and the Holy Ghost."—Many marvelous sayings are represented to have been uttered, but not one of them could either be spoken or written, although he spoke for many days!!

The plates of Nephi were critically examined, and only one omission could be found which was, that no mention was made of the resurrection of the saints which were raised in America at the time of the great tempest, who were very numerous!!

"THE BOOK OF NEPHI, THE SON OF NEPHI."—This book includes only four pages, and contains the whole history of three hundred and twenty years after Christ.—Events appear to be unimportant, or otherwise they are of that character which cannot be written nor spoken.

In the thirty-sixth year, all the inhabitants of the land were converted and baptized, and a perfect community of peace was the result. This condition of Millennial happiness, continued for one hundred and seventy years. Three of the apostles were immortalized and were seen four hun-

dred years after their induction into the sacred office by the Savior. Where they are at this time, has not been revealed, but it is conjectured by some that the three witnesses appended to the Book of Mormon, to establish the truth of the brass-plate revelation, are the identical immortal three.

We cannot be dismissed by our author until we are told that sectarianism commenced among the Christians, which terminated in wars and bloodshed, and almost a total extinction of vital religion, which happened in the year, A. D. 320.

All the events, from the time when Amaleki delivered the plates to king Benjamin up to the present period of our history, have been written by Mormon, who is the recording angel of the whole matter. And he now keeps the record under his own observation; and commences a book in the following sublime language; "And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon." We have never read of so great a general, nor so great a Christian as was our hero Mormon. He commanded in one engagement against the Lamanites, 42,000 men, all with splendid equipage, and under complete martial discipline. The terrible battle was fought, and Mormon came off victorious, as a matter of course, A. D. 330.

A definitive treaty was concluded, after the great battle between the two hostile powers; and the Lamanites took South America and the Nephites North America; there being only a small remnant left of either side. Mormon exhorts the people to obey the commands of Christ, and laments over the slain, and represents that thousands of females had fallen in the great battle, p. 530.

Moroni is the next on the stage, and finishes what his father left undone, and continues the history down to A. D. 400. He complains that the plates are so small, (the art

of manufacturing the sacred brass leaves we suppose is lost) he is obliged to make the record in "Reformed Egyptian," otherwise he would have written or engraved the whole matter in Hebrew. The whole record "being handed down and altered according to our manner of speech," p. 538.—He says that no one shall disbelieve his record, because of its imperfections! and declares that all who receive it, will not condemn it for that reason, and promises to those who believe, not doubting, shall know far greater things, p. 532. "*He that condemneth it shall be in danger of hell fire.*" We are told by Moroni, in a lamentable manner, that Free-masonry will be very prevalent in the days that the *unlearned man* shall find the plates; and establishes the doctrine that miracles will never cease unless it be through unbelief.

Previous to baptism each applicant must relate his religious experience, as being a duty and satisfaction to the church, and be sure not to partake of the *sacrament unworthily*.

THE "BOOK OF ETHER," which commences, "And now I, Moroni, proceed to give an account of the ancient inhabitants which were destroyed by the hand of the Lord, upon the face of this north country." The privilege of recording the great events of the people of Jared, has been reserved for our hero, Moroni. The people of Jared are those who were not confounded in their language at the destruction of Babel, but built ships, eight in number, and came to America, nearly 4000 years ago. The record is taken as we are told, from the gold plates which were found by the forty men whom king Limhi despatched to make discoveries.

One Ether is the reputed author of the engravings on the gold plates, and in the translation by Moroni, *alias* Smith, we are presented with a genealogy of the fathers down to Jared, who left the great Tower, together with sundry other

families and embarked for America. The genealogy is somewhat amusing; he gives us TWENTY-NINE generations down to the time of Jared, and the time when the Lord confounded the languages. According to the writings of Moses, the Tower was built in the days of Shem, the son of the patriarch Noah, and agreeably to the evangelist Luke, there were only TEN generations between Shem and Adam!! If we are not allowed the Bible to prove the Book of Mormon false, we must resort to the reasonableness of the story and positions taken.

To rescue Jared and his people, God marched before them in a cloud, and after reaching the sea he directed them to construct eight barges, in which to cross the seas. The whole eight are finally built, after the directions given by the Lord, and when finished they were air-tight! The Lord directs them how to remedy the evil—they are commanded to make a hole in the top to admit air, and one in the bottom to admit water; in each hole was put a *molten stone*, which, when touched by the finger of Jesus, became as transparent as any glass, and gave them light under the “mountain waves,” as well as above the water. He that touched these stones appeared unto the brother of Jared, and said, “Behold I am Jesus Christ, I am the Father and the Son.” Two of these stones were sealed up with the plates, according to a prediction before Abraham was born. How, and in what manner they became set in the “two rims of a bow,” and fell into the hands of the Nephites, has not been explained, nor what has become of the remaining fourteen molten stones, is likewise hidden in mystery.

Moroni says, in his Book of Ether, that he that should find the plates, should have the privilege of shewing them unto those who should assist him in publishing the book, “and unto *these* shall they be shewn by the power of God: wherefore they shall of a surety know that these things are true,” p. 548.

Those barges or ships are literally described on page 57 of this work as it is found on p. 542. The barges are represented air tight, and after diving and swimming three hundred and forty four days, they all safely arrive at the land of promise.

The people of Jared had the Gospel of Jesus Christ revealed and preached to them—and in the lapse of ages and generatoins, they became very numerous, and wars and contentions ensue. Two renowned generals take the command of the two hostile forces; one is named Coriantumr and the other Shiz. Shiz pursues Coriantumr to the sea shore, where a battle is fought with unparalleled slaughter, which lasted three days—three battles more are fought, and Coriantumr is represented successful in every rencountre, but on the fifth attack, Shiz comes off conqueror.

Coriantumr now remembers the prophecies of Ether, and he counts his slain, and they amount to nearly TWO MILLION!! How many Shiz lost, is not computed. However, the cessation of hostilities did not last long; the two generals commenced rallying together their troops, which occupied four years; and every person was enrolled that was in all the land—"MEN, WOMEN AND CHILDREN,"—on one side or the other, except Ether, who was then the recording angel and prophet. "And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and their children; both men, women and children, being armed with weapons of war, having shields, and breast-plates, and head-plates, and being clothed after the manner of war, they did march forth, one against another, to battle, p. 572.

They fought five successive days without conquering, and the slain could not be numbered; but the remains of Coriantumr's army were fifty-two, and those of Shiz, sixty-nine. The next day the forces met again, and the soldiers of Co-

riantumr were reduced to twenty-seven and those of Shiz to thirty-two; and on the next day they fought again—they were all killed except the two generals. Coriantumr took advantage of Shiz, and cut off his head, and then he “fell to the earth and became as if he had no life,” p. 573. This story cannot be doubted, for Ether went forth and saw it, and finished his record; and adds, that he is uncertain whether he shall be translated or not, and concludes by saying that it is no matter if he can be saved in the kingdom of God. Thus ends the Book of Ether, giving an account of the people of Jared, who were of a different race from the lineage of Adam, because we have their geneology, which embraces twenty-nine generations, and begins to count back from the days of Shem. Neither Noah nor any other of the antediluvian patriarchs are mentioned, consequently others must have been preserved from the flood than Noah and his family, if this history be true. Besides the inspiration of Moses is not only contradicted in this particular, but in the plain declaration that the Lord confounded the language of the whole human race, Gen. XI. 9.

“THE BOOK OF MORONI.”—Moroni is the *last* of the Nephites! He has survived his whole race, amidst wars and carnage, for the important purpose of “*abridging*” the records of the people of Jared and of sealing up the plates of Nephi, which is done, A. D. 420.

Contrary to his expectations, he lives, and concludes to write a book for the benefit of his brethren the Lamanites, which he hopes will ultimately convert them. To avoid discovery, by the Lamanites, he remains *incognito*;* he expresses great fear of assassination by them, if discovered,

*Moroni, however, has been seen by Smith, as he says, in Susquehannah Co., Pa., since the plates were translated. A more particular account of this interview will be found in a subsequent part of this work.

on account of his great belief in Christ, which he asserts, roundly, he will not renounce, p. 574.

The manner of ordaining priests and teachers, and of "administering the flesh and blood of Christ" is the first subject explained ; after which, the particular qualifications for admission into Christ's visible church, is described, together with the ordinance of baptism, which must be done by immersing the candidate under water.

Moroni notices the manner in which the ancient Nephites worshiped, and says they met often to converse about the welfare of their souls, and met often to partake of the *bread and wine*, in remembrance of the Lord Jesus. It was customary to forgive their members for their transgressions, as often as they required it, and the confessions were made before the Elders of the church. Previous to the death of Mormon, he wrote a few epistles to his son Moroni, which he inserts, and then concludes to write something which seems good to him. Spiritual gifts, he assures us, will never cease, only through unbelief and want of faith. And when the plates of Nephi should be dug up out of the earth, Moroni "exhorts you that ye should ask God, the Eternal Father, in the name of Christ, if these things are not true ; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, and he will manifest the truth of it unto you by the power of the Holy Ghost," p. 586. Here we are directed how we can all become Mormons, to wit : first believe all the fooleries, and forgeries, and lies of Jo Smith's translation of the brass plates ; and then pray to be convinced of its divine authenticity, not doubting, and then, by the power of the Holy Ghost, it will all be made manifest!!

We now have gone through with the new revelation, or the Bible of the Mormonites, the analysis of which we present to our readers. The task has been a laborious one, and we acknowledge but little has been effected, and would

cheerfully make an apology to our readers for the uninteresting results, if the forest through which we have traveled had furnished better materials for our review. We should have abandoned the task, were it not that so many of our worthy fellow citizens have been seduced by the witcheries and mysterious necromances of Smith and his colleagues, from the paths of wisdom and truth, into folly and madness. We anticipate the bitter vituperation and sneers of the Mormon leaders and their influence over their already numerous followers, and do not expect to accomplish a reformation amongst them; but if we shall serve to enlighten *any*, who are not already the slaves of Mormon madness, *alias* the Devil, we will feel richly compensated.

The next subject is the testimony of the "three witnesses," Oliver Cowdery, David Whitmer and Martin Harris, which is appended to the Book of Mormon, to establish its divine authenticity. It is as follows :

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes: Nevertheless, the voice of the

Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to Son, and to the the Holy Ghost, which is one God.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS,

The solemnity of an oath has been regarded sacred in all ages of the world; both by the pagan and the Christian. In all civil communities, like ours, when an individual calls the searcher of all hearts to whom he expects and firmly believes he must render a final account in a future state of existence, to bear him witness to the solemn truth of his assertions, we are irresistibly led to give full credit to his testimony. But experience has taught us, that sometimes individuals have purjured themselves, however revolting it may seem at first view; yet suspicions as to the credibility of a witness ought to be well grounded.

There are many circumstances which go to destroy the credibility of a witness, and his competency. By the common law, no person can be a witness, who does not entertain a just sense of the obligation of an oath, and disbelieves in a God, and a future state of accountability. Nor can any person be a witness who is interested in the event of a suit, that is, when he may gain or lose by the verdict.

These rules are taken, and are well founded, together with many others equally well established.

It is unnecessary for us, in this place, to give the reasons for the above rules of the common law; but the long application of them in our municipal courts, and the justice which has uniformly resulted from their operations upon the rights of individuals and communities, are sufficient argu-

ments in favor of their equitable claim for continuance in all our civil tribunals.

At the end of the Book of Mormon the names of Oliver Cowdrey, David Whitmer and Martin Harris, are affixed under a most solemn oath, testifying to the divine exhibition of the plates to them, and of their having been translated by the power of God!!

Here are positive declarations, under the solemnities of an oath, with circumstances that will justify us in an examination, as to the credibility and competency of the witnesses.

In the first place, do each of these witnesses entertain a just sense of the obligation of an oath? do they believe in a future state of existence and accountability? We think the rational answers are in the negative; nor will any one disagree with us, when we shall have proven that the Book of Mormon was a joint speculation between the "author and proprietor" and the witnesses.

How stands the matter? Martin Harris was the scribe for Smith, for a considerable part of the work, and then mortgaged his farm to the publisher as collateral security for the payment of \$3000, and after the book was completed he claimed the whole profits of the sale, until he should be reimbursed. These are facts which can be substantiated in a court of justice. Then, was he not a partner? would not the law consider him connected with Smith and make him jointly liable?

Oliver Cowdrey was the principal amanuensis, probably better qualified for the task, than his predecessor Harris.—How, and in what way he was connected we can only infer from circumstances. His pecuniary situation was very low, and the labor of writing, if he charged common wages, would amount to no inconsiderable sum, and Smith was wholly irresponsible to pay him, nor can we learn that Har-

ris had indemnified him in any manner whatever. Then, the rational inference is, that after having the plot disclosed to him, he was willing to risk his chance for a fortune. He is now associated with the leaders, and appears in easy circumstances.

David Whitmer is a very inconsiderable person, but is in high standing, as a leader, among the Mormons. We know but little about him, only that he has been known as a man of small capacity, an anxious dupe to the marvelous, and a firm believer in witches. Whether he was suborned or deceived by the impostor we are unable to determine.

So far as it relates to Smith, Cowdery and Harris, we have clearly shown that they were connected in the outset, as the result has proven; a failure of which, would have reduced Harris to beggary, and blasted the fond hopes of Smith and Cowdery, and brought down upon them everlasting contempt and disgrace.

In addition to the joint speculation, we may connect the attempt to institute a new religion, contrary to the revelations of Jesus Christ, as revealed in the Bible—which we claim to have clearly shown in our analysis of the Book of Mormon. And he who would be guilty of so gross a sacrifice, necessarily disbelieves in accountability to God, and therefore would perjure himself, with impunity.

We contend, therefore, that no credit ought to be given to those witnesses; nor are they competent, firstly, because they were under no conscientious restraint, and secondly, their worldly prospects depended upon the issue.

Above, we have copied the solemn testimony of "the three witnesses," accompanied with circumstances which renders it proper for us to critically examine and analyze it. They call God to witness, that they have seen the plates from which the Book of Mormon is translated; and that the translation was accomplished by the power of God, for his

voice had declared it unto them!! At what time this special revelation was made, is not specified; but we infer that the voice of God declared the fact to them in relation to the translation, at one time, and that they saw the plates at another; and they were severally chosen, and no others, to bear the testimony to the world. Nor could any others have seen and heard as they did, had they been present.

If an individual swears to a particular fact or facts, in order that the testimony may be believed—time, place and other circumstances must be mentioned, without which others might be prejudiced, by not giving them an opportunity to rebut. If the time and the place had been mentioned, when and where the plates were seen, it is not impossible but that testimony of equal credibility might be produced, to show that there was no such place; and that the witnesses were hundreds of miles from the country in which they testified they saw them. Then the testimony is vague and uncertain, and not entitled to credit upon that ground. If the subscribing witnesses saw the plates and heard the voice of God; they themselves must have been in some place or places when the communications were made; and it is not unreasonable to enquire into it.

But this is not all. Testimony must be of such a nature that others, if they were present, could have testified to the same facts. But in the testimony, the three would have us believe that they were specially chosen to testify to the truth of the Book of Mormon, and no others, according to the predictions of the Mormon prophets, made over two thousand years ago. Besides all the transactions which have been and will be shewn in the course of this work, in relation to the getting up of the Book of Mormon, the testimony carries strong suspicions upon the face of it; and were it disconnected from all other circumstances of fraud and

deception, it would not be believed, however solemnly declared, in a court of justice.

We have, likewise, the testimony of eight other witnesses subjoined, consisting of four Whitmers, Hiram Page, Joseph Smith, Sen., (the father of the prophet,) and two of his brothers.

They testify that Joseph Smith, Jun., showed them the plates, and that they looked like gold, and that they saw the engravings and *hefted* them.

Who are the witnesses? four Whitmers of the same family with the one who subscribed to the miraculous exhibition of them, and three Smiths, the father and two brothers of the prophet. And what is their testimony? Why, that Jo Smith showed them some plates, that were yellow and had engravings upon them, which they could not read nor understand; but Jo probably told them that he had translated a part of them, and intended to continue the work until he had finished them. So much for the eight witnesses.

CHAPTER VIII.

Before the publication of the book, Smith found many to believe its contents, from the ghost stories which he related concerning it. Soon after it was issued from the press, a person by the name of Parley P. Pratt *happened* to be passing on the canal through Palmyra, and hearing of the wonders of the gold plates and huge spectacles, called on the prophet, and was soon converted. This Pratt then resided in Lorain County, Ohio; and had, some time previous, formed an intimacy with Sidney Rigdon, and became a convert to his doctrines. This Rigdon was a man of great eloquence, belonging to a denomination of Christians, who style themselves, "Disciples," or "Reformers," and who are also, by their opponents, in derision, called "Campbellites." He resided in the County of Geauga, and but a few miles from the place which has since been made the head quarters of Smith. He was a very popular preacher, and had large congregations in different parts of the country. If there was a man in the world that could successfully spread and give a name to the vagaries of the Smiths, it was Rigdon. They soon became convinced of this, by the representations of Pratt. We may here stop to remark that an opinion has prevailed, to a considerable extent, that Rigdon has been the *Iago*, the prime mover, of the whole conspiracy. Of this, however, we have no positive proof; but many circumstances have carried a *suspicious* appearance; and further developements may establish the fact.

Either before or soon after the arrival of Pratt at Manchester, among the Smiths, it appears that an expedition was fitted out for the Western Country, under command of

Cowdery, in order to convert the Indians, or Lamanites, as they called them. As a preparatory step, a long revelation was furnished by Smith, to Cowdery, to serve as his credentials. This curious document will be found in the succeeding pages, from which it will be seen that the prophet, at the outset, feared a rivalry, and took effectual means to put it down. - His brother Hiram, it appears, also undertook to write some mysteries from a *stone*, which was forthwith *retted*, and pronounced to be the work of Satan.

As Cowdery had been a scribe to the prophet, it became necessary to supply his place. He therefore very prudently and *affectionately*, had the following command for his wife:

“A commandment to Emma, my daughter in Zion, A. D., 1830.—A revelation I give unto you concerning my will. Behold, thy sins are forgiven thee, and thou art an Elect Lady, whom I have called. Murmur not because of the things which thou hast seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come; and the office of thy calling shall be for a comfort unto my servant Joseph, thy husband, in his afflictions, with consoling words in the spirit of meekness; and thou shalt go with him at the time of his going, and be unto him a *scribe*, that I may send Oliver whithersoever I will: and thou shalt be ordained under his hand to expound the scripture, and to exhort the church according as it shall be given thee by my spirit, for he shall lay his hands upon thee and thou shalt receive the Holy Ghost; and thy time shall be given to writing and to learning much; and thou needst not fear, for thy husband shall support thee from the church, for unto them is his calling, that all things might be revealed unto them whatsoever I will according to their faith; and verily I say unto thee, that thou shalt lay aside the things of this world and seek for the things of a better; and it shall be given thee also to

“make a selection of sacred Hymns as it shall be given
“thee, which is pleasing unto me to be had in my church,
“for my soul delights in the song of the heart, yea the song
“of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads, wherefore lift up
“thy heart, and rejoice and cleave unto the covenant which
“thou hast made—continue in the spirit of meekness—let
“thy soul delight in thy husband and the glory which shall
“come upon him—keep my commandments continually,
“and a crown of righteousness thou shalt receive; and
“except thou do this, where I am ye cannot come, and verily
“I say unto you that this is my voice unto all—Amen.”

These were some of Smith's first attempts at making his followers believe that the Lord was to make known his will constantly through him; and the persons chosen were, it must be acknowledged, the best of which the nature of the case would admit—his wife and Cowdery. In this operation, he abandoned his spectacles, or “peep-stone,” and merely delivered it with his eyes shut. In this manner he governs his followers, by asking the Lord, as he says, from day to day. Every difficult question or dispute is thus decided—from it there is no appeal. He has taught them, that to doubt their divine authority, is to endanger their salvation. We shall have occasion, in the progress of this work, to give many curious specimens of his art of governing.

The expedition to the “Lamanites” was finally fitted out by Smith, and was composed of Cowdery, Pratt, Peterson and Whitmer. In the latter part of October, 1830, under the guidance of Pratt, they arrived at the residence of Rigdon, in Mentor, Ohio, well supplied with the new bibles.—They professed to rejoice at finding a people walking according to the scriptures, and pretended to acknowledge no other guide. They professed to have no commands for *them*; nevertheless, they called upon them to receive the

book as from Heaven, which they said mostly concerned the western Indians, as being an account of their origin, and a prophecy of their final conversion to Christianity, and make them a "*white* and delightful people," and be reinstated in their lands, of which they have been despoiled by the whites. When called upon for testimony, they appealed (like Mahomet) to the internal evidences of their book.—The book was read by Rigdon, and pronounced a "silly fabrication." When farther pressed upon the subject, they required the people to humble themselves before God, and pray for a sign from Heaven. Near the residence of Rigdon, in Kirtland, there had been, for some time previous, a few families belonging to his congregation, who had formed themselves into a common stock society, and had become considerably fanatical, and were daily looking for some wonderful event to take place in the world. Their minds had become fully prepared to embrace Mormonism, or any other mysterious *ism* that should first present itself. Seventeen in number of these persons, readily believed the whole story of Cowdery, about the finding of the golden plates and the spectacles. They were all re-immersed, in one night, by Cowdery. At this, Rigdon *seemed* much displeased, and when they came next day to his house, he told them that what they had done was entirely without precedent or authority, from the scriptures—for they had immersed those persons that they might work miracles, as well as come under their new covenant—showed them that the Apostles baptized for the remission of sins, instead of miraculous gifts. But when pressed upon the point, they said it was done merely at the solicitation of those persons. Rigdon again called upon them for proofs of the truth of their book and mission; they then related the manner in which they obtained faith, which was by praying for a sign, and an Angel was showed unto them. Rigdon here showed

them from scripture the possibility of their being deceived: 'For Satan himself is transformed into an angel of light.' But said Cowdery, "do you think if I should go to my heavenly Father, with all sincerity, and pray to him in the name of Jesus Christ, that he would not show me an Angel; that he would suffer Satan to deceive me?" Rigdon replied, "if the heavenly Father has ever promised to show you an Angel, to confirm any thing, he would not suffer you to be deceived, for says John, 'this is the confidence we have with him, if we ask things according to his will, he hearkens to us.'" But he continued, "if you should ask the heavenly Father to show you an Angel, when he has never promised you such a thing, if the Devil never had an opportunity of deceiving you before, you give him one now."

However, about two days after this, Rigdon was persuaded to tempt God by asking this sign, which he knew to be contrary to his revealed will; he of course received a sign, and was convinced that Mormonism was true and divine.—According to his own reasoning, therefore, the Devil appeared to him as an angel of light; but he now imputed his former reasoning to pride, incredulity, and the influence of the Evil One.

On the conversion of Rigdon, a most successful starting point was thought to have been obtained. Cowdery and his associates then began to develope the peculiarities of the new imposition. Scenes of the most wild, frantic and horrible fanaticism ensued. They pretended that the power of miracles was about to be given to all those who embraced the new faith, and commenced communicating the Holy Spirit, by laying their hands upon the heads of the converts, which operation, at first, produced an instantaneous prostration of body and mind. Many would fall upon the floor, where they would lie for a long time, apparently lifeless. They thus continued these enthusiastic exhibitions for sev-

eral weeks. The fits usually came on, during or after their prayer-meetings, which were held nearly every evening.—The *young* men and women were more particularly subject to this delirium. They would exhibit all the apish actions imaginable, making the most ridiculous grimaces, creeping upon their hands and feet, rolling upon the frozen ground, go through with all the Indian modes of warfare, such as knocking down, scalping, ripping open and tearing out the bowels. At other times, they would run through the fields, get upon stumps, preach to imaginary congregations, enter the water and perform all the ceremony of baptizing, &c. Many would have fits of speaking all the different Indian dialects, which none could understand. Again, at the dead hour of night, the young men might be seen running over the fields and hills in pursuit, as they said, of the balls of fire, lights, &c., which they saw moving through the atmosphere.

Before these scenes fully commenced, however, Cowdery had departed for the country inhabited by the Indians, with the expectation of converting them to Christianity, by means of his new bible, and miracles which he was to perform among them. These pretensions appeared to have taken possession of the minds of the young men in their aspirations. Three of them pretended to have received commissions to preach, from the skies, after having jumped into the air as high as they could. All these transactions were believed to be the *Spirit of God*, by the whole congregation, which now numbered more than one hundred.—That they were honestly impelled by the same causes which have, in all ages of the world, contributed so much to debase human nature, we have no doubt. One of the young men referred to, freely acknowledged, some months afterwards, that he knew not what he did, for two or three weeks.—Such is the mind of man, when his reason is dethroned by

physical causes. One of these aerial commissions, which they all supposed was signed and sealed by Christ himself, we here subjoin, verbatim:

“Oh my servant, there is a great work for you and the other two of your brethren. I send a messenger to tell you where to go and find a piece of parchment that shall contain these words:—You shall teach repentance and remission of sins to all who shall come in the sound of your voice—I command you that you do these things in sincerity and in truth; and if you do, you shall be blessed.—The time is shortly acoming and is not far distant when you shall be bound together for life—the names of your brethren are these: Burr Riggs and Edson Fuller, and if they are not faithful I will choose another in their stead—my work must be done. My servants, you shall go forth from place to place, and if you are true to your trust, they shall hear. Remember that I am the Lord your God—serve me above all others, and I will bless you, in the end, Amen.

“That that you had a messenger tell you to go and get the other night, you must not show to any son of Adam.—Obey this and I will stand by you in all cases—my servants, obey my commandments in all cases, and I will provide.

{ Be ye always ready,
 { Be ye always ready, } whenever I shall call.
 { Be ye always ready, } My Seal



“There shall be something of greater importance revealed when I shall call you to go—my servants, be faithful over a few things, and I will make you a ruler over many.—Amen, Amen, Amen.”

These commissions, they said, came on parchment, and they had only time to copy them before they vanished from their sight. With such papers in their pockets they actually went through the country, preaching, and made many converts. Two of the three afterwards obtained their reason, and left the concern. All these things were afterwards pronounced by Smith to be the work of the Devil, although more than one hundred had been converted to Mormonism, by merely witnessing the exhibitions. They professed, at all times, their inability to work miracles, but were secretly trying to perform them, and frequently proclaimed their success. At a distance from the scene of action, many notable miracles were circulated.

During these performances, it should be remembered, that Rigdon was not present. In about three weeks after his conversion, he repaired to the *bible quarry*, in the state of New York, in order to have a personal interview with the prophet. Smith was prepared to receive him, of course; and a *commandment* was soon fitted out for him, every way calculated to suit his case and vanity. This being an important link in the chain of our history, we here transcribe it:

“A Commandment to Joseph and Sidney, Dec. 7, 1830:
“Saying, listen to the voice of the Lord your God; I am
“Alpha and Omega, the beginning and the end, whose course
“is one eternal round; the same to-day as yesterday and
“forever. I am Jesus Christ, was crucified for the sins of
“the world, even as many as will believe on my name, that
“they may become the sons of God, even on me as I am
“in the father, as the father is in me, that we may become
“one. Behold, verily, verily I say unto my servant Sid-
“ney, I have looked upon thee and thy works; I have heard
“thy prayers; and prepared thee for a greater work—thou
“art blessed, for thou shalt do great things. Behold, thou
“wast sent forth even as John, to prepare the way before

“me and Elijah which should come, and thou knewest it
“not—thou didst baptize by water unto repentance, but
“they secured not the Holy Ghost; but now I give unto
“you a commandment, that thou shalt baptize by water and
“give the Holy Ghost by laying on of hands, even as the
“Apostles of old. And it shall come to pass that there shall
“be a great work in the land, even among the Gentiles,
“for their folly and their abominations shall be made man-
“ifest in the eyes of all nations; for I am God, and mine
“arm is not shortened, and I will shew miracles, signs and
“wonders, unto all those who believe on my name; and
“whosoever shall ask in my name, in faith, shall cast out
“Devils, they shall heal the sick, they shall cause the blind
“to receive their sight, and the deaf to hear, and the dumb
“to speak, and the lame to walk; and the time speedily
“cometh that great things are to come and be shown forth
“unto the children of men; but without shall nothing be
“shown forth except desolation and destruction upon Baby-
“lon, the same which hath made all nations drink of the
“wine of their fornication, and there is none that doeth
“good except them that are trying to receive the fulness of
“my Gospel, which I have sent forth to this generation.—
“Wherefore, I have called upon the weak things, that they
“are unlearned and despised, to thresh the nations by the
“power of my spirit, and their arm shall be my arm, and I
“will be their shield and their buckler; I will gird up their
“loins and they shall fight manfully for me, and their ene-
“mies shall be put under their feet; and I will let fall the
“sword in their behalf, and by the fire of mine indignation
“will I preserve them, and the poor and the meek shall have
“the gospel preached to them, and they shall be looking
“forth to the time of my coming, for it is nigh at hand,
“and they shall learn the parable of the fig-tree, for even
“now already, summer is nigh at hand, and I have sent

“forth the fullness of my gospel by the hand of my serv-
 “ant Joseph, and in meekness have I blessed him, and I
 “have given unto him the keys of the mysteries of those
 “things which have been sealed, even things which have
 “been from the foundation of the world, and the things
 “which shall come from this time till the time of my coming,
 “if he abide in me, and if not, another will I plant in his
 “stead; wherefore, watch over him that his faith fail not;
 “as it shall be given by the comforter, the Holy Ghost,
 “which knoweth all things. And a commandment I give
 “unto you, that thou shalt write for him, and the scriptures
 “shall be given, even as they are in my own bosom, to the
 “salvation of mine own elect, for they will hear my voice,
 “and shall see me, and shall not be asleep, and shall abide
 “the day of my coming, for they be prepared, even as I
 “am prepared, and now, I say unto you, tarry with him
 “and he shall journey with thee—forsake him not, and
 “surely these things shall be fulfilled; and inasmuch as ye
 “do not write, behold it shall be given unto him to prophe-
 “cy, and thou shalt preach my gospel and call on the Holy
 “Prophets to prove his words as they shall be given him.
 “Keep all the commandments and covenants by which ye
 “are bound and I will cause the Heavens to shake for
 “your good, and Satan shall tremble and Zion shall rejoice
 “upon the hills and flourish, and Israel shall be saved in
 “mine own due time, and by the keys which I have given
 “shall be led and no more be confounded. Lift up your
 “hearts and be glad, for your redemption is nigh. Fear
 “not, little flock; the kingdom is yours until I come. Be-
 “hold I come quickly, even so. AMEN.”

We, before, had Moses and Aaron in the persons of
 Smith and Cowdery, and we now have John the Baptist, in
 the person of Sidney Rigdon. Their plans of deception
 appear to have been more fully matured and developed after

the meeting of Smith and Rigdon. The latter being found very intimate with the scriptures, a close reasoner, and as fully competent to make white appear black, and black white, as any other man; and at all times prepared to establish, to the satisfaction of great numbers of people, the negative or affirmative, of any and every question, *from scripture*, he was forthwith appointed to promulgate all the absurdities and ridiculous pretensions of Mormonism, "and call on the Holy Prophets to prove" all the words of Smith. But the miraculous powers conferred upon him, we do not learn have yet been put in requisition. It seems that the spirit had not, before the arrival of Rigdon, told Smith any thing about the "promised land," or his removal to Ohio. It is, therefore, very questionable, "what manner of spirit" it was which dictated most of the after movements of the Prophet. The spirit of Rigdon, it must be presumed, however, generally held sway; for a revelation was soon had, that Kirtland, the residence of Rigdon and his brethren, was to be the eastern border of the "promised land," "and from thence to the Pacific Ocean." On this land the "New Jerusalem, the city of Refuge," was to be built. Upon it, all true Mormons were to assemble, to escape the destruction of the world, which was so soon to take place. The *width* of this Mormon farm, we have not heard described. The *revelation* concerning the promised land, we have not been able to obtain a copy of; it is explained, however, in the following letter from Rigdon, written to his brethren in Ohio, soon after he became acquainted with the movements and designs of the prophet.

"I send you this letter by John Whitmer. Receive him, for he is a brother greatly beloved, and an Apostle of this church. With him we send all the revelations which we have received; for the Lord has declared unto us that you pray unto him that Joseph Smith and myself go speedily."

unto you ; but at present it is not expedient for him to send us. He has required of us, therefore, to send unto you our beloved brother John, and with him the revelations which he has given unto us, by which you will see the reason why we cannot come at this time. The Lord has made known unto us, some of his great things which he has laid up for them that love him, among which the fact (a glory of wonders it is) that you are living on the land of promise, and that *there* is the place of gathering, and from that place to the Pacific Ocean, God has dedicated to himself, not only in time, but through eternity, and he has given it to us and our children, not only while time lasts, but we shall have it again in eternity, as you will see by one of the commandments, received day before yesterday. Therefore, be it known to you, brethren, that you are dwelling on your eternal inheritance ; for which, cease not to give ceaseless glory, praise and thanksgiving to the God of Heaven.—Yes, lift up your heads with joy, for the kingdom is ours till the Savior comes, even so, Amen—therefore, prepare your hearts to receive salvation which God has sent unto you, knowing that they have come from God ; and know assuredly if you receive them, you shall receive greater things, yes, things unspeakable and full of glory—“such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,” for our God hath in visions shown it unto me. Therefore, I write with the greatest certainty of these things which he hath prepared for us—yes, even us, forever, who receive the revelations of the last days, are the very people of whom the prophets spoke, and the very saints who shall rejoice with Jesus”!!!.

This communication caused a great rejoicing in the congregation. They were then residing upon their “eternal inheritance”!!! Rigdon tarried with Smith about two months, receiving revelations, preaching in that vicinity,

and proving by the prophets that Mormonism was true, as he imagined. He then returned to Kirtland, Ohio, being followed in a few days after by the prophet and his connections. This being the "promised land," in it their long cherished hopes and anticipations of "living without work" were to be realized. Thus, from almost a state of beggary, the family of Smiths were immediately well furnished with the "fat of the land" by their fanatical followers, many of whom were wealthy.

CHAPTER IX.

On the return of Rigdon, many of his old friends called upon him to enquire about his new faith. The particulars of one of these interviews, we have on record by an eye-witness, which we shall give in his own words, with his remarks thereon:—

"Feb. 1, 1831.—Mr. Rigdon just returned from the state of New York. His irascible temper only left him for a little season. Two friends went from Mentor to see him—required of him a reason for his present hope, and for his belief in the Book of Mormon. He declined; saying he was weary, having just come off his journey, had lost much sleep, and the like. After a number of words had passed, by way of solicitation on one side, and refusal on the other, one of the friends from Mentor said he thought there was no more evidence to confirm the Book of Mormon, than the Koran of Mahomet. At this, Mr. R. seemed very angry, rose up and said, "Sir, you have insulted me in my own

house—I command silence—if people come to see us and cannot treat us with civility, they may walk out of the door as soon as they please.” The person then made some apology. Mr. R. said he had borne every thing; he had been insulted and trampled upon, by old and young, and he would hear it no longer. The two friends then departed. Two days after, I accompanied several friends to Mr. R.’s residence, and found him in conversation with a Methodist elder. That being soon broken off, one of my friends modestly approached Mr. R. and solicited him to give some reason for his present faith. Mr. R., with great show of good nature, commenced a long detail of his researches after the character of Joseph Smith, he declared that even his enemies had nothing to say against his character; he had brought a transcript from the dockets of two magistrates, where Smith had been tried as a disturber of the peace, which testified that he was honorably acquitted. But this was no evidence to us that the Book of Mormon was divine. He then spoke of the supernatural gifts with which he said Smith was endowed; he said he could translate the scriptures from any language in which they were now extant, and could lay his finger upon every interpolation in the sacred writings, adding that he had proven him in all these things. But my friend knowing that Mr. Rigdon had no knowledge of any language but his own vernacular tongue, asked him how he knew these things, to which Mr. R. made no direct reply.

“Mr. Smith arrived at Kirtland the next day, and being examined concerning his supernatural gifts, by a scholar, who was capable of testing his knowledge, he confessed he knew nothing of any language, save the king’s English.

“Mr. R. asserted that *our* revelation came to us upon testimony—this we denied, and gave him reasons, which he himself formerly urged against *deists*. He then said the

old revelations were confirmed by miracles, but the Book of Mormon would not be; it was not designed to be thus confirmed. (And Mahomet said, nearly twelve centuries ago, ‘Moses and Jesus were empowered to work miracles, yet the people did not receive them, wherefore, God had sent him without that attestation, to be the last and greatest prophet.’) But in this Mr. R. contradicted his book, for that declares it is to be thus established.

“We then asked Mr. R. what object we could have, in receiving the Book of Mormon—whether it enjoined a single virtue that the Bible did not, or whether it mentioned or prohibited a single additional vice, or whether it exhibited a new attribute of Deity? He said it did not. ‘The Book of Mormon, (said he) is to form and govern the Millennial Church; the *old* revelation was never calculated for that, nor would it accomplish that object; and without receiving the Book of Mormon there is no salvation for any one into whose hands it shall come.’ He said faith in the Book of Mormon was only to be obtained by asking the Lord concerning it. To this, scriptural objections were made. He then said, if we have not familiarity enough with our Creator to ask of him a sign, we were no Christians; and that, if God would not condescend to his creatures, in this way, *he was no better than Jugernaut!!!*

“Thus I have given a simple statement of facts. They proclaim the ancient gospel, putting their own appendages to it. When they think it will best suit their purpose, they say nothing about the Book of Mormon, and at other times make it their chief topic. Mr. R. said it was no part of his religion to defend the Book of Mormon, he merely wished the people to give heed to the *old* revelation. Again, there is no salvation without believing the Book of Mormon.—Mr. R. now blames Cowdery for *attempting* to work miracles, and said it was not intended to be confirmed in that

way. How then are we to obtain fatih? Dees the book offer any internal evidence of its divinity: It contains nothing but what might have been, and evidently was, borrowed from the sacred writings and from the history of the world. Was it so with the revelation that was from the beginning? Far otherwise. Respecting Smith and his followers, do they give any proof of their honesty? They can give none but their own assertions. They have no sacrifice to make—no loss of fortune or reputation to sustain. They are in a land of liberty—very different were the circumstances of those who first promulgated the faith “once delivered to the saints.” They had to forsake their friends and relations—leave their possessions, and forfeit their reputation. Twelve apostles sealed their testimony with their blood. So, whether their religion was true or false, they proved their honesty. But Mormonism is to be proved, from beginning to end, by assertions, and this we have in whole numbers. But we know that they cannot more roundly and positively assert, than hundreds of impostures who have gone before them.”

From this point in the history of this delusion, it began to spread with considerable rapidity. Nearly all of their male converts, however ignorant and worthless, were forthwith transformed into “Elders,” and sent forth to proclaim, with all their wild enthusiasm, the wonders and mysteries of Mormonism. All those having a taste for the marvelous, and delighting in novelties, flocked to hear them.—Many traveled fifty and an hundred miles to the throne of the prophet, in Kirtland, to hear from his own mouth the certainty of his excavating a bible and spectacles.—Many, even in the New England States, after hearing the frantic story of some of these “elders,” would forthwith place their *all* into a waggon, and wend their way to the “promised land,” in order, as they supposed, to escape the

judgments of Heaven, which were soon to be poured out upon the land. The State of New York, they were *privately* told, would most *probably* be sunk, unless the people thereof believed in the pretensions of Smith.

On the arrival of Smith in Kirtland, he appeared astonished at the wild enthusiasm and scalping performances, of his proselytes there, as heretofore related. He told them that he had enquired of the Lord concerning the matter, and had been informed that it was all the work of the Devil. The disturbances, therefore, ceased. Thus we see that the devil, for the time being, held full sway in making converts to Mormonism. We must here stop to introduce another document, which belongs to this history. Soon after the return of Rigdon to Kirtland, in some of his eloquent harangues on the subject of his new faith, he gave a challenge to the world to disprove the new Bible, and the pretensions of its authors. Elder THOMAS CAMPBELL, of Va. being in the neighborhood, addressed him the following Letter:—

MENTOR, February 4, 1831.

Mr. Sidney Rigdon:

Dear Sir—It may seem strange, that instead of a confidential and friendly visit, after so long an absence, I should thus address, by letter, one of whom, for many years, I have considered not only as a courteous and benevolent friend, but as a beloved brother and fellow laborer in the gospel—but alas! how changed, how fallen! Nevertheless, I should now have visited you as formerly, could I conceive that my so doing would answer the important purpose both to ourselves, and to the public, to which we both stand pledged, from the conspicuous and important stations we occupy:—you, as a professed disciple and public teacher of the infernal book of Mormon; and I, as a professed disciple and public teacher of the supernal book of the Old

and New Testaments of our Lord and Savior Jesus Christ—which you now say is superceded by the book of Mormon—is become a dead letter—*so dead*, that the belief and obedience of, without the reception of the latter, is no longer available to salvation; to the disproof of this assertion, I understand you defy the world. I here use the epithets infernal and supernal in their primary and literal meaning, the former signifying from beneath, the latter from above, both of which are truly applied, if the respective authors may be accredited; of the latter of which, however, I have no doubt. But, my dear sir, supposing you as sincere in your present, as in your former profession, (of the truth and sufficiency of which you have frequently boasted with equal confidence,) neither yourself, your friends, nor the world, are therefore bound to consider you as more infallible in your latter than in your former confidence, any further than you can render good and intelligible reasons for your present certainty: This, I understand from your declaration on last Lord's day, you are abundantly prepared and ready to do. I, therefore, as in duty bound, accept the challenge, and shall hold myself in readiness, if the Lord permit, to meet you publicly, in any place, either in Mentor or Kirtland, or in any of the adjoining towns, that may appear most eligible for the accommodation of the public.

The sooner the investigation takes place the better for all concerned; therefore, it is hoped you will not protract the time beyond what may justly be deemed necessary for giving sufficient publicity to the proposed discussion—say one week after your reception of this proposal to accept the challenge you have publicly given, for the vindication and eviction of the divine authorship of Mormonism, which, if your assertion be true, that there is no salvation for any that do not embrace it; and not only so, but I am credibly informed

you have asserted, that even those who have lived and died in the faith and obedience of the old book, in the triumphant assurance of a glorious resurrection and a blissful immortality, may be in hell for aught you know; therefore, I say again, the sooner this matter is publicly settled, the better. For my part, I do cordially assure you, sir, that if I were in the possession of a nostrum, upon the knowledge and belief of which, the salvation of every soul of man depended, I should consider myself responsible to the whole world for the speedy and effectual confirmation and publication of it; and if it be at all a revelation from God for the salvation of man, he must be wonderfully changed since he gave the former revelation of his will, for that important purpose, if he do not require you so to do, for he was then willing that all men should come to a knowledge of his will and truth and be saved; and therefore, he not only charged all to whom he made it known, by special revelation, to go into all the world and declare it to every creature, but also furnished them with such potent and evincive arguments, both prophetic and miraculous, as no candid inquirer could mistake, without abandoning both his senses and his reason. If then, the Book of Mormon, which you assume to vindicate as a divine revelation, upon the belief and obedience of which the salvation of all men stands suspended, be such, then surely the unchanged and unchangeable author, who, it seems, has communicated it to you and others, by special revelations, has, doubtless, furnished you with such special, intelligible, and convincing arguments, as are abundantly sufficient to convince every candid inquirer, as he did the heralds of the former dispensations.—Therefore, woe is unto you if you preach not your gospel. But why should I seem to doubt the philanthropy of my former friend and brother, more than I do my own, or that of the apostle Paul, that I should thus appear to urge his performance of

a challenge, which, no doubt, the purest and most benevolent motives excited him to propose, for the purpose of promoting, as fast as possible, the benign intentions of his mission? Taking this for granted, I shall further add, in relation to the manner of conducting this all-important investigation, that, seeing it is purely for the discovery and confirmation of the truth, upon the belief and obedience of which, depends the salvation of the world, the parties realizing the deep and awful responsibility of the undertaking, and having no private and personal interest at stake, separate from the rest of mankind, will not only afford each other every facility of investigating and exhibiting the truth by all manner of fairness, both of argument and concession, but also by the mutual allowance of any assistance that can be contributed by the friends on each side, either suggesting matter to the speakers, or by correcting any mistakes that may occur in quotations, references, &c, in an amicable and an obliging manner, without giving or taking offence on these accounts; that for these purposes, each party shall be at liberty to select as many of his intelligent friends as he pleases to assist him as prompters; and if any difficulty occur, respecting time, order, &c, it shall be referred to a competent board of moderators, equally chosen by the parties, that the whole investigation may be conducted without the least shadow of disorder or partiality.

According to the spirit and tenor of the above proposals on my part, for the speedy and effectual determination of the momentous question at issue, I shall candidly inform you of the course I intend to take, for the confirmation and defence of my side of the question, that you may be the better prepared to meet my arguments with a solid and unanswerable refutation, if possible; as I can have no wish, nor can any man in his common senses, where the salvation of the soul is at stake, but to know and embrace the saving

truth. The proposition that I have assumed, and which I mean to assume and defend against Mormonism and every other *ism* that has been assumed since the Christian era, is—The all-sufficiency and the alone-sufficiency of the holy scriptures of the Old and New Testaments, vulgarly called the Bible, to make every intelligent believer wise to salvation, thoroughly furnished for any good work. This proposition, clearly and fully established, as I believe it most certainly can be, we have no more need for Shakerism, Wilkinsonianism, Buchanism, Mormonism, or any other *ism*, than we have for three eyes, three ears, three hands, or three feet, in order to see, hear, work, or walk. This proposition, I will illustrate and confirm by showing—

1st, That the declarations, invitations, and promises of the gospel, go to confer upon the obedient believer the greatest possible privileges, both here and hereafter, that our nature is capable of enjoying.

2nd, That there is not a virtue which can happify or adorn the human character, nor a vice that can abase or dishappify, which human heart can conceive, or human language can express, that is not most clearly commanded or forbidden in the holy scriptures.

3rd, That there are no greater motives, that can possibly be expressed or conceived, to enforce obedience or discourage and prevent disobedience, than the scriptures most clearly and unequivocally exhibit.

These propositions being proved, every thing is proved that can affect our happiness, either here or hereafter.

We shall, however, if deemed necessary, next proceed to expose the blasphemous pretensions of Mormonism, by examining both its external and internal evidences.

1st. By examining the character of its author and his ac

complices, as far as documents for that purpose may have come to hand.

2d. Their feigned pretensions to miraculous gifts, the gift of tongues, &c.; a specimen of the latter we shall afford them an opportunity of exhibiting in three or four foreign languages.

3d. We shall next proceed to expose the anti-scriptural assertions, that there has been none duly authorized to administer baptism, for the space of fourteen hundred years up to the present time, by showing that the church or the kingdom of Christ, must have been totally extinct during that period, provided its visible administration had actually ceased during that time, is an express contradiction of the testimony of Jesus, Mat. xvi. 18.

4th. We are prepared to show that the pretended duty of common property among Christians is anti-scriptural, being subversive of the law of Christ, and inimical to the just rights of human society.

5th. We shall next proceed to show, that re-baptizing believers is making void the law of Christ; and that the imposition of hands for communicating the Holy Spirit, is an unscriptural intrusion upon the exclusive prerogative of the primary apostles.

6th. We shall also show that the pretensions of Mormonism, as far as it has yet been developed, are in no wise superior to the pretensions of the French Prophets, of the Shakers, of Jemima Wilkinson, &c. That all these pretended to as high degrees of inspiration, to prophoeings, to visions, to as great humility, self-denial, devotion to God, moral purity, and spiritual perfection; declaimed as much against sin, denounced as heavy judgments against their neighbors, and against the professing world at large, for their corruptions of Christianity, &c. &c. as the Mormonites have done or can do; the two latter have

also insisted as much upon the supposed duty of common property, and have spoken as certainly of the near approach of the millenium, and of their relation to that happy state, as any of the Mormonite Prophets, especially the Shakers, who pretend to be living subjects of that happy period, and and who have also given us an attested record of their miraculous operations.

The obvious conclusion of this sixth argument is evident, that if the Mormonite prophets and teachers can show no better authority for their pretended mission and revelations than these impostors have done, we have no better authority to believe them than we have to believe their predecessors in imposition. But the dilemma is, we can't believe all, for each was exclusively right in his day, and those of them that remain, are still exclusively right to this day; and if the Shakers be right, the whole world, the Mormonites themselves not excepted, are in the gall of bitterness and bonds of iniquity—quite as far from salvation as you yourself have pronounced all the sectarians on earth to be, namely, in a state of absolute damnation.

In the last place, we shall examine the internal evidence of the Book of Mormon itself, pointing out its evident contradictions, foolish absurdities, shameless pretensions to antiquity, restore it to the rightful claimant, as a production beneath contempt, and utterly unworthy the reception of a schoolboy.

Thus, my dear sir, I have given you a fair and full statement of my intended method of defence and attack, of the principal topics of argument *pro* and *con*, which I shall use, provided you stand to your proposed challenge. I have also used great plainness of speech, and spoken of things just as I believe they deserve, as you yourself are in the habit of doing; and who can do otherwise upon a subject of such vast importance, if he duly realize them? Never-

theless, I would not have you think, although I consider things just as I have spoken, that I suppose myself more infallible than you do yourself ; but I should blush to fall short of any one, of any sect whatever, in my expressions of confident certainty of the truth of my profession, which has stood the test of most rigorous investigation for nearly eighteen hundred years, and which I have scrupulously examined, for upwards of forty, especially when the investigation is with sectarians of little more than three months standing.

But though I have spoken as positively as you have done, and we have both spoken positive enough, I will yet venture to assure you that you will find me, as changeable as yourself, provided you afford me evidence paramount to the evidence which I have proposed to produce for the ground which I at present occupy, for it has ever been with me a fixed principle, that the less should give way to the greater. But in case I should fail to convince you, or that you should fail to convince me, others may be benefitted ; and we shall have the consolation of having discharged our duty, both to each other and the public, for no man liveth to himself.

In the mean time I wait for your reply, which you will please to forward per bearer. I hope you will be as candid and plain with me as I have been with you. My best respects to Mrs. Rigdon, and sincerest wish for the happiness of your family.

I remain, with grateful remembrances of the past, and best wishes for the future, your sincere friend and humble servant,

THOMAS CAMPBELL.

It is only necessary to say, that after Rigdon had read a few lines of the above, he hastily committed it to the flames.

CHAPTER X.

About this time an opinion was propagated among them, that they should never *taste death*, if they had sufficient faith. They were commanded to have little or no connexion with those who had not embraced their faith, and every thing must be done within themselves. Even the wine which they used at their communion, they were ordered to make from cider and other materials. All diseases and sickness among them were to be cured by the Elders, and by the use of *herbs*—denouncing the Physicians *of the world*, and their medicines, as enemies to the human race.

¶ They had one or two *root doctors* among them, for whose benefit it is presumed the Lord made known his will, if at all. Notwithstanding, the prophet himself was the first one to break over the rules he had received from the Lord. Being much alarmed for the fate of his “elect lady,” in an obstetrical case, he *applied to the world*, (after all the Mormon remedies had failed,) for an eminent physician. This gave dissatisfaction to some of his followers, but like every thing else, was easily smoothed over.

About the last of March, a young man about 20 years of age, by the name of *Dota*, became suddenly ill and died. He was duly commissioned, after their manner, to preach, was very active and zealous in the cause, and so fully did he believe in the divine mission and miraculous powers of Smith, that he had a firm expectation of living in the world a thousand years. This he made known to a near relation of his, about four weeks before his decease. Five days before he expired, he was suddenly attacked with an inflammation in the bowels. He was immediately removed

to the residence of his parents, living in the neighborhood, who had no faith in the Mormon remedies for the cure of diseases. No persuasion, however, could induce the young man to have a physician called, so strongly was he impressed with the supernatural powers of Smith. Several of the Elders assembled around the sick man, where they continued to encourage him to persevere, and ministering to his delusion, by telling him that he was getting better, and would soon be well, till they saw he was about to expire, when they left him to his fate. Smith was sent for soon after he was taken sick, and proceeded towards the house of Dota, to heal him, but soon returned back, saying that he had received a commandment not to "cast pearl before swine." He, however, visited the sick man a day or two after, and protested against calling a physician, saying that he would get well. A physician was finally called, a few hours before he expired, who told him he had fallen a victim to his delusions. When the young man discovered that death was nigh, his faith in Smith's pretensions seemed to forsake him. He said, "what a wonderful mistake I have made." Addressing himself to an old man of the Mormon faith, he said, "you are a friend to every body—I must shake hands with you—this is a lesson which I have learnt by actual experience, by which you ought to profit, but with me it is too late."

The Mermons soon began to assemble in considerable numbers at and about Kirtland, the supposed "eternal inheritance," and those who were able, bought land; but the greater part of their dupes had thus far been the poor and needy, and came there with a view of enjoying all things "in common," as such doctrine had gone forth. Many, however, found out their mistake after their arrival; and the revelation appeared to be only that the prophet and some of his relations should be supported by the church.—

In consequence of their inability to purchase lands adjoining head-quarters, they were scattered about in several townships, much exposed to "wild beasts," and subject to have their faith shaken by the influence of reason. Several renounced it. They were daily running to the prophet with queries and doubts which were constantly arising upon their minds. He generally satisfied them by *explaining*; nevertheless, they annoyed him much, and the necessity of withdrawing them from the influences which surrounded them, became apparent: hence, their removal to Missouri, where they could, in time, purchase all the land which they should need at a low rate, and become a "distinct people."

As before noticed, Cowdery and his companions, proceeded on to the west, with the avowed intention of converting the Indians, under a command of the Lord. On their way they tried their skill on several tribes, but made no proselytes, although their deluded brethren at home could daily see them, in visions, baptizing whole tribes. They finally arrived at the western line of the State of Missouri, late in the fall of 1830, with the intention of proceeding into the Indian country, but were stopped by the agents of the general government, under an act of Congress, to prevent the white people from trading or settling among them. They then took up their winter quarters in the village of Independance, about 12 miles from the State line. Here they obtained employment during the winter. In the following spring, one of them returned to Kirtland, with a flattering account of the country about Independence. About the 1st of June, the prophet assembled all his followers, for the purpose of a great meeting, at which time it was given out that marvelous events were to take place. Here many new attempts were made by Smith to perform miracles and otherwise to deceive his followers. Previous to this time, it should be remarked, nearly all the Mormonites

had arrived from the State of New York, under a revelation, of course, to take possession of the "promised land." There were, in all, about fifty families. At the above mentioned meeting a long revelation was manufactured, commanding all the leading men and Elders to depart forthwith for the western part of Missouri, naming each one separately, informing them that only two should go together, and that every two should take separate roads, preaching by the way. Only about two weeks were allowed them to make preparations for the journey, and most of them left what business they had to be closed by others. Some left large families, with their crops upon the ground, &c. &c., and embarked for a distant land, from which they have not yet returned. For further particulars of this expedition, its objects and return, we shall refer the reader to the statements of an eye-witness, who was one of the party, which are given at length hereafter, (see Booth's Letters.)

On arriving at the village of Independence, they proceeded to purchase a lot of land, upon which the prophet directed Rigdon and Cowdery to perform the mock ceremony of laying the corner stone of a city, which he called *Zion*. Of the future prosperity and magnificence of this city, many marvelous revelations were had by the prophet and many more marvelous conjectures formed by his dupes. Among others, it was said that it would in a few years exceed in splendor every thing known in ancient times. Its streets were to be paved with gold; all that escaped the general destruction which was soon to take place, would there assemble with all their wealth; the ten lost tribes of Israel had been discovered in their retreat, in the vicinity of the North Pole, where they had for ages been secluded by immense barriers of ice, and became vastly rich; the ice in a few years was to be melted away, when those tribes, with St. John and some of the Nephites, which the Book

of Mormon had immortalized, would be seen making their appearance in the new city, loaded with immense quantities of gold and silver. Whether the prophet himself ever declared that these things had been revealed to him, or that he had seen them though his magic stone, or silver spectacles, we will not say ; but that such stories and hundreds of others equally absurd, were told by those who were in daily intercourse with him, as being events which would *probably* take place, are susceptible of proof.

The prophet and his *life-guard* of Elders, stayed in their city about two weeks. Revelations were had for a part of them to return to Ohio, a part to stay and take charge of the city, and a part to commence preaching "in the region round about." Much dissatisfaction was manifested by some of the dupes, as to the selection of the site, and the general appearance of the country. Smith, Rigdon and Cowdery returned to the old head-quarters in Kirtland.— Their followers immediately commenced selling their lands, mostly at a great sacrifice, and made preparations for emigrating up the Missouri. All were now anxious to sell, instead of buying more land in Ohio. A special command was given to seventeen families, who had settled in one township, some three months previous, to depart forthwith to the promised land, who obeyed orders, leaving their crops to those who owned the land. Besides a great variety of special revelations relating to individuals, and other matters, a general one was given to the proselytes to sell their lands and other property and repair to Missouri as fast as possible, but not in haste. Accordingly, many went during the year, making sacrifices of property, (those few of them who had any,) in proportion to their faith and their anxiety to be upon their "eternal inheritance." In the mean time, thirty or forty "Elders" were sent off in various directions in pursuit of proselytes. This year passed off with a grad-

ual increase, and considerable wealth was drawn in, so that they began to boast of a capital stock of ten or fifteen thousand dollars.

Their common stock principles appear to be somewhat similar to those of the Shakers. Each one, however, is allowed to "manage his own affairs in his own way," until he arrives in Missouri. There the Bishop resides; he has supreme command in all pecuniary matters, according to the revelations given by the prophet. The one relating to this branch of business reads in these words:

"If thou lovest me, thou shalt serve me and keep my commandments; and behold thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the Bishop of my church, and two of the Elders, such as he shall appoint and set apart for that purpose. And it shall come to pass that the Bishop of my Church, after that he has received the properties of my Church, that it *cannot be taken from the Church*, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my store-house, to administer to the poor and needy, as shall be appointed by the Elders of the Church and Bishop, and for the purpose of purchasing land, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple; and this I do for the salvation of my people. And it shall come to pass, that he that sinneth and repenteth not, shall be cast out, and *shall not receive again that which he has consecrated unto me*: For it shall come to pass, that which I spoke by the mouths of my prophets shall be fulfilled, for

I will consecrate the riches of the Gentiles unto my people, which are of the House of Israel.”

The next year commenced with something like a change of operations. Instead of selling their possessions in Ohio, they again began to buy up improved land, mills and water privileges. It would seem that the Missouri country began to look rather dreary to the prophet and his head men, supposing that they could not enjoy their power there as well as in Ohio. They could not think of undergoing the hardships and privations incident to a new country. Besides, the people there were not much disposed to encourage the emigration of such an army of fanatics—and their “Lamanite” brethren, under Gen. Black Hawk, were about that time commencing a war upon the whites.

They, therefore, continued to extend their impositions by sending abroad every thing that could walk, no matter how ignorant, if they had learnt the tales and vagaries of their leaders. All that were so sent, were dubbed *Elders* or *High Priests*, and furnished with a commission, purporting to have been dictated by the Lord to the Prophet. These requisites being added to their credulity, they were of course inspired with all necessary self-sufficiency, zeal and impudence. They were thus prepared to declare that every thing which they stated or imagined, was absolutely true—for the *Spirit* had so informed them. Many of them actually carried their power of discerning spirits, and their enthusiasm, so far, that they frequently declared, that if Smith and all his witnesses were now to come forward and say that his pretensions were a wicked deception, they would not believe a word of it—because the *Spirit* had shown that it was true. Here again, the intelligent mind will readily discover one of the principal sources of all error and delusion. Here is the sure refuge, the fast hold, of every impostor. This something, which is the *Spirit*, or the *Holy Spirit*, has been the

standing, unequivocal, incontrovertible and true witness for at least 24 false Messiahs, for Mahomet, who is considered the prince of impostors, and for nearly fifty others who have come with pretended commissions from Heaven. They all had, and may still have, numerous followers, whose faith was wrought and confirmed by what they supposed to be the *Spirit*.

During the year 1832, considerable progress was made in writing out, and revising the Old and New Testaments, which the prophet pretended to do by inspiration, or by the guidance of the Spirit. In this business, most of his leisure hours were occupied, Rigdon acting as scribe. They say that the Scriptures, in their present form, retain but little of their original purity and beauty, having been so often copied and translated by unskilful hands. The whole of the old Bible is now said to be ready for the press, in its amended form, and will be forthcoming, as soon as the state of their finances will permit. The curious, perhaps, may be anxious to learn what alterations the prophet has made in the numerous verses and chapters which he has copied into his book of Mormon, almost verbatim, and especially the thirteen chapters of Isaiah.

Revelations and commandments still continue to be received. Visions were frequently had, and extraordinary prophecies given out verbally by Smith, to his followers, to strengthen and prolong their faith. Although he has assumed the name and title of prophet, he is very cautious how he commits himself. His predictions are always found far off, equivocal, and ambiguous, and always relate to some events which every one supposes to be quite probable, and delivered in such a way, that their failure is susceptible of an easy explanation, but if he happens to *guess right*, in any case, it is immediately placed to his credit as a true prophecy. We will give but a single specimen of this

branch of his business: After the Cholera had ceased its ravages in New York, in 1832, Smith prophesied it would return the ensuing year, with much greater severity and violence, and nearly depopulate the city. From the known character of that disease, its return was apprehended by most people, and with more fatal effects. This was thought by our modern prophet, to be too good an opportunity to pass unimproved, for establishing his reputation as a true prophet of God. But the prediction wholly failed.

CHAPTER XI.

On the opening of the year 1833, the "gift of tongues" again made its appearance at head-quarters, and from thence extended to all their branches in different parts. Whether the languages now introduced, differed materially from those practised two or three years previous, (and pronounced to be of the Devil,) we have not been informed. It appears that this last device, was all that was then lacking to make the system perfect. They had long before professed to be fully endowed with the power of healing all manner of diseases, discerning spirits, and casting out devils. But a succession of failures had rendered them rather stale, and given distrust to many of the faithful. A new expedient was therefore indispensably necessary, in order to revive the drooping spirits of the deluded, and at the same time, insure a new crop of converts. The scheme proved eminently successful. Hundreds were soon convinced of the truth of the whole, by hearing of and seeing the manner

in which the "tongues" were performed, although the trick would seem more susceptible of discovery than any previous one. This gift was not confined to the Elders and high priests, who, in other respects, were supposed to have a superabundant share of "the spirit"; but nearly all the proselytes, both old and young, could show their faith by speaking with "tongues." And it would appear, from all the facts which we have been able to gather upon this subject, that if this gift were not supernaturally bestowed, it required but a few moments instruction from a priest, to render his pupil expert in various dead languages, which could never be understood by man or beast, except a supernatural power was at the instant given to some one present to interpret it.—They sometimes professed to believe that these "tongues" were the same which were "counfounded" at the building of Babel.

Some curious particulars are related respecting these blasphemous practices, by a Mr. Higby, who was eight months an Elder in the Mormon church, and which he published in a small pamphlet. He says that shortly after he joined them, a Mormon Elder said to him, "you must go to work in the vineyard of the Lord as a preacher of the Gospel. I have viewed your heart by the spirit of discernment; I see what is in your heart; and what the will of the Lord is, concerning you all." Mr. Higby says that he was soon after ordained an Elder in the said church, and commissioned to preach and baptize, ordain Elders, confirm the churches, heal the sick, in short, that he was ordained to all the gifts of the church, which were the same as given to the apostles of old. He continues—"about the 10th of April following, R. Cahoon and D. Patton came again to the place—a meeting was called, and previous to the meeting, they said that some one would speak with tongues before they left the place. Accordingly he set himself to work at that meeting

to verify his prophecy. During the meeting he said, 'Father H. if you will rise in the name of Jesus Christ, you can speak in Tongues.' He arose immediately, hesitated, and said, 'my faith fails me—I have not faith enough.'—Said Patton, 'you have—speak in the name of Jesus Christ—make some sound as you list, without further thought, and God will make it a language.' The old gentleman, after considerable urging, spoke and made some sounds, which were pronounced to be a correct tongue. Several others spoke in a similar manner, and among them was myself. I spoke as I listed, not knowing what I said, yet it was declared to be a tongue. The sound of the words used by some, in speaking in tongues, was a medium between talking and singing—and all, as I am now convinced, a mere gibberish, spoken at random and without thought.

"We had another meeting shortly after, at which there were present several others, besides those of the church.—Cahoon spoke in unknown tongues, as he pretended, going on at considerable length, which Patton interpreted nearly as follows: that the judgment of God should follow the men of this generation; that their tongues should be stayed that they should not utter; and their flesh should fall from off their bones; their eyes pine away in their sockets; and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them, nearly as it is written in the prophets. He then asked me to speak, which I did, and he interpreted as he thought proper.

"The next time those men came among us, they gave us a rule for speaking in unknown tongues, and also for interpreting what was spoken by others. This rule, they said, was perfect—that as long as we followed it we could not err. And so I believe; it was a perfect rule to lead men astray. The rule, as given by Cahoon, is this: rise upon your feet and look and lean on Christ; speak or make some sound;

continue to make sounds of some kind, and the Lord will make a correct tongue or language of it. The interpretation was to be given in the same way."

Upon this, Mr. H. justly remarks:—"Men of sense may smile at this recital; and those who scoff at all religion and know nothing of those feelings of the human heart which the devotional man enjoys, in converse with his Maker, will doubtless ridicule what they consider the weakness of folly; but the man of religious feeling will know how to pity, rather than upbraid, that zeal without knowledge, which leads a man to fancy that he has found the ladder of Jacob, and that he sees the angel of the Lord ascending and descending before his eyes; while the Christian philosopher, who has read the history of mankind, will find abundant apology for that man, who, by a constant and over anxious exercise of mind, is led at length to fancy himself on the banks of the Ulai with Daniel, or on the Isle of Patmos with St John."

They would frequently sing in this gibberish, forming a tune as they proceeded. The same songs, they said, would be sung when the lost tribes appeared in Zion, in Missouri.

Another seceder from this delusion, relates that he was present on a certain occasion, in an upper room in Kirtland, where were assembled from fifteen to twenty Elders and High Priests. After sundry exhortation by the priests, the prophet himself arose, and with much earnestness, warned his followers to be zealous and faithful in their duties, saying, "It is our privilege to see God face to face—yes, (says he) I will prophecy unto you in the name of the Lord, that the day will come when no man will be permitted to preach unless he has seen the Lord—people will ask each teacher, 'have you seen the face of the Lord,' and if he say nay, they will say, away with this fellow, for we will have a man to teach us that has seen the face of the Lord.'" After a short pause, he added, "the Lord is willing we should see

his glory to-day, and all that will exercise faith, shall see the Lord of Glory." They then concluded to spend the day in fasting and prayer. Each one kept his seat with his eyes closed, and his body inclined forward. Soon after Joseph says, "Sidney (Rigdon,) have you seen the Lord?" He answered, "I saw the image of a man pass before my face, whose locks were white, and whose countenance was exceedingly fair, even surpassing all beauty that I ever beheld." Then Joseph replied, "I knew you had seen a vision but would have seen more were it not for unbelief." Sidney confessed his faith was weak that morning. Hiram Smith said he had seen nearly the same as Sidney, which was pronounced by Joseph to be the Redeemer of the world. Upon this, R. Cahoon fell upon his knees, holding his hands in an erect position. In fifteen or twenty minutes he arose and declared he had seen the temple of Zion, filled with disciples, while the top was covered with the glory of the Lord, in the form of a cloud. Another one then placed himself in the same position, but saw no vision, his faith being weak. Joseph next arose, and passing round the room laying his hand upon each one, and spoke as follows, as near as the narrator can recollect:—

"Ak man oh son oh man ah ne commene en holle goste en haben en glai hosanne, hosanne en holle goste en esac milkea jeremiah, ezeziel, Nephi, Lehi, St. John," &c. &c. After administering the sacrament, several of the brethren were called upon to arise and speak in tongues. Several of them performed with considerable applause. Our informant says he was at length called upon to speak or sing, "in tongues," at his own option—preferring the latter mode, he sung, to the tune of Bruce's Address, a combination of sounds, which astonished all present.

This gibberish for several months was practised almost daily, while they were about their common avocations, as well

as when they assembled for worship. But we will not dwell upon this part of our history. A particular recital of such scenes of fanaticism, gives too much pain to the intelligent mind, and excites a contempt for our species.

We would here, barely ask the subjects of this delusion, and all others who may become so, whether it be possible, that the great and intelligent Ruler of the Universe, can be thus miraculously engaged in bestowing all sorts of language upon a few people *merely for their own amusement?*—languages that can neither benefit themselves, or any one else, because no one can understand them. For the full introduction of the Gospel, the gift of tongues was wisely conferred upon the Apostles & some others who were engaged in its first promulgation. But for what purpose? was it a mere pastime to them, by means of which they could divert each other, while assembled in their private rooms, without knowing the import of any thing they said? If such were the facts, then these modern tongues may be genuine—But no—they were for a wiser and more noble purpose—a purpose every way worthy of that exalted Being. The gospel was to be proclaimed and published to “every creature,” to perhaps a hundred different nations, all speaking a distinct tongue—and to be preached, too, by a small number of men, who had been taught only a single language. Whenever they spoke in a language not their own, it was most clearly understood, by themselves and others, who had assembled from various nations, without the intervention of soothsayers, or one pretending to have the “spirit of interpretation.” Will any one presume to compare the wisdom of God in those manifestations, with what has been related by Smith and his followers? Yes—a distorted imagination can discover infinitely more power and glory in the unintelligible jargon of Mormonism.

If what has been exhibited here, are truly languages, they

must be such as are spoken and understood by human beings somewhere : otherwise the names of "tongues" or languages will not attach to them. But they are a mere gibberish. If these people had the "gift of tongues," as they impudently assert, how much more consistent with rationality, and worthy of the Deity, would it appear for them to show it forth and test its true character, before an audience of French or Spanish, or some of the numerous Indian tribes in our country, all speaking different tongues, and to whom they profess to be more especially sent ? No—such an attempt would explode the whole system of folly and delusion. It would seem that they would much rather be talking their nonsense to each other, and declaring it to the world as an extraordinary manifestation of the power of God.

CHMPTER XII.

The difficulties which had been for some time accumulating between the inhabitants of Missouri and the followers of Smith, began now to assume a more serious aspect. About a year previous, a small newspaper had been started at Independence, in which were published, monthly, the orders and decrees of the prophet, which were called revelations, together with all the other wild and fanatical dogmas of the sect. Like pilgrims to the tomb of Mahomet, they continued to wend their way from different parts, to the "promised land." To accomplish this journey was the

height of their ambition. They really supposed their prophet had at that place opened the very gates of Heaven to them, and nothing else was necessary to insure all temporal and spiritual blessings, but their arrival there. Those of them who did not choose to sacrifice their property, however, stayed behind, leaving the poor, and those not encumbered with property, to be the pioneers. Their numbers, men, women and children, were now about 1200 in Jackson county. Besides the printing apparatus, they had also a mercantile establishment, (denominated the "Lord's Store House,") and some mechanic shops in Independence. This village was made their head quarters, although their converts had effected small settlements in different parts of the county. Smith had appointed as his Bishop, one Edward Partridge, a very honest and industrious hatter, of Painesville, Ohio, who had, withal, a comfortable stock of the good things of the world. He was stationed at Independence, and had the sole control of all the temporal and spiritual affairs of the colony, always obedient, however, to the revelations promulgated by Smith, who still sat perched upon his throne, in Kirtland, with Rigdon, and most of his family connexions.

Under these circumstances, the people of Jackson Co. became somewhat excited and alarmed for their civil rights. Enmity had been for some time increasing, till finally an open rupture ensued. On the 20th July, 1833, a meeting was held of 400 or 500 persons, at Independence. They avowed their object to be, to take some effectual means to rid themselves of their fanatical neighbors. Col. Richard Simpson was appointed Chairman, and Col. J. D. Lucas and J. H. Flourney, Postmaster, Secretaries. A Committee was then appointed to report an address to the public, in relation to the object of the meeting. This Committee soon after submitted an address, which was unanimously adopted.

The address represented that the Mormonites in that county numbered about 1200 souls,—that each successive spring and autumn poured forth its swarms among them, with a gradual falling off of their characters, until they had nearly reached the low condition of the black population—that the citizens were daily told that they were to be cut off, and their lands appropriated to the Mormons for inheritances—that they sometimes said this was to be accomplished either by the destroying angel, or by their own power, under the direction of God. The said Committee expressed their fears, that, should this population continue to increase they would soon have all the offices in the county in their hands; and that the lives and property of the other citizens would be insecure, under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures, professing to hold converse with God and Angels,—possessing and exercising the gift of divination and unknown tongues, and are withal so poor, as to be unable to procure bread and meat. The Committee further state, that “one of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come like the rest, to the land of Zion.” In conclusion, the Committee say, “of their pretended revelations from Heaven, their personal intercourse with God and his angels—the maladies they pretend to heal, by the laying on of hands, and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify by the appellation of “unknown tongues,” we have nothing to say. Vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called upon by every consideration of self-preservation, good society, public morals, and the fair prospect, if not blasted in the germ, that awaits this young and beautiful country, at once to declare :—

"1st. That no Mormon shall in future move and settle in this county.

"2d. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they shall have sufficient time to sell their property, and close their business without any sacrifice.

"3d. That the editor of the "Star," be required forthwith to close his office, and discontinue the business of printing in this county: and as to all other stores and shops belonging to the sect, their owners must in every case comply with the terms strictly, agreeably to the 2d article of this declaration: and upon failure, prompt and efficient measures will be taken to close the same.

"4th. That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and counsel and advise their brethren to comply with the above requisitions.

"5th. That those who fail to comply with the above requisitions, be referred to those of their brethren who have the gift of tongues, to inform them of the lot that awaits them."

After the propositions of the Committee had been considered and adopted, it was "Resolved, That a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions be strictly complied with by them; and upon their refusal, that the said Committee do as the organ of the county, inform them that it is our unwavering determination and fixed purpose, after the fullest consideration of all the consequences and responsibilities under which we act, to use such means as shall insure their complete and full adoption; and that said Committee, so far as may be in their power, report to this present meeting."

The Committee of twelve were appointed, composed of the most prominent men in the county, both civil and military. After an adjournment of two hours, the meeting again convened, and the Committee reported that they had called upon the Editor, the Bishop, and the "keeper of the Lord's Store House," and others, "who declined giving any direct answer, to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but the prophet in Ohio." Whereupon, it was unanimously resolved by the meeting, that the printing office should be razed to the ground, and the type and press secured. This is said, by the meeting, to have been accomplished with but little noise or disturbance, or any personal injury. The Mormon account, however, is, that there was a great tumult, books and printed sheets destroyed, the Bishop and one other person tarred and feathered, and that the keeper of the Store was compelled to pack up his goods and close his door.

The meeting was then adjourned for three days, when a much larger assemblage took place. Another Committee of seventeen was then appointed to wait upon the Mormon leaders, who had intimated a wish to have a conference.— In two hours this committee reported to the meeting, that they had entered into an *amicable* agreement with them, in writing, and that they had assured the editor of the *Star* that whenever he was ready to remove, the amount of all his losses should be paid to him by the citizens. The contract was in the following words:

"Memorandum of an agreement between the undersigned of the Mormon society, in Jackson County, Missouri, and a Committee appointed by a public meeting of the citizens of said County, made the 23d day of July, 1833 :

"It is understood that the undersigned members of the society do give their solemn pledges each for himself, as follows, to wit:

“That Oliver Cowdery, W. W. Phelps, Wm. McClelland, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the 1st day of January next; and that they, as well as the two hereinafter mentioned, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the 1st of January next, and all by the 1st of April next; to advise and try all means in their power to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent them settling permanently in this county, but that they shall only make arrangements for their temporary shelter, till a new location is agreed on for the Society. John Carrol and Algernon Gilbert are allowed to remain as general agents to wind up the business of the Society, so long as necessity shall require:—and said Gilbert may sell out his merchandize now on hand, but is to make no new importations.

“The Star is not again to be published—nor a press set up by any of the Society in this county.

“If the said Edward Partridge, and W. W. Phelps move their families by the 1st of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

“The Committee pledge themselves to use all their influence to prevent any violence being used, so long as a compliance with the foregoing terms are observed by the parties concerned, to which agreement is subscribed the names of the above named Committee, as also those of the Mormon brethren named in the Report as having been present.”

Tranquility was thus measurably restored for a time.—The Mormons made no preparations for removing, but applied to the Governor for relief. He informed them that

he could furnish them no aid in the business, until they had resorted to the laws, and ascertained that they could not be enforced. They, therefore, commenced civil suits for the loss of property. From this proceeding the citizens began to conclude that the Mormons did not intend to perform any part of their stipulation, and about the last of October, the people of the county again commenced depredations. Forty or fifty made an attack upon a small portion, about ten miles from head-quarters, unroofed several houses, whipped some of the men, and frightened some of the women and children. The next night attacks were made upon another branch, and upon the "Lord's Store House," and the dwelling of its keeper, in Independence. For two or three days following, several parties met each other with fire arms, in which two of the citizens and one of the Mormons were *killed*. The Mormons were finally compelled to cross the Missouri river into Clay county.

These proceedings, on the part of the people of Jackson county, were in total disregard of all law, and must be condemned by all. They were wholly at war with every principle of right, and the genius of our institutions. Outrages can never be justified upon any ground, although the *reasons* which induced them, ought to be stated. Among the Mormon fanatics, as among every other combination, there are the prudent and the imprudent—some who are very civil agreeable citizens, and some who are extremely intolerent, unmannerly, bigoted and supercilious—priding themselves greatly upon their being supposed the peculiar favorites of Heaven, and their possession of greater light than all the world besides. These latter it is who deal out the anathemas, disclose the secret plottings, and expose the fanatical notions and opinions which have been conceived by the leaders of this sect. The Mormons have endeavored to inculcate the belief, as extensively as possible,

that their difficulties with the people of Jackson county, have arisen solely on account of their religion—because they were more pure and holy than any of their neighbors, and for that reason alone they have been *persecuted* as were the Apostles of old. This we are not disposed to believe. Their first salutations to every community that does not believe their book and pretensions, are, that destruction awaits them for their unbelief—that there has been no Christian church upon earth for 1400 years—no one has had any authority to administer ordinances till Smith dug out his golden bible—that he is the appointed one of God, to re-establish a church, and all that do not come to him for power and instructions will be damned. Add to this, some among them frequently boast of their increasing strength, and that consequently they will soon be enabled to possess themselves of all the secular power of the country, as they already have of the spiritual. This they calculate to accomplish by concentrating their forces in particular neighborhoods. We have been credibly informed that Rigdon has given it as his opinion that the Mormons will be able to elect a member of Congress in five years, and that in three years they would take the offices in the town of Kirtland. They say that when they get the secular power into their hands, every thing will be performed by immediate revelations from God. We shall then have Pope Joseph *the First*, and his hierarchy.

Such things have been thrown out, and have, no doubt, had a strong agency in bringing about the outrages in Missouri.

Again, one of their leading articles of faith is, that the Indians of North America, in a very few years, will be converted to Mormonism, and through rivers of blood will again take possession of their ancient “inheritance.” As their bible pretends to be a record of the aborigines, every

effort will be made to inculcate a belief in it among them. To facilitate this project, was one strong ground for their establishing themselves in Missouri, knowing that the general government was taking active measures to remove all the Indians west of the Mississippi. Were it possible, therefore, for Mormonism to be inculcated among the tribes of the west, a religious spirit would be easily excited.—One of the imaginary prophets in the Book of Mormon, says that such events will take place. He says, “Therefore, I write unto you, Gentiles, (the whites,) and also unto you, house of Israel, (the Indians,) when the work shall commence (Mormonism) that ye shall be about to return to the land of your inheritance.” Again, in speaking to the Indians, “Know ye that ye are of the House of Israel. Know ye that you must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, *save it be that God shall command you*”—(through the mouth of Smith.) He also prophesied that they should be “driven and scattered by the Gentiles,” and after that the Lord would remember his covenant with Abraham.—And then, “O ye Gentiles, how can ye stand before the power of God—therefore, repent ye, lest a remnant of the seed of Jacob (meaning the Indians) shall go forth among you as a lion, and tear you in pieces, and there is none to deliver.”

CHAPTER XIII.

After the conflict had subsided in Jackson Co., two or three High Priests repaired with all possible speed to the prophet in Kirtland, magnifying greatly the events that had taken place. These new, unexpected and extraordinary circumstances, must be met in an extraordinary manner.-- They were trying times, requiring the combined wisdom of the prophet and his head men, in bringing out a revelation upon the subject, which would astonish his dupes and strengthen their faith in the imposition, which had been so far shaken in many, that they proposed selling their new "eternal inheritance," in Jackson County, for a "mess of pottage." But the prophet more readily discovered the new advantages that would ultimately accrue to his cause, by a little perseverance. He well knew that the laws could not continue to be violated in our country for any length of time, and that he and his followers would, in the end, be the greatest gainers, by the cry of persecution which they could raise, and by showing to the world, in their ultimate triumph, that the Lord was on their side and directed all their movements in putting their enemies to flight. The following was accordingly issued from their press in Kirtland, in the form of a handbill:

"Verily, I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance: I the Lord hath suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

“Therefore, they must be chastened, and tried, even as Abraham, who was commanded to offer up his only son ; for all those who will not endure chastening, but deny me, cannot be sanctified.

“Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God ; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

“Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them : I will not utterly cast them off ; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full.

“And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered ; and all they who have mourned shall be comforted ; and all they who have given their lives for my name shall be crowned.

“Therefore, let your hearts be comforted concerning Zion, for all flesh in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting

joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled.

“And behold, there is none other place appointed; neither shall there be any other place appointed than that which I have appointed for the work of gathering my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

“Behold, it is my will, that all who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil for the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or the beasts of the field, or of the fowls of heaven or of the fish of the sea, that dwell upon the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my glory may dwell upon all the earth.

“And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth,) he shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

“Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of

the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory.

“Therefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither for the life of the body; but care for the soul, and for the life of the soul: and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life.

“When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, hear wisdom concerning the children of Zion; even many, but not all: they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

“And now, I will show unto you a parable that you may know my will concerning the redemption of Zion: A certain nobleman had a spot of land, very choice; and he said unto his servants, go ye into my vineyard; even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard.

“Now these servants of the nobleman went and did as

their lord commanded them ; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build the tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? And consulted for a long time, saying among themselves, What need hath my lord of this tower? seeing this is a time of peace!— Might not this money be given to the exchangers? for there is no need of these things!

“And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord : and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled : and the enemy destroyed their works, and broke down the olive trees.

“Now behold the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this gaeat evil? Ought ye not to have done even as I commanded you? And after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchmen upon the tower? and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you, and behold, the watchman upon the tower would have seen the enemy while he was yet afar off: and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

“And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry ; and go ye

straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money.— Therefore get ye straightway unto my land ; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

“And the servant said unto his lord, when shall these things be? And he said unto his servant, when I will: go ye straightway, do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you: A faithful and wise steward in the midst of mine house:— A ruler over my kingdom.

“And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled.

“Again, verily I say unto you I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

“Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto all the places which I have appointed : nevertheless, as I have said

unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money; which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

“Now verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the churches who call themselves after my name willing to hearken to my voice. And, again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you according to the laws and the constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them that every man may be accountable for his own

sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

“Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray and not faint,) which saith, There was in the city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, avenge me of mine adversary. And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.—Thus will I liken the children of Zion.

“Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, cut off these wicked, unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing and gnashing of teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them.

“What I have said unto you, must needs be that all men may be left without excuse; and that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work. That men may discern between the righteous and the wicked, saith your God.

“And, again I say unto you, it is contrary to my commandment, and my will, that my servant Sidney G. [Gilbert] should sell my store house, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations.

“Therefore, it is my will that my people should claim and hold claim, upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it: they shall plant vineyards, and they shall eat the fruit thereof; even so: Amen.”

On the publication of this proclamation, it was taken up by all their priests and carried to all their congregations, some of which were actually sold for one dollar per copy. Preparations immediately began to be made for a crusade to *their* Holy Land, to drive out the *infidels*. As it was hinted in the revelation, “All the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house,” began to make ready for battle.—Old muskets, rifles, pistols, rusty swords and butcher knives, were soon put in a state of repair and scoured up. Some were borrowed, and some were bought, on a credit, if possible, and others were manufactured by their own mechanics. The 1st of May following being finally fixed upon, as the time of setting out on the crusade, “my warriors,” which were scattered in most of the Eastern and Northern States, previous to that time, began to assemble at the quarters of

the Prophet, in Kirtland, preparatory to marching. Several places farther west, were also selected for rendezvous, to those living in that direction. All the faithful pressed forward; but the services of some were refused by the prophet, in consequence of their not being able, from their own resources, to furnish some instrument of death and five dollars in cash. Old men, invalids, and females, not of the 'strength of mine house,' who could not endure the toils and hardships of a pedestrian excursion of 1000 miles, felt it to be a great privilege to contribute liberally, in the way of funds, and the *materiel* of war. Poor fanatical females, who could save no more than a shilling per day, by their exertions, threw in all they could raise, for the purpose of helping on with the expedition, and, as they supposed, thereby securing the smiles and blessings of the Lord.

About the first of May the grand army of fanatics, commenced its march, in small detachments, from the different places of concentration. On the 3d, the Prophet, with a life guard, of about 80 men, the *elite* of his army, left his quarters in Kirtland, with a few baggage wagons, containing their arms, amunitions, stores, &c.

The day before his departure, being Sunday, the Prophet had a general meeting of his troops and all the brethren in the neighborhood, on which occasion he and his vicegerant, Rigdon, harangued them to deeds of valor, to perseverance, and to a renewal of their faith in his commandments—dwelling largely, of course, on ancient persecutions of the Christians—their own persecution, and the beauties of martyrdom, as sure passports to glory—assuring them that they should all return, safe and sound, if they followed his instructions. On the morning of their departure, a meeting was assembled, and proceeded to business, after the "manner of the world," by appointing the Prophet *Chairman*, and Cowdery *Secretary*. Whereupon, Rigdon

moved that they hereafter assume the title and name of the "Church of the Latter Day Saints," discarding the name of *Mormonite*, which they began to consider rather a reproach. This was carried unanimously, of course. What their particular object was in the movement, at that particular crisis, we have not been able to understand, unless for the purpose of denying, in the most positive terms, as they passed through the country, that they belonged to the sect known as Mormonites, thereby deceiving the people as to their true character, objects and intentions. But why was not this question settled, as all others are, by a revelation. The Lord had before given them directions not to chew tobacco, nor feed corn to their horses; but in the important matter of giving them a *name*, by which they were ever after to be known, he had wholly refused to interfere, or they had not time to ask him.

During the progress of these preparations, the brethren in Missouri waited patiently the coming of the "liberating army," or some new revelations, not daring to take any steps which their circumstances or necessities might seem to require. In the month of February, several of the Elders, at their request, were escorted back to Independence, by a company of militia from another county, by order of the Governor of the State, for the purpose of testifying before the court then sitting for Jackson county, against those who had been concerned in the former outrages and riots. After staying one night under the protection of the guards, they were, in the morning informed, by the public prosecutor, that no indictments would be had, for the reason that the members of the Grand Jury were more or less implicated. Neither could any private suits be instituted for the loss of property, for similar reasons. The Elders were then marched back, it is said, to the tune of "Yankee Doodle," and set across the Missouri.

In the mean time, the people of Jackson county were not inattentive to the premeditated attack of Gen. Smith, the Prophet.

CHAPTER XIV.

But to return to the grand army. On the second day of their march, they arrived at New Portage, about 40 miles distant; where about 100 more fell into the ranks. Here the whole were organized into bands of fourteen men, each band having a captain, baggage wagon, tents, &c. Just before leaving this place, Smith proposed to his army, that they should appoint a treasurer to take possession of the funds of each individual, for the purpose of paying it out as he should think their necessities required. The measure was carried, without a dissenting voice, of course. The Prophet was nominated and voted in, as Treasurer, no one, of course, doubting his right. After pocketing the cash of his dupes, the line of march was resumed, and a white flag raised, bearing upon it, the inscription of "PEACE," written in red.

Somewhere on their route a large black snake was discovered near the road, over five feet in length. This offered a fair opportunity for some of the company to try their skill at miracles, and Martin Harris took off his shoes and stockings, to "take up serpents," without being harmed.—He presented his toes to the head of the snake, which made no attempt to bite; upon which Martin proclaimed a victory over serpents; but passing on a few rods farther, an-

other of much larger dimensions was discovered, and on presenting his bare foot to this one also, he received a bite in the ankle, which drew blood. This was imputed to his want of faith and produced much merriment to the company.

A large mound was one day discovered, upon which Gen. Smith ordered an excavation to be made into it; and about one foot from the top of the ground, the bones of a human skeleton were found, which were carefully laid out upon a board, when Smith made a speech, prophesying or declaring that they were the remains of a celebrated General among the Nephites, mentioning his name and the battle in which he was slain, some 1500 years ago. This was undoubtedly done to encourage the troops to deeds of daring, when they should meet the Missourians in battle array.

On arriving at Salt creek, Illinois, they were joined by Lyman Wight and Hiram Smith, (brother of the prophet,) with a reinforcement of twenty men, which they had picked up on the way. Here the grand army, which being fully completed, encamped for the space of three days.—The whole number was now estimated at 220, *rank and file*. During their stay here, the troops were kept under a constant drill of manual exercise with guns and swords, and their arms put in a state of repair—the Prophet became very expert with a sword, and felt himself equal to his prototype Coriantumr. He had the best sword in the army, (probably a true model of Laban's, if not the identical one itself,) an elegant brace of pistols, which were purchased on a credit of six months, a rifle, and four horses. Wight was appointed second in command, or fighting general, who, together with the prophet, had an *armour bearer* appointed, selected from among the most expert tacticians, whose duty it was to be in constant attendance upon their masters with their arms. The generals then appointed a new captain to each band, organized two companies of rangers, or *sharp*

shooters, to act as scouts or flankers, when they should arrive upon the field of carnage. After this they *dubbed* themselves the "*army of Zion*," and Hiram Smith was chosen to carry the flag; which he kept unfurled during the remainder of the march.

The march of the grand army was then resumed for two or three days, when it was agreed to spend half a day in a sham fight. For this purpose four divisions were formed, and took positions, and went to work, agreeably to the most approved forms of Bonaparte, Black Hawk, Coriantumr or Shiz. After coming to close quarters, however, all discipline was lost sight of, and each one adopted a mode agreeable to his taste. Some preferred the real British *push* with the bayonet, some the old Kentucky dodging from tree to tree, while others preferred the Lamanite mode of tomahawking, scalping and ripping open the bowels. The final result was, that several guns and swords were broken, some of the combatants wounded, and each one well pleased with his own exploits.

After crossing the Mississippi, spies on horseback were kept constantly on the look out, several miles in front & rear. The Prophet went in disguise, changing his dress frequently, riding on the different baggage wagons, and, to all appearance, expecting every moment to be his last. Near the close of one day, they approached a prairie, which was 30 miles in extent, without inhabitants. Here an altercation took place between the two generals, which almost amounted to a mutiny. The prophet declared it was not safe to stay there over night, as the enemy would probably be upon them. Gen. Wight totally refused to enter the prairie, as they would not be able to find water, or to build a fire to cook their provisions, besides the great fatigue it would cause the troops. Smith said he would show them how to eat raw pork. Hiram said he knew by the spirit

that it was dangerous to stay there. The prophet finally exclaimed, "Thus saith the Lord God—March on;" this settled the matter—and they all moved on about fifteen miles, and thinking themselves out of danger, they encamped beside a muddy pool, and went through the *raw pork* operation. Here the controversy was again renewed between the two generals. Smith said "he knew exactly when to pray, when to sing, when to talk, and when to laugh, by the Spirit of God—that God never commanded any one to pray for his enemies." The whole seemed much dissatisfied, and came nigh breaking out into open mutiny.

The Prophet had, besides his other weapons, a large bull dog, which was exceedingly cross during the nights, and frequently attempted to bite persons stirring about. One of the captains, (a High Priest,) one evening, declared to the Prophet that he would shoot the dog, if he ever attempted to bite *him*. Smith replied, "that if he continued in the same spirit, and did not repent, the dog would yet eat the flesh off his bones, and he would not have the power to resist." This was the commencement of a controversy between the Prophet and his High Priest, which was not settled till some time after their return to head-quarters, in Kirtland, when the former underwent a formal trial on divers serious charges, before his Priests, honorably acquitted, and the latter made to acknowledge that he had been possessed of several devils, for many weeks. The dog, however, a few nights after the controversy commenced, was shot through the leg by a sentinel, near the Prophet's tent, and died instantly.

When within twelve miles of Liberty, Clay county, Mo. (the head-quarters of the fanatics in that state,) the "army of Zion" was met by two gentlemen, who had been deputed by the citizens of another county, for the purpose of enquiring into the motive and object of such a hostile and warlike appearance upon their borders. These gentlemen

openly warned the military band and their Prophet, to desist from their intended operations, and leave the settlement of their difficulties with the people of Jackson county, in other hands—advised them to be very careful what they did and said, as the citizens of not only Jackson, but some of the adjacent counties, were very much enraged and excited, and were fully determined to resist the first attempt upon them, by an armed force from other States. A few hours after this, the Prophet brought out a revelation, for the use of his troops, which said, in substance, that “they had been tried, even as Abraham was tried, and the offering was accepted by the Lord, and when Abraham received his reward, they would receive theirs.” Upon this, the war was declared to be at an end. A call for volunteers, however, was made, to take up their abode in Clay county, when about 150 turned out. The next day they marched to Liberty, and each man received an *honorable* discharge, under the signature of Gen. Wight. The army then scattered in different directions, some making their way back from whence they came, the best way they could, begging their expenses from the inhabitants. The Prophet and his chief men, however, had plenty of money, and travelled as other gentlemen do. Before leaving Liberty, the Cholera broke out among them, and carried off thirteen of their number, viz: John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon S. Gilbert, Alfred Fisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Eliel Strong, Jesse Smith and Betsey Parish. A new revelation was now had, that the brethren could purchase land and settle in any of the adjacent counties, or “regions round about.”

The particulars of this expedition have been related to us by an eye witness, who was one of the *sharp shooters*, and marched the whole distance, full of faith in the asser-

tions of Jo Smith, that "Zion was to be delivered." He came back, well satisfied with Mormonism, and is esteemed a man of truth and veracity, by his acquaintances. And now, had we the pen of a Cervantes, we should be strongly tempted to draw out another volume, as an appendix, from the valorous deeds of our modern Knight of La Mancha, for we do not believe that in all the history of knight errantry, whether true or fabulous, an excursion by any set of men, so fraught with delusion and nonsense, can be found. And, in fact, it came well nigh loosening the scales from the eyes of most of the dupes to the imposition—and the whole camp came near breaking up, after the return of the Prophet to Kirtland. There was a constant uproar among the brethren, for three or four weeks, which only terminated in a sham trial of the Prophet; wherein, as near as we can learn, he was judge, jury and witness; and, as one of the brethren said, (very imprudently,) a more disgraceful transaction never took place. The Prophet considered it a trying time with himself, and a point on which his future prospects turned. He accordingly put in requisition all his powers of speech and tact at deception, to cover over his transactions, and reclaim his refractory followers. On one occasion he harangued and belabored them for six hours upon a stretch, and finally succeeded in restoring order, with the loss of two or three members. It would seem that the Prophet anticipated trouble, on his return, as he secured a deed of a valuable farm, just before starting, by the contributions of his followers. He also took a deed of the ground on which stands a huge stone temple, sixty by eighty feet; and which is now nearly completed. Possessing himself, personally, of this edifice, gave such dissatisfaction, that the deed was finally altered, so as run to him and his successor.

But to return to the Missouri war. On hearing of the

approach of the prophet and his troops, the people of Jackson county had a general meeting, organized a military force, and appointed a committee of ten persons to proceed to Liberty, in order to effect a settlement of their controversy with the Mormons. They met the Mormon leaders, in a public meeting, when the following correspondence passed between them; but as the Prophet had not then arrived, nothing could be accomplished.

“Propositions of the People of Jackson to the Mormons.

“The undersigned committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any public lands in said county of Jackson, as they existed before the first disturbances between the people of Jackson and the Mormons, and for such as they have made since. They further propose, that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the said parties disagree in the choice of arbitrators, then ——— is to choose them. They further propose that twelve of the Mormons shall be permitted to go along with the arbitrators, to show them their land and improvements, while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information: and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, with *one hundred per cent. thereon*, to the Mormons, within thirty days thereafter. They further propose that the Mormons are not to make any effort ever after

to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above propositions. While the arbitrators are investigating and deciding the matter referred to them, the Mormons are not to attempt to enter Jackson county, or to settle there, except such as are, by the foregoing proposition permitted to go there. They further propose that the people of Jackson will sell all their lands, and improvements on public lands in Jackson county, to the Mormons—the valuation to be obtained in the same manner—the same per cent. in addition to be paid—and the time the money is to be paid is the same as above set forth in our proposition to buy—the Mormons to give good security for the payment of the money, and the undersigned will give good security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

Signed:—

SAMUEL C. OWENS,	ROBT. RICKMAN,
THOMAS JEFFRIES,	JAMES CAMPBELL,
S. NOLAND,	ABR'M McCLELLAN,
THOS. HAYTON, Sen.	S. N. NOLAN,
JOHN DAVIS,	RICHARD FRISTOE."

ANSWER.

"Gentlemen:—

"Your proposition for an adjustment of the difficulties between the citizens of Jackson county, and the Mormons, is before us; and as explained to you in the court house,

this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire, and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free born citizens of these United States. And as fears have been expressed that we designed to commence hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

“Our answer shall be handed to Judge Turnham, the Chairman of the meeting, even earlier than the time before stated, if possible.

W. W. PHELPS,

Wm. E. McLELIN,

ISAAC MORLEY,

A. S. GILBERT,

JOHN CARRILL.

“N. B. As we are informed that a large number of people are on their way, removing into Jackson county, we agree to use our influence immediately to prevent the said company from entering into Jackson county, until you shall receive an answer to the proposition aforesaid.”

About the same time the following correspondence appeared in the Missouri Enquirer, a paper printed at Liberty, Clay Co., Missouri :

“Being a citizen of Clay county, and knowing that there is considerable excitement among the people thereof, and also knowing that different reports are arriving almost hour

ly, and being requested by the Hon. J. F. Ryland to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation—the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and the citizens of Jackson county—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp, in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us.

CORNELIUS GILLIUM.”

“Propositions of the Mormons.

“Being called upon by the above named gentlemen, at our camp, in Clay county, to ascertain from the leaders of our men our intentions, views and designs, in approaching this county in the manner that we have: we, therefore, the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, who are disposed for peace, and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River, on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from the manufacturing establishments in the East that had closed business; also, that we carried a flag, bearing peace on one side, and war or blood on the other; and various others too numerous to mention. All of which, a plain declaration of our intentions, from under our own hands, will show are not correct.

In the first place, it is not our intention to commit hostilities against any man or body of men. It is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self-defence, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county, and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away shall also be left to the above twelve men. Or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We wish to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in the support of the Government, and to be protected by its laws. If the above proposals are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement.— We do not wish to settle down in a body, except where we can purchase the lands with money; for to take possession by conquest is entirely foreign to our feelings. The shedding

of blood we shall not be guilty of until all honorable means prove insufficient to restore peace. Attest:

JOSEPH SMITH, Jr.	JOHN LINCOLN,
F. G. WILLIAMS,	C. R. MOREHEAD,
LYMAN WIGHT,	JOHN SCONCE,
ROGER ORTON,	JAMES H. LONG,
ORSON HYDE,	JAMES COLLINS,
JOHN S. CARTER.	

"Clay County, June 21, 1834."

"Messrs. KELLEY & DAVIS:

"Gentlemen: Having understood that a communication from the Mormons, addressed to the people of Clay county, a copy of which was also forwarded to us, dated 21st inst. has been left with you for publication, we have thought proper to give the said communication a passing notice, especially as it bears the signatures of Jo. Smith, Jr. F. G. Williams, Lyman Wight, Roger Orton, Orson Hyde, and John S. Carter. We are unable to say with precision, who of the Mormons hold land in Jackson county, by any earthly title; but, so far as we can obtain any information at the Register's office at Lexington, so far as the sales of Seminary lands, of the 16th sections of the Township School Lands, inform us, and so far as the Recorder's Office furnishes any information of lands transferred by deeds recorded, neither of the above gentlemen Mormons own any lands in Jackson County; although, throughout their whole communication, they hold out the idea, that their only wish and desire is to return to their lands in Jackson. From the above, it would seem that if those who signed the communication above alluded to, have titles to any lands in Jackson county, they are titles unknown to the laws of the State, and of a character not known to common conveyances.—Why men, who do not, so far as we can learn, own any lands in Jackson, should promulgate to the world, that they

have been expelled from them, appears to us inexplicable ; unless, indeed, it is done with a view to deceive. Why men, living in the State of Ohio, should there raise an armed force, and march the distance of 6 or 800 miles, under the pretence of taking possession of their lands in Jackson, when, in fact, they have no earthly title to any, that would be to us also inexplicable, had we not the best possible reasons to know and believe their true intent and purpose.— Joseph Smith, jr., whose name is first to the paper of which we speak, we confidently believe, does not, neither did he ever, own a foot of land in Jackson county. Said Smith, two years or more ago, was in Jackson county some two or three weeks; since which time, he has not been, or at least known publicly to have been, in Jackson county. F. G. Williams, the second signer, we are informed, on competent authority, has never been a resident of Jackson county. But, if here at all, his stay was short, (our informant was, if not yet, a Mormon.) Lyman Wight had been for some time a resident of this county, but had no title to any land, as we believe, for the facts above stated. Roger Orton is unknown to any of the citizens of this county, so far as we have been able to make inquiry, and is unknown to some of the Mormon faith. Orson Hyde is known, and of famous memory to most of the people of this county, not by personal acquaintance, for, as we are informed, he had been but a short time here ; but, by his communications, which appeared in the St. Louis Republican last November, (with what truth we will not here discuss.) John S. Carter is unknown to any person in this county, so far as we can learn.

“Thus it would seem, that the signers of the above paper, or a majority of them, have no interest whatever in this county, any further than the Mormon church is concerned; and yet, they avow to the citizens of Clay, that

their sole object in arming and marching to this county was, and is, to take possession of their lands, when in fact they had no lands to take possession of; that the abuse they received here last Fall is sufficient to warrant them coming here armed. What abuse, we ask, did the Prophet Jo. Smith, Jr., receive in this county last Fall, and he not in the State? None, indeed, to his person. Again, they say that they never intended to get possession of Zion, (that is Jackson,) by the shedding of blood! But, in Revelation No. 54, given in Kirtland, Ohio, August, 1831, near three years since, which we find in a Book of Revelations, printed by the Mormons, we discover the following in the thirteenth verse, to wit: 'Wherefore, the land of Zion shall be obtained but by PURCHASE or by BLOOD, otherwise there is no inheritance for you.' Thus it would seem, that either the Revelation is false, or the statement made by Jo. Smith and others to the people of Clay county is false.— And we cannot but conclude, that the statement was got up for the sole purpose of allaying public excitement against them, and without much regard to their real object in coming here. The fact is, that an armed force coming from another State, many, and indeed most of whom have never, as we are informed and believe, been here before, produces the strongest conviction to our minds, that the Mormons do not intend to rely upon the arm of the civil law for protection, and redress of grievances; but that under the pretence of getting back to their lands in Jackson county, a pretence which, applied to nineteen out of twenty of them, is false, they intend to redress of themselves their real as well as imaginary wrongs. We have already offered them two prices for their lands; they will not sell—neither will they buy ours on the same terms. All this pertinacity and infatuation of theirs, show that they are determined, at all hazards, and regardless of all consequences, to shake and

convulse not only Jackson but the surrounding counties, to their very centre, and to imbrue the whole upper Missouri in blood and carnage. We will here observe, in conclusion, that our proposition to the Mormons to sell their lands to us on the same terms on which we offer ours to them, must be regarded as a proof of our desire to do them justice, and thus put a final termination to this controversy.

“SAMUEL C. OWENS,

“Chairman of Jackson county Committee,

“*Independence, (Mo.) June 23, 1834.*”

Copy of a Letter from Daniel Dunklin, Governor of the State of Missouri, to Col. James Thornton, dated

CITY OF JEFFERSON, June 6, 1834.

Dear Sir: I was pleased at the receipt of your letter, concurred in by Messrs. Ress, Atchison, and Donaphin, on the subject of the Mormon difficulties. I should be gratified, indeed, if the parties could compromise on the terms you suggested, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as Executive of the State, have to act, I should, before now, have interfered individually, in the way you suggest, or in some other way, in order, if possible, to effect a compromise. Uncommitted as I am, to either party, I shall feel no embarrassment in doing my duty; though it may be done with extreme regret. My duty in the relation in which I now stand to the parties, is plain and straight forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and if it should fail, and in the end, should I find it my duty to *act* contrary to the

advice I had given, it might be said, that I either advised wrong, or acted wrong; or that I was partial to one side or the other, in giving advice that I would not, as an officer, follow. A more clear and indisputable right does not exist, than that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of *policy*, to give up that right, or to qualify it, my course, as the chief Executive officer of the State, is a plain one. The Constitution of the United States declares,—“That the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States.” Then we cannot interdict any people who have a political franchise, in the United States, from emigrating to this State, nor from choosing *what part* of the State they will settle in providing they do not trespass on the property or rights of others.—Our State Constitution declares that the people’s “right to bear arms, *in defence of themselves*, and of the State, cannot be questioned.” Then it is their constitutional right to arm themselves. Indeed, our militia law makes it the duty of every man, not exempt by law, between the ages of 18 and 45, to arm himself with a musket, rifle, or some fire-lock, with a certain quantity of amunition, &c. And again, our Constitution says, ‘that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences.’ I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

“They have the right constitutionally guaranteed to them, and it is indefeasible, to believe and *worship Jo Smith*, as a *man*, an *angel*, or even as the *true and living God*, and to call their habitation *Zion*, the *Holy Land*, or even Heaven itself. Indeed, there is nothing so absurd or ridiculous, that

they have not a right to adopt as their religion, so that in its exercise, they do not interfere with the right of others.

“It is not long since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

“I consider it the duty of every good citizen of Jackson and the adjoining counties, to exert themselves to effect a compromise of these difficulties, and were I assured that I would not have to act in my official capacity in the affair, I would visit the parties in person, and exert myself to the utmost to settle it. My first advice would be to the Mormons to sell out their lands in Jackson county, and to settle somewhere else, where they could live in peace, if they could get a fair price for their lands, and reasonable damages for injuries received. If this failed, I would try the citizens and advise them to rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to take separate territory and confine their members within their respective limits, with the exception of the right of egress and regress upon the highway. If all these failed, then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end. And hence the necessity of keeping myself in the best situation to do my duty impartially.

“Rumor says that each party are preparing themselves with cannon.—That would be illegal. It is not necessary for self-defence, as guaranteed by the Constitution. And as there are no artillery companies organized in this State, nor field pieces provided by the public, any preparations of that kind will be considered as without right; and in the present state of things, would be understood to be with a

criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands. I should regret it extremely, if any should be so imprudent as to do so; it would give a different aspect to the affair.

"The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county independent of the commander-in-chief; but if the citizens march there from other counties, with arms, without orders from the commander-in-chief or some one authorized by him, it would produce a very different state of things. Indeed, the Mormons have no right to march to Jackson county in arms, unless by order or permission of the commander-in-chief. Men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

"As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which, perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an Aid to the commander-in-chief, and hope it will be agreeable to you to accept. In this situation you can give your propositions all the influence they would have, were they to emanate from the Executive, without committing yourself or the commander-in-chief in the event of a failure.

"I would be glad if you or some other gentleman who joined in your communication, would keep a close correspondence with these parties, and by each mail, write me.

"The character of the State has been injured in consequence of this unfortunate affair: and I sincerely hope it may not be disgraced by it in the end.

"With high respect, your obedient servant,

Signed:

"DANIEL DUNKLIN."

Thus ended the far-famed Morman war, and thus the difficulties stand at the present time. It was set on foot, as they constantly held out, by a command of the Lord, for the sole and express purpose of "redeeming Zion," as the dupes who marched under the orders of the prophet, firmly believed. They entertained not the least doubt that they were to have a *brush* with the people of Jackson county, and some were sorely disappointed and chagrined, when it was first announced that no blood was to be spilt; so much so, that one, at least, manifested a determination not to submit to the decision of the Prophet, and was only pacified by an exhibition of the revelation to his view. After all, Smith had the hardihood and affrontery to declare, after his return, that his sole and only object in marching his troops thither, was to carry money and other supplies to his brethren, who were in destitute circumstances. But the reasons why the expedition was so suddenly terminated, may be readily discovered in the Governor's letter, and the manifestations of the citizens in that part of the country. Smith and his High Priests supposed that they had nothing to do but to make a display of their instruments of destruction, and their *flag*, to restore peace to the country. All the benefit, therefore, which was derived from his long march and expenditure of money, was, for the Prophet to get the information that he had no business there, and that it would be the most prudent course to "*march back again.*"

CHAPTER XV.

The following letters were written by Ezra Booth, a Methodist Clergyman, and addressed to a presiding Elder. He was an early convert to Mormonism, and renounced it as soon as he was fully convinced of its nature and design.—He gives a clear and comprehensive view of the whole imposition, in a plain and unvarnished style, and will doubtless carry conviction to every rational mind, that the whole is a base fabrication. They were originally published in the *Ohio Star*; but their limited circulation has induced us to place them in this work.

LETTER I.

NELSON, Portage Co. Sept. 1831.

Rev. Ira Eddy—

Dear Sir: I received yours of the 2d inst. and heartily thank you for the favor. It revives afresh in my recollection the scenes of past years, upon the remembrance of which, I dwell with a mixture of pleasurable and painful sensations. I arrived at my home on the 1st of the present month, having finished my tour to the west; since which time the scenes and events in the history of my life, for the last few months, have passed in review before my mind.

You are not, it is probable, ignorant of the designs of my most singular and romantic undertaking: sufficient to say, it was for the purpose of exploring the *promised land*—laying the foundation of the city of Zion, and placing the corner stone of the temple of God. A journey of one thousand miles to the west, has taught me far more abundantly, than I should have probably learned from any other

source. It has taught me quite beyond my knowledge, the *imbecility* of human nature, and especially my own weakness. It has unfolded in its proper character, a *delusion* to which I had fallen a victim, and taught me the *humiliating* truth, that I was exerting the powers of both my mind and body, and sacrificing my time and property, to build up a system of delusion, almost unparalleled in the annals of the world.

If God be a God of consistency and wisdom I now know Mormonism to be a delusion; and this knowledge is built upon the testimony of my senses. In proclaiming it, I am aware I proclaim my own misfortune—but in doing it, I remove a burden from my mind, and discharge a duty as *humbling* to myself, as it may be *profitable* to others. You had heard the story of my wanderings, and “was induced to believe that I had been visited with a species of mental derangement,” and therefore, you “had given me up, as one among those friends of early association, who in the lapse of time, would be as though they had not existed.” You had concluded that the magic charm of delusion and falsehood, had so wrapped its sable mantle around me, as to exclude the light of truth and secure me a devoted slave. But thanks be to God! the spell is dissipated, and the “captive exile hasteneth that he may be loosed, and not die in the pit.”

When I embraced Mormonism, I conscientiously believed it to be of God. The impressions of my mind were deep and powerful, and my feelings were excited to a degree to which I had been a stranger. Like a ghost, it haunted me by night and by day, until I was mysteriously hurried, as it were, by a kind of necessity, into the vortex of delusion.—At times I was much elated; but generally, things in prospect were the greatest stimulants to action.

On our arrival in the western part of the State of Mis-

souri, the place of our destination, we discovered that *prophecy* and *vision* had failed, or rather had proved false.— This fact was so notorious, and the evidence so clear, that no one could mistake it—so much so, that Mr. Rigdon himself said, that “Joseph’s *vision* was a bad thing.” This was glossed over, apparently, to the satisfaction of most persons present; but not fully to my own. It excited a suspicion that some things were not right, and prepared my mind for the investigation of a variety of circumstances, which occurred during my residence there, and indeed, to review the whole subject, from its commencement to that time. My opportunities for a thorough investigation, were far greater than they could have been, had I remained at home; and therefore, I do not regret that I made the journey, though I sincerely regret the cause of it. Since my return, I have had several interviews with Messrs. Smith, Rigdon and Cowdery, and the various shifts and turns, to which they resorted in order to obviate objections and difficulties, produced in my mind additional evidence, that there was nothing else than a deeply laid plan of craft and deception.

The relation in which Smith stands to the church, is that of a Prophet, Seer, Revealer, and Translator; and when he speaks by the Spirit, or says he knows a thing by the communication of the Spirit, it is received as coming directly from the mouth of the Lord. When he says he knows a thing to be so, *thus* it must stand without controversy. A question is agitated between two Elders of the church—whether or not a bucket of water will become *heavier* by putting a living fish in it. Much is said by each of the disputants; when at length, Smith decides it in the negative, by saying—“I know by the spirit, that it will be no heavier.” Any person who chooses, may easily ascertain by actual experiment, whether the Prophet was influenced in this decision, by a *true* or *false* spirit.

It is not my design, at this time, to enter into particulars relative to the evidence upon which my renunciation of Mormonism is founded. This evidence is derived from various sources, and is clear and full, and the conviction which it produces, at least on my mind, is irresistible. You are not aware of the nature of this deception, and the spirit that uniformly attends it; nor can you ever know it, unless you yield to its influence, and by experience learn what it is to fall under its power: "from which my earnest prayer is, that you may ever, ever escape."

There probably never was a plan better suited to lead the sinner and the conscientious, when in an unguarded hour they listen to its fatal insinuations. The plan is so ingeniously contrived, having for its aim one principal point, viz: the establishment of a society in Missouri, over which the contrivers of this delusive system, are to possess unlimited and despotic sway. To accomplish this, the Elders of the church, by commandment given in Missouri, and of which I was both an eye and an ear witness, are to go forth to preach Mormonism to *every creature*; and now, said Mr. Rigdon—"The Lord has set us our stint; no matter how soon we perform it—for when this is done, he will make his second appearance."

I do sincerely, and I trust in deep humility, return unfeigned gratitude to the God of infinite mercy, who, in condescension to my weakness, by a peculiar train of providences, brought me to the light, enabled me to see the hidden things of darkness, and delivered me from the snare of the fowler, and from the contagious pestilence which threatened my entire destruction. The scenes of a few past months, are so different from all others in my life, that they are in truth to me "as a dream when one awaketh." Had my fall affected *only myself*, my reflections would be far less painful ~~man~~ they now are. But to know—that whatever influence

I may have possessed, has been exerted to draw others into a delusion, from which they may not soon be extricated, is to me a source of sorrow and deep regret. They are at this moment the object of my greatest anxiety and commiseration. I crave their forgiveness, and assure them, that they will ever have an interest in my addresses to the throne of grace. It shall be my endeavor to undo, as far as possible, what I have done in this case, and also to prevent the spread of a delusion, pernicious in its influence, and destructive in its consequences to the body and the soul—to the present and eternal interests of all men.

I am, through restoring mercy and grace, as in former years, though unworthily, yet affectionately yours in Christ,
EZRA BOOTH.

LETTER II.

Were there none but myself interested in the exposition of Mormonism, I can assure you my time would be otherwise employed than in writing upon a subject which has heretofore been to me one of deep interest, and at times has occasioned a painful anxiety of mind. I could wish, if possible, to bury it in oblivion; and to remember it no more forever. But as this is a thing which cannot be accomplished in a moment, for the sake of others, who may be exposed to the delusion, from which, through the mercy of God, I have been recovered, and others who are at present involved in it: and also in compliance with your request, I will, as far as I have ability, unfold a system of darkness, fraught with glaring absurdity, and deceptive as falsehood itself.

This system, to some, carries the face of plausibility, and appears under an imposing form. It claims the Bible for its patron and proffers the restoration of the apostolic church, with all the gifts and graces with which the primitive saints

were endowed. It is called *the fullness of the gospel of both Jew and Gentile*: and is the test by which every man's faith is to be tried. Judgments are denounced against the sinners of this generation; or in other words, all who reject the Book of Mormon, are threatened with eternal damnation. Great promises are made to such as embrace it, signs and wonders are to attend them, such as healing the sick, the blind made to see, the lame to walk, &c.; and they are to receive an everlasting inheritance in "the land of Missouri," where the Savior will make his second appearance; at which place the foundation of the temple of God, and the City of Zion, have recently been laid, and are soon to be built. It is also to be a city of Refuge, and a safe asylum when the storms of vengeance shall pour upon the earth, and those who reject the Book of Mormon, shall be swept off as with the besom of destruction. Then shall the riches of the Gentile be consecrated to the Mormonites; they shall have lands and cattle in abundance, and shall possess the gold and silver, and all the treasures of their enemies.

The Mormonite preachers go forth proclaiming repentance and baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. The form of baptism is similar to other orders; only it is prefaced with—"having authority given me of Jesus Christ;" also, the laying on of hands—"In the name of Jesus Christ, receive ye the Holy Ghost." Many of them have been ordained to the High Priesthood, or the order of Melchisedec; and profess to be endowed with the same power as the ancient apostles were. But they have been hitherto unsuccessful in finding the lame, the halt, and the blind, who had faith sufficient to become the subjects of their miracles: and it is now concluded that this work must be postponed until they get to Missouri; for the Lord will not show those signs

to this wicked and adulterous generation. In the commandment given to the churches in the State of New York, to remove to the State of Ohio, they were assured that these miracles should be wrought in the State of Ohio; but now they must be deferred until they are settled in Missouri.

As the Mormonite church depends principally upon the commandments, and as most of them are concealed from the world, it will be necessary to make some statement respecting them. These commandments come from Smith, at such times and on such occasions as he feels disposed to speak, and Rigdon or Cowdery to write them. Their exact number I have never taken pains to ascertain. I have the "27th commandment to Emma my daughter in Zion;" and should presume there are betwixt fifty and a hundred.—They received the addition of five or six while in Missouri; and these are considered a miracle in themselves, sufficient to convince any rational mind. But none but the strong in faith are permitted to witness their origin. I had an opportunity of seeing this wonderful exhibition of the wisdom and power of God, at three different times; and I must say, that it bore striking marks of human weakness and wickedness. They are received in the church as divinely inspired, and the name of the Lord is substituted for that of Smith. They are called "The Commandments of the Lord." They are considered "The mysteries of the Kingdom;" and to divulge them to the world, is the same as casting pearls before swine. When they and the Scriptures are at variance, the Scriptures are wrongly translated; and Smith, though totally ignorant of the original, being a translator or an alterator, can easily harmonize them. Every thing in the church is done by commandment: and yet it is said to be done by the voice of the church. For instance, Smith gets a commandment that he shall be the "head of the church," or that he "shall rule the Conference," or that the Church

shall build him an elegant house, and give him 1000 dollars. For this the members of the church must vote, or they will be cast off for rebelling against the commandments of the Lord. In addition to the Book of Mormon, and the commandments, there are revelations which are not written.—In this department, though Smith is the principal, yet there are others who profess to receive revelations; but after all, Smith is to decide whether they come from the Lord or the devil. Some have been so unfortunate as to have their revelations palmed upon the latter. These revelations entirely supercede the Bible, and in fact, the Bible is declared too defective to be trusted, in its present form; and it is designed that it shall undergo a thorough alteration, or as they say, translation. This work is now in operation. The Gospel of St. Matthew has already received the purifying touch, and is prepared for the use of the church. It was intended to have kept this work a profound secret, and strict commandments were given for that purpose; and even the salvation of the church was said to depend upon it. The secret is divulged, but the penalty is not as yet inflicted.—Their revelations are said to be an addition to the Bible.—But instead of being an addition, they destroy its use; for every thing which need be known, whether present, past or future, they can learn from Smith, for he has declared to the church, that he “knows all things that will take place from this time to the end of the world.” If then, placing the Bible under circumstances which render it entirely useless, is infidelity, Mormonism is infidelity.

Joseph Smith, Jun., Sidney Rigdon, Oliver Cowdery and Martin Harris, may be considered as the principals in this work; and let Martin Harris tell the story, and he is the most conspicuous of the four.—He informed me, that he went to the place where Joseph resided, and Joseph had given it up, on account of the opposition of his wife and

others; but he told Joseph, "I have not come down here for nothing, and we will go on with it." Martin Harris is what may be called a great talker, an extravagant boaster; so much so, that he renders himself disagreeable to many of his society. The money he has expended, and the great things he has done, form a considerable topic of his conversation; he understands all prophecies, and knows every thing by the spirit, and he can silence almost any opposer by talking faster, and louder than he can: or by telling him, "I know every thing and you know nothing; I am a wise man and you are a fool;" and in this respect he stands a fair sample of many others in the church. Yours affectionately,

E. BOOTH.

LETTER III.

Mormonism has in part changed its character, and assumed a different dress, from that under which it made its first appearance on the Western Reserve. Many extraordinary circumstances which then existed, have vanished out of sight; and the Mormonites desire, not only to forget them, but wish them blotted out of the memory of others. Those wonders which they wish to have forgotten, stand as the principal foundation of the faith of several hundred of the members of their church.

With the wonders of Mormonism, or some of them, I design to occupy your attention in this letter; and I wish you to observe here, and hereafter remember, that the evidence by which all my statements are supported, is derived from my own experience and observation, or from testimony of persons who still adhere to Mormonism; and I hold myself responsible to any tribunal, whether on earth or in heaven, for the truth of what I write, or at least for an intention to write the truth, and nothing but the truth.

"Being carried away by the spirit," and "I know it to be

so by the spirit," are well known phrases, and in common use in the Mormonite church. We will first notice the gift of tongues, exercised by some when carried away in the spirit. These persons were apparently lost to all surrounding circumstances, and wrapt up in the contemplation of things, and in communication with persons not present.—They articulated sounds, which but few present professed to understand; and those few declared them to be the Indian language. A merchant, who had formerly been a member of the Methodist society, observed, he had formerly traded with the Indians, and he knew it to be their dialect. Being myself present on one of these occasions, a person proffered his services as my interpreter, and translated these sounds to me which were unintelligible, into the English language. One individual could read any chapter of the Old or New Testament, in several different languages. This was known to be the case by a person who professed to understand those languages. In the midst of this delirium they would, at times, fancy themselves addressing a congregation of their red brethren; mounted on a stump, or the fence, or from some elevated situation, would harangue their assembly until they had convinced or converted them. They would then lead them into the water, and baptize them, and pronounce their sins forgiven. In this exercise, some of them actually went into the water; and in the water, performed the ceremony used in baptizing. These actors assumed the visage of the savage, and so nearly imitated him, not only in language, but in gestures and actions, that it seemed the soul and body were completely metamorphosed into the Indian. No doubt was then entertained but that was an extraordinary work of the Lord, designed to prepare those young men for the Indian mission; and many who are still leaders of the church, could say, "we know by the spirit that it is the work of the Lord." And now

they can say, "they know it is the work of the devil." Most of those who were the principal actors, have since apostatized, and the work is unanimously discarded by the church. The limits which my want of time to write, as well as your want of patience to read compel me to prescribe for myself, will allow me only to touch on some of the most prominent parts of this newly invented, and heterogeneous system.

A new method of obtaining authority to preach the Gospel was introduced into the church. One declared he had received a commission, directly from Heaven, written upon parchment. Another, that it was written upon the palm of his hand, and upon the lid of his Bible, &c. Three witnesses, and they were formerly considered persons of veracity, testified that they saw the parchment, or something like it, when put into the hands of the candidate. These commissions, when transcribed upon a piece of paper, were read to the church, and the persons who had received them, were ordained to the Elder's office, and sent out into the world to preach. But this also sunk into discredit, and experienced the fate of the former.

Visions, also, were in high credit, and sounded abroad as an infallible testimony in favor of Mormonism. The visionary, at times, imagined he saw the city of New Jerusalem; unlocked its gate, and entered within the walls; passed through its various apartments, and then returned, locked the gate, and put the key into his pocket. When this tour was finished, he would entertain his admiring friends, with a detailed description of the Heavenly City.

The condition of the ten tribes of Israel since their captivity, unto the present time, has excited considerable anxiety, and given rise to much speculation among the learned. But after all the researches which have been made, the place of their residence has never been satisfactorily ascer-

tained. But these visionaries have discovered their place of residence to be contiguous to the north pole; separated from the rest of the world by impassable mountains of ice and snow. In this sequestered residence, they enjoy the society of Elijah the Prophet, and John the Revelator, and perhaps the three immortalized Nephites.—By and by, the mountains of ice and snow are to give way, and open a passage for the return of these tribes, to the land of Palestine.

About this time the ministration of angels was supposed to be frequent in the church. The Heavenly visitors made their appearance to certain individuals: they seldom made any communication, but presented themselves as spectacles to be gazed upon, with silent admiration.

Smith is the only one at present, to my knowledge, who pretends to hold converse with the inhabitants of the celestial world. It seems from his statements, that he can have access to them, when and where he pleases. He does not pretend that he sees them with his natural, but with his spiritual eyes; and he says he can see them as well with his eyes shut, as with them open. So also in translating.—The subject stands before his eyes in print, but it matters not whether his eyes are open or shut; he can see as well one way as the other.

You have probably read the testimony of the three witnesses appended to the Book of Mormon. These witnesses testify that an angel appeared to them, and presented them the golden plates, and the voice of God declared it to be a divine record. To this they frequently testify, in the presence of large congregations. When in Missouri, I had an opportunity to examine a commandment given to these witnesses, previous to their seeing the plates. They were informed that they should see and hear those things by faith, and then they should testify to the world, as though

they had seen and heard, as I see a man, and hear his voice: but after all, it amounts simply to this—that by faith or imagination, they saw the plates and the angel, and by faith or imagination they heard the voice of the Lord.

Smith describes an angel, as having the appearance of “a tall, slim, well built, handsome man, with a bright pillar upon his head.” The Devil once, he says appeared to him in the same form, excepting upon his head he had a “black pillar,” and by this mark he was able to distinguish him from the former.

It passes for a current fact in the Mormonite church, that there are immense treasures in the earth, especially in those places in the State of New York from whence many of the Mormonites emigrated last spring: and when they become sufficiently purified, these treasures are to be poured into the lap of their church; to use their own language, they are to be the richest people in the world. These treasures were discovered several years since, by means of the dark glass, the same with which Smith says he translated the most of the Book of Mormon. Several of those persons, together with Smith, who were unsuccessfully engaged in digging and searching for these treasures, now reside in this county, and from themselves I received this information.

EZRA BOOTH.

LETTER IV.

From the time that Mormonism first made its appearance upon the stage, until the grand tour to the Missouri, an expectation universally pervaded the church, that the time was not far distant, when the deaf, the dumb, the maimed, the blind, &c. would become the subjects of the miraculous power of God, so that every defect in their systems would be entirely removed.

This expectation originated from, and was grounded upon

a variety of premises, included in a number of commandments, or verbal revelations from Smith, or, as he is styled "the head of the church." As the 4th of June last was appointed for the sessions of the conference, it was ascertained, that that was the time specified, when the great and mighty work was to be commenced, and such was the confidence of some, that knowledge superceded their faith, and they did not hesitate to declare themselves perfectly assured that the work of miracles would commence at the ensuing conference. With such strong assurances, and with the most elevated expectations, the conference assembled at the time appointed. To give, if possible, energy to expectation, Smith, the day before the conference, professing to be filled with the spirit of prophecy, declared, that "not three days should pass away, before some should see their Savior, face to face." Soon after the session commenced, Smith arose to harangue the conference. He reminded those present of the prophecy, which he said "was given by the spirit yesterday." He wished them not to be overcome with surprise, when that event ushered in. He continued, until by long speaking, himself and some others became much excited. He then laid his hands on the head of Elder Wight, who had participated largely in the warm feeling of his leader, and ordained him to the High Priesthood. He was set apart for the service of the Indians, and was ordained to the gift of tongues, healing the sick, casting out devils, and discerning spirits; and in like manner he ordained several others; and then called upon Wight to take the floor. Wight arose, and presented a pale countenance, a fierce look, with his arms extended, and his hands cramped back, the whole system agitated, and a very unpleasant object to look upon. He exhibited himself as an instance of the great power of God, and called upon those around him, "if you want to see a sign, look at me." He then

stepped upon a bench, and declared with a loud voice, he saw the Savior : and thereby, for the time being, rescued Smith's prophecy from merited contempt.—It, however, procured Wight the authority to ordain the rest. So said the spirit, and so said Smith. The spirit in Smith selected those to be ordained, and the spirit in Wight ordained them. But the spirit in Wight proved an erring dictator; so much so, that some of the candidates felt the weight of hands thrice, before the work was rightly done. Another Elder, who had been ordained to the same office as Wight, at the bidding of Smith, stepped upon the floor. Then ensued a scene, of which you can form no adequate conception ; and which, I would forbear relating, did not the truth require it. The Elder moved upon the floor, his legs inclining to a bend ; one shoulder elevated above the other, upon which the head seemed disposed to recline, his arms partly extended ; his hands partly clenched ; his mouth partly open, and contracted in the shape of an italic O ; his eyes assumed a wild ferocious cast, and his whole appearance presented a frightful object to the view of the beholder.—“Speak, Brother Harvey” said Smith. But Harvey intimated by signs, that his power of articulation was in a state of suspense, and that he was unable to speak. Some conjectured that Harvey was possessed of the devil, but Smith said, “the Lord binds in order to set at liberty.” After different opinions had been given, and there had been much confusion, Smith learnt by the spirit, that Harvey was under a diabolical influence, and that Satan had bound him ; and he commanded the unclean spirit to come out of him.

It now became clearly manifest, that “the man of sin was revealed,” for the express purpose that the elders should become acquainted with the devices of Satan ; and after that they would possess knowledge sufficient to manage him. This, Smith declared to be a miracle, and his success in

this case, encouraged him to work other and different miracles. Taking the hand of one of the Elders in his own, a hand which by accident had been rendered defective, he said, "Brother Murdock, I command you in the name of Jesus Christ to straighten your hand; in the mean while, endeavoring to accomplish the work by using his own hand to open the hand of the other. The effort proved unsuccessful; but he again articulated the same commandment, in a more authoritative and louder tone of voice; and while uttering with his tongue, his hands were at work; but after all the exertion of his power, both natural and supernatural, the deficient hand returned to its former position, where it still remains. But ill success in this case, did not discourage him from undertaking another. One of the Elders, who was decriped in one of his legs, was set upon the floor, and commanded, in the name of Jeses Christ to walk. He walked a step or two, his faith failed, and he was again compelled to have recourse to his former assistant, and he has had occasion to use it ever since.

A dead body, which had been retained above ground two or three days, under the expectation that the dead would be raised, was insensible to the voice of those who commanded it to awake into life, and is destined to sleep in the grave till the last trump shall sound, and the power of God easily accomplishes the work, which frustrated the attempts, and bid defiance to the puny efforts of the Mormonite.*

*That an attempt was made to raise the child, is denied; of course, as every other attempt has been, after its entire failure was obvious to all. The parents of the deceased child, however, state, that they were prevented from procuring medical aid for the child, by the representations of the elders, that it was in no danger—that it would certainly be restored. The father had no other idea but that the child was to be raised; neither did his faith fail him till preparations were made for its interment. He then awoke from his dream of delusion, and dissolved his connexion with the impostors.

Under these discouraging circumstances, the horizon of Mormonism gathered darkness, and a storm seemed to hang impending over the church. The gloom of disappointed expectation, overspread the countenances of many, while they labored to investigate the cause of this failure. To add, if possible, to their mortification, a larger assembly collected on the Sabbath, in order to hear preaching. In the midst of the meeting, the congregation was dismissed by Rigdon, and the people sent to their homes. He was directed to do this, he said, by the spirit. But it was generally believed, that he was directed solely by fear; and that he had mistaken the spirit of cowardice, for the spirit of the Lord. Several of the Elders said they "felt the spirit to preach" to the congregation: and Rigdon felt the spirit to send the people home: such was the unity which then prevailed among them.

You will doubtless say, can it be possible that the minds of men, and men who possess the appearance of honesty, can be so strangely infatuated, as still to adhere to a system, after it had occasioned so much agitation, and so much disappointment. One reason which can be assigned for this, is, the adherents are generally inclined to consider the system so perfect, as to admit of no suspicion; and the confusion and disappointment, are attributed to some other cause. Another, and principal reason is, delusion always affects the mind with a species of delirium, and this delirium arises in a degree proportionate to the magnitude of the delusion. These men, upon other subjects, will converse like other men; but when their favorite system is brought into view, its inconsistencies and contradictions are resolved into inexplicable mystery; and this will not only apply to the delusions now under consideration, but in my view, to every delusion, from the highest to the lowest; and it mat-

ters not whether it carries the stamp of popularity or its opposite. Yours affectionately, EZRA BOOTH.

LETTER V.

In my last letter I gave you a faint representation of the events which transpired and the circumstances which attended the meeting of the Mormonite Conference. Though many stumbled, yet none irrecoverably fell. Another grand object was presented, and the attention was somewhat diverted from these scenes of disappointment, through which we had recently passed. The tour to the Missouri, revived the sinking expectations, and gave new energy to faith and hope. In that distant region, anticipation was to be realized in full, and the objects of faith and hope, were to become the objects of knowledge and fruition. A commandment was received, and Elders were directed to take their journey for the "promised land." They were commanded to go two by two, with the exception of Rigdon, Smith, Harris, and Partridge; and it was designed that these should find an easier method of transporting themselves, than to travel that distance on foot. They were careful to make suitable provision for themselves, both in money and other articles, that while on their journey, they might carry the appearance of gentlemen filling some important station in life; while many, who were destined to travel on foot, with packs on their backs, were so fired with the ardor of enthusiasm, that they supposed they could travel to Missouri with but little or no money. These carried the appearance, and were justly entitled to the character of beggars, for when the little money they took with them was expended, they subsisted by begging, until they arrived at their journey's end.

Being myself one of the number selected to perform the journey by land, and not being much accustomed to travel

on foot, I hesitated for a while ; but believing it to be the will of God, I resolved on an unreserved surrender of myself to the work, and on the 15th of June, in company with the one appointed to travel with me, took up my line of march for Missouri. I do not design to trouble you with a relation of the particulars, but will observe, that after I left the north part of the State of Ohio, I made a speedy and prosperous journey to Missouri. I preached twice in Ohio, thrice in Indiana, once in Illinois, and once in Missouri. We were commanded to preach by the spirit, and my impressions were, that farther to the westward, I should enjoy more of the spirit's influence; and though I travelled one thousand miles to the west, my anticipations in this respect, were never realized. I seldom proclaimed Mormonism with that liberty which I enjoyed in my public exercises, while a member of the Methodist Episcopal Church. I supposed that at some future time, the spirit would endow me to preach with an unusual degree of liberty. That period has never arrived, and I am persuaded it never will, and I now sincerely desire the spirit of truth to direct my pen, while I endeavor to expose the errors and absurdities of the system I then advocated.

When we arrived at the place to which our mission destined us, we perceived to our mortification, that disappointment, instead of being confined to the State of Ohio, had journeyed thither before us. We would gladly have avoided here an interview with this, our old companion; but this was impossible, she met us, and stared us in the face which way soever we turned, nor was it possible to look her out of countenance, or put the blush upon her pallid features, or expel her from our society. Some were for making the best of her they could; but for myself, I resolved that she should be expelled, or at any rate, that her visits should be less frequent, or I would abandon the habitation entirely.

When we commenced our journey for Missouri, we expected an "effectual door" would be opened, to proclaim the new system of faith, in that region; and that those who were ordained to the gift of tongues, would have an opportunity to display their supernatural talent, in communicating to the Indians, in their own dialect. Some who were ordained to this office, absolutely knew that through this medium, they should gain access to the natives; and I will venture to say, I know, that their success will be similar to that of their predecessor, Oliver Cowdrey, who stated that he was endowed with the same fore knowledge. But the event has proved his presumption false. For more than two weeks, while I remained there, the disposition of the Elders appeared to be averse to preaching, either to the white or the red people, and indeed adverse circumstances prevented it.

We expected to assemble together in conference according to the commandment, and the Lord would signally display his power, for the confirmation of our faith; but we commenced our journey home before most of the Elders arrived. It is true, a conference was held, but it was considered so unimportant, that myself and another man were permitted to be absent, for the purpose of procuring the means of conveyance down the river. We expected to find a large church, which Smith said, was revealed to him in a vision, Oliver had raised up there. This large church was found to consist of four females.

We expected to witness the exercise of those miraculous gifts, to which some were ordained while in the State of Ohio. But the same difficulty, the same want of faith among the people, which counteracted them here, prevailed there; consequently no miracles could be wrought. We expected to see the foundation of the City and temple laid; and this we were permitted to see, and it was in fact a curi-

osity, but not worth going to Missouri to see. The honor of consecrating the land, &c. was conferred on Rigdon.—The commandment reads thus: “let my servant Sidney consecrate and dedicate the land, and the spot for the Temple”—again, “Behold I give unto my servant *Sidney* a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known to him by the spirit, and a subscription to be presented to the Churches, to obtain money to purchase lands, for the inheritance of the children of God: for behold the Lord willeth that his Disciples, and the children of men, should open their hearts, to purchase the whole region of country, lest they receive none inheritance, save it be by the shedding of blood.” The childish exultation of the Mormonite leaders, while they echoed and re-echoed, the Lord has given us this whole region of country; “this whole region of country is ours;” when it was manifest, agreeable to the commandment, that the gift was only obtained, by purchasing it at a dear rate with money, and that, in order to save themselves the trouble of “the shedding of blood,” would, under other circumstances, have been truly diverting. But when viewing it as an instance of a deep laid scheme, and the cunning artifice of crafty impostors, designed to allure the credulous and the unsuspecting, into a state of unqualified vassalage, it presents a melancholy picture of the depravity of the human heart, while destitute of those virtues, inculcated in the Gospel by the blessed Redeemer.

It was conjectured by the inhabitants of Jackson county, that the Mormonites, as a body are wealthy, and many of them entertain fears, that next December, when the list of land is exposed for sale, they will out-bid others, and establish themselves as the most powerful body in the county.—But they may dismiss their fears in this respect; for the

Mormonites as a body, are comparatively poor, and destined so to remain, until they pursue a different course as it relates to economy and industry, from what they have hitherto pursued. There were ten families, which came by water, landed there the day on which I arrived; and all the land which the Bishop said they had means to purchase, was less than thirty acres to the family; and thirty acres in that country, is little enough for wood and timber land; as fifteen acres upon an average here, are worth thirty there. Neither need they fear that the Mormonites, were they so disposed, will obtain the possession of their lands "by shedding of blood," until the spirit selects more courageous leaders than *Smith* or *Rigdon*.

Yours affectionately,

EZRA BOOTH.

LETTER VI.

It is well known that the ostensible design of the Mormonites in settling in the western part of Missouri, is to convert the Indians to the faith of Mormonism. In this, the leaders appear to have in view, as a mode, the Jesuits of the 16th century, who established themselves in South America, by gaining an entire ascendancy over the hearts and consciences of the natives, and thereby became their masters. As Independence is the place of general rendezvous and headquarters of the Mormonites, it may not be amiss to notice it. It is a new town, containing a court-house built of brick, two or three merchant's stores, and 15 or 20 dwelling houses, built mostly of logs hewed on both sides; and is situated on a handsome rise of ground, about three miles south of Missouri river, and about 12 miles east of the dividing line between the United States and the Indian Reserve, and is the county seat of Jackson county. In this place it is designed to establish the Lord's printing press, of which Wm. W. Phelps and O. Cowdery are to have the management;

and also, the Lord's store-house, committed in charge to S. Gilbert. By the means of these two grand engines, they expect to make the wicked feel the weight of their tremendous power. West of the line lies the territory, selected by the government of the United States, for the future residence of the Indians; to which place, a number of tribes have recently emigrated. The question is frequently asked, do the Indians seem disposed to receive Mormonism; or have any of them as yet embraced it? To which question I have heard some of the leaders reply, "O yes," when the truth is, not an individual had embraced it when I left that place. Nor is there any prospect they will embrace it. It is true, that some of the Indians appear to listen with a degree of attention, while the Mormonite teacher pretends to disclose to them the secrets of their origin, the history of their ancestors, and that the great Spirit designs, in this generation, to restore them to the possession of their lands, now occupied by the whites; and the Indians shall go forth among the white people, "as a lion among the beasts of the forests, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth to pieces, and no man can deliver. Thy hand shall be lifted up against thy adversaries, (the whites) and all their enemies (the whites) shall be cut off." Here you have a fair specimen of the method adopted in the Book of Mormon, and preached by the Mormonite teachers, for the purpose of enlisting the feelings, and ingratiating themselves with the Indians; and should success attend their endeavors, and the minds of the Indians become inflamed with the enthusiastic spirit which Mormonism inspires, they may be inclined to try the experiment, whether "by shedding of blood," they can expel the white inhabitants, or reduce them to a state of servitude; and by this means, regain the possession of the lands occupied by their forefathers.

The laying of the foundation of Zion was attended with considerable parade and an ostentatious display of talents, both by Rigdon and Cowdery. The place being designated as the site where the city was to commence, on the day appointed we repaired to the spot, not only as spectators, but each one to act the part assigned him in the great work of laying the foundation, of the "glorious city of New Jerusalem." Rigdon consecrated the ground, by an address in the first place to the God whom the Mormonites profess to worship; and then making some remarks respecting the extraordinary purpose for which we were assembled, prepared the way for administering the oath of allegiance, to those who were to receive their "everlasting inheritance" in that city. He laid them under the most solemn obligations, to constantly obey all the commandments of Smith. He enjoined it upon them to express a great degree of gratitude for the free donation, and then, as the Lord's Vicegerent, he gratuitously bestowed upon them, that for which they had paid an exorbitant price in money. These preliminaries being ended, a shrub oak, about ten inches in diameter at the butt, the best that could be obtained near at hand, was prostrated; trimmed, and cut off at a suitable length; and twelve men, answering to the twelve Apostles, by means of handspikes, conveyed it to the place. Cowdery craved the privilege of laying the corner stone. He selected a small rough stone, the best he could find, carried it in one hand to the spot, removed the surface of the earth to prepare a place for its reception, and then displayed his oratorical power, in delivering an address, suited to the important occasion. The stone being placed, one end of the shrub oak stick was laid upon it; and there was laid down the first stone and stick, which are to form an essential part of the splendid city of Zion.

The next day the ground for the temple was consecrated,

and Smith claimed the honor of laying the corner-stone himself. Should the inhabitants of Independence, feel a desire to visit this place, destined at some future time to become celebrated, they will have only to walk one half of a mile out of the town, to a rise of ground, a short distance south of the road. They will be able to ascertain the spot by the means of a sapling, distinguished from the others by the bark being broken off on the north and on the east side. On the south side of the sapling will be found the letter T, which stands for Temple; and on the east side ZOM! for Zomas; which Smith says is the original word for Zion. Near the foot of the sapling, they will find a small stone covered over with bushes, which were cut for that purpose. This is the corner stone for the temple.—They can there have the privilege of beholding the mighty work, accomplished by about thirty men, who left their homes, traveled one thousand miles, most of them on foot, and expended more than \$1,000 in cash.

Having completed the work, or rather finding but little business for us to accomplish in Missouri, most of us became anxious to return home. And none appeared to be more so than Rigdon and Smith, whose plans for future subsistence were considerably frustrated. They expected to find a country abounding with the necessities and comforts of life. But the prospect appeared somewhat gloomy, and will probably remain so for some years to come. That they were disappointed, is evident from the change which appeared in their calculations. Before they went to Missouri, their language was, "we shall winter in Ohio but one winter more;" and when in Missouri, "it will be many years before we come here, for the Lord has a *great work* for us to do in Ohio," and the great work is, to make a thorough alteration of the Bible, and invent new revelations, and these are to be sent to Missouri, in order to be printed.

This coming to save the expense of postage, is parallel with their other calculations. But no matter for that, it will save them the difficulties and hardships incident to the settling of a new country ; and also the dangers to which they would be exposed, in case the Indians should commence hostilities upon the whites; and moreover, they have an easy method to supply themselves with cash at any time when occasion requires. The authority of a commandment will easily untie the purse strings of those whose consciences are under their control ; and they find it much easier, and better suited to their dispositions, to write commandments, than to gain a livelihood by the sweat of the brow ; and indeed, Smith has commanded himself not to labor, and by his mandate, has enjoined it upon the church to support him. The Bishop, when we were in Missouri, intimated that he and others were too much inclined to indolence.— He replied, “I am commanded not to labor.”

Yours affectionately, EZRA BOOTH.

LETTER VII.

The following, with but little variation, is the copy of a letter witten to the Bishop of the Mormonite church, who, by commandment, has received his station, and now resides in Missouri. His business is to superintend the secular concerns of the church. He holds a deed of the lands, and the members receive a writing from him, signifying, that they are to possess the land as their own, so long as they are obedient to Smith's commandments. The Bishop is, in reality, the Vicegerant of Smith, and those in coalition with him; and holds his office during their will and pleasure. I think him to be an honest man as yet, but there is a point beyond which he cannot go, unless he prostrates his honor in the dust, and prostitutes his conscience to the vilest of purposes. He has frequently staggered

and been ready to fall. The conference last year, gave him a tremendous shock, from which with difficulty he recovered. The law of the church enjoins, that no debt with the world shall be contracted. But a thousand acres of land in the town of Thompson could be purchased for one half its value, and he was commanded to secure it; and in order to do it, he was under the necessity to contract a debt to the world. He hesitated, but the command was repeated, "you must secure the land." He was one of the number who was ordained to the gift of discerning spirits; and in a commandment, a pattern was given by which the good spirit might be distinguished from the bad, which rendered the gift of spiritual discernment useless: for the division was to be made from external appearances, and not from any thing discovered internally. He saw the impropriety, and it shook his faith. I am suspicious the time is not far distant, when by commandment, this office will be bestowed upon a more trusty and confidential person; perhaps Smith's brother or father, or some one who has been disciplined in the State of New York. Then it will become his business to make over the whole property, by deed of conveyance, to the person appointed by the commandment to supercede him. The Mormonites will tell you, that business of this nature is done by the voice of the church. It is like this: a sovereign issues his decrees, and then says to his subjects, hold up your right hands, in favor of my decrees being carried into effect. Should any refuse, they are sure to be hung for rebellion.

SEPTEMBER 20, 1831.

Mr. Partridge:

Sir—From a sense of duty, I take up my pen, to communicate to you the present impressions of my mind, which originated from facts, which occurred during my stay there, and while returning home. I arrived safely at my home,

on the 1st instant, after having passed through a variety of scenes, some of which, I design to disclose to you in this letter. You will probably be surprised, when you learn, that I am no longer a member of the Mormonite church.—The circumstances which led to this are numerous, and of such a character, that I should have been compelled to sacrifice every principle of honesty, or cease to support a system, which I conceive to be grossly inconsistent, and in opposition to the best interests of human society. The first thing that materially affected my mind, so as to weaken my confidence, was the falsehood of Joseph's vision. You know perfectly well, that Joseph had, or said he had, a vision, or revelation, in which it was made known to him by the spirit, that Oliver had raised up a large church in Missouri. This was so confidently believed, previous to our leaving Ohio, that while calculating the number of the church, several hundred were added, supposed to be in Missouri. The great church was found to consist of three or four females. The night we took lodgings in the school house, and the morning which succeeded it, presented circumstances which I had not anticipated. When you intimated to Joseph that the land which he and Oliver had selected, was inferior in point of quality to other lands adjoining, had you seen the same spirit manifested in me, which you saw in him, would you not have concluded me to be under the influence of violent passions, bordering on madness, rather than the meek and gentle spirit which the Gospel inculcates? When you complained that he had abused you, and observed to him, "I wish you not to tell us any more, that you know these by the spirit when you do not; you told us, that Oliver had raised up a large church here, and there is no such thing;" he replied, "I see it, and it will be so." This appeared to me, to be a shift, better suited to an impostor, than a true Prophet of the Lord.

And from that time I resolved to weigh well every circumstance; and I can assure you that no one that has a bearing on the subject, escaped my notice. But the spirit considered your insolence to Joseph too intolerable to be passed over unnoticed. Hence the commandment: "If he repent not of his sins, which is unbelief and blindness of heart, let him take heed lest he fall. Behold his mission is given unto him, and it shall not be given again."—You are to be careful, to submit to [all the abuse which Joseph sees fit to pour upon you; and to swallow, passively, all the spurious visions, and false prophecies, that he in his clemency thinks proper to bestow upon you, lest you fall from your Bishoprick, never to regain it. These men under whose influence you act, were entire strangers to you until you embraced this new system of faith. Now, permit me to inquire, have you not frequently observed in Joseph, a want of that sobriety, prudence and stability, which are some of the most prominent traits in the christian character? Have you not often discovered in him, a spirit of lightness and levity, a temper easily irritated, and an habitual proneness to jesting and joking? Have you not often proven to your satisfaction that he says he knows things to be so by the spirit, when they are not so? You most certainly have. Have you not reason to believe, or at least to suspect, that the revelations which come from him, are something short of infallible, and instead of being the production of divine wisdom, emanate from his own weak mind? Some suppose his weakness, nay, his *wickedness*, can form no reasonable objection to his revelations; and "were he to get another man's wife, and seek to kill her husband, it could be no reason why we should not believe revelations through him, for David did the same." So Sidney asserted, and many others concurred with him in sentiment. The commandment we received to purchase, or make a water

craft, directed us to proceed down the river in it as far as St. Louis, and from thence, with the exception of Joseph, and his two scribes, we were to proceed on our journey home two by two. The means of conveyance being procured, we embarked for St. Louis, but unpropitious events rolled on, superceded the commandment, frustrated our plans, and we had separated before we had accomplished one half of the voyage. The cause which produced this disastrous result, was a spirit of animosity and discord, which made its appearance on board, the morning after we left Independence. The conduct of some of the Elders became very displeasing to Oliver, who, in the greatness of his power, uttered this malediction: "as the Lord God liveth, if you do not behave better, some accident will befall you." The manner in which this was handed out, evinced it to be the ebullition of a spirit, similar to that which influenced Joseph in the school-house. No accident, however, befel them, until Joseph, in the afternoon of the third day, assumed the direction of affairs on board that canoe, which, with other matters of difference, together with Oliver's curse, increased the irritation of the crew, who, in time of danger, refused to exert their physical powers, in consequence of which, they ran foul of a sawyer, and were in danger of upsetting. This was sufficient to flutter the timid spirit of the Prophet and his scribe, who had accompanied him on board of that canoe, and like the sea-tossed mariner, when threatened with a watery grave, they unanimously desired to set their feet once more upon something more firm than a liquid surface; therefore, by the persuasion of Joseph, we landed before sunset, intending to pass the night upon the bank of the river. Preparations were made to spend the night as comfortably as existing circumstances would admit, and then an attempt was made, to effect a reconciliation betwixt the contending parties. The business

of settlement commenced, which elicited much conversation, and excited considerable feeling on both sides. Oliver's denunciation was brought into view; his conduct and equipage, were compared to "a fop of a sportsman;" he and Joseph were represented, as highly imperious and quite dictatorial; and Joseph and Sidney were reprimanded for their excessive cowardice. Joseph seemed inclined to arm himself, according to his usual custom, in case of opposition, with the judgment of God, for the purpose of pouring them, like a thunder bolt upon the rebellious Elders; but one or two retorted, "none of your threats:" which completely disarmed him, and he reserved his judgment for a more suitable occasion. Finding myself but little interested in the settlement, believing the principles of discord too deeply rooted to be easily eradicated, I laid myself down upon the ground, and in silence contemplated awhile the events of the evening, as they passed before me. These are the men to whom the Lord has intrusted the mysteries, and the keys of his kingdom; whom he has authorized to bind or loose on earth, and their decision shall be ratified in Heaven. These are the men sent forth, to promulgate a new revelation, and to usher in a new dispensation—at whose presence the "Heavens are to shake, the hills tremble, the mountains quake, and the earth open and swallow up their enemies."—These are the leaders of the church, and the only church on earth the Lord beholds with approbation. Surely, I never witnessed so much confusion and discord, among the Elders of any other church; nevertheless they are all doomed to a perpetual curse, except they receive the doctrines and precepts which Mormonism inculcates, and place themselves under the tuition of men, more ignorant and unholy than themselves. In the midst of meditations like these, I sunk into the arms of sleep, but was awakened at a late hour, to witness and consent to a recon-

ciliation between the parties. The next morning, Joseph manifested an aversion to risk his person any more, upon the rough and angry current of the Missouri, and in fact, upon any other river ; and he again had recourse to his usual method, of freeing himself from the embarrassments of a former commandment, by obtaining another in opposition to it. A new commandment was issued, in which a great curse was pronounced against the waters; navigating them, was to be attended with extreme danger; and all the saints in general, were prohibited in journeying upon them, to the promised land. From this circumstance, the Missouri river was named the river of Destruction. It was decreed, that we should proceed on our journey by land, and preach by the way as we passed along. Joseph, Sidney, and Oliver, were to press their way forward with all possible speed, and to preach only in Cincinnati; and there they were to lift up their voices, and proclaim against the whole of that wicked city. The method by which Joseph and Co. designed to proceed home, it was discovered, would be very expensive. "The Lord don't care how much *money* it takes to get us home," said Sidney. Not satisfied with the money they received from you, they used their best endeavors to exact money from others, who had but little compared with what they had ; telling them in substance, "you can beg your passage on foot, but as we are to travel in the stage, we must have money." You will find, sir, that the expense of these three men, was one hundred dollars more than three of our company expended, while on our journey home; and for the sake of truth and honesty, let these men never again open their mouths, to insult the common sense of mankind, by contending for equality, and the community of goods in society, until there is a thorough alteration in their method of proceeding. It seems, however, they had drained their pockets, when they arrived at Cincinnati,

for there they were under the necessity of pawning their trunk, in order to continue their journey home. Here they violated the commandment, by not preaching ; and when an inquiry was made respecting the cause of that neglect, at one time they said, they could get no house to preach in ; at another time they stated, that they could have had the court-house, had they staid a day or two longer, but the Lord made it known to them, that they should go on ; and other similar excuses, involving like contradictions. Thus they turn and twist the commandments to suit their whims, and they violate them when they please with perfect impunity. They can at any time obtain a commandment suited to their desires, and as their desires fluctuate and become reversed, they get a new one to supercede the other, and hence the contradictions which abound in this species of revelation. The next day after, we were cast upon the shore, and had commenced our journey by land, myself and three others went on board of a canoe, and recommenced our voyage down the river. From this time a constant gale of prosperity wafted us forward, and not an event transpired, but what tended to our advancement, until we arrived at our much desired homes. At St. Louis, we took passage in a steam-boat, and came to Wellsville ; and from thence in the stage home. We travelled about eight hundred miles farther than the three who took their passage in the stage, and arrived at our homes but a few days later.— It is true, we violated the commandment by not preaching by the way, and so did they by not preaching at Cincinnati. But it seems that none of us considered the commandment worthy of much notice.

In this voyage upon the waters, we demonstrated that the great dangers existed only in imagination, and the commandment to be the offspring of a pusillanimous spirit.— The spirit also revealed to Joseph, that “on the steamboats,

plots were already laid for our destruction.” This too we proved to be false. While descending the Missouri river, Peter and Frederick, two of my company, divulged a secret respecting Oliver, which placed his conduct on a parallel with Ziba’s; for which Ziba was deprived of his Elder and Apostleship: “Let that which was bestowed upon Ziba be taken from him, and let him stand as a member in the church, and let him labor with his own hands with the brethren.” And thus by commandment, poor Ziba, one of the twelve Apostles, is thrust down; while Oliver the scribe, also an Apostle, who had been guilty of similar conduct, is set on high, to prepare work for the press; and no commandment touches him, only to exalt him higher.—These two persons stated, that had they known previous to their journey to Missouri, what they then knew, they never should have accompanied Oliver thither.

Sidney, since his return has written a description of Zion. But it differs essentially from that which you wrote; so much so, that either yours or his must be false. Knowing him to be constitutionally inclined to exaggerate, and suspecting that this habit would be as likely to preponderate, in his written as in his oral communications, you cautioned him against it. “What I write will be written by the most infallible inspiration of the holy spirit,” said he with an air of contempt. You must be careful, sir, or it will again sound in your ears, “if he repent not” for giving a false description of the *land of Zion*, let him take heed lest he fall from his office. This, Sidney said, was one reason why you was not permitted to return to the State of Ohio. The want of time and paper warn me to bring this letter to a close. And now permit me to entreat you, to candidly view the whole matter, from the commencement unto the present time. Look at it with your own eyes, and no longer suffer these strangers to blind your eyes, and daub you over with

their untempered mortar. Think how often you have been stumbled by these discordant revelations, false visions, and lying prophecies. Put into practice the resolutions you expressed to me the morning after the collision in the school house, that you would go home, and attend to your own business. Transfer the lands you hold in your hands, to the persons whose money paid for it. Place yourself from under the influence of the men who have deceived you; burst asunder the bands of delusion; fly for your life, fly from the habitations haunted by impostors; and having done this, you most surely will be glad and rejoice, and prove to your own satisfaction, as I have done, the falsity of Joseph's prophetic declaration, "if you turn against us you will enjoy no more satisfaction in the world." E. B.

Some things are intimated in the foregoing letter, which more properly belongs to Cowdery's mission to the Indians; and when I come to notice that mission, those things will probably be more fully exhibited.

It is also indirectly stated, that Rigdon has acquired the habit of exaggeration. The truth of this statement, I presume, will be doubted but by few, who have been long acquainted with him. Most of his communications carry the appearance of high and false coloring; and I am persuaded, that truth by this embellishing touch, often degenerates into fiction. I have heard him several different times, give a representation of the interview between himself, and to use his own phraseology, "the far-famed Alexander Campbell." This man's wonted shrewdness and presence of mind forsook him when in the presence of this gigantic Mormonite; so much so, that "he was quite confused and silly." I will give you a specimen of the language, with which Rigdon said he assailed him: "You have lied, Alexander. Alexander you have lied. If you do not receive the Book of Mormon, you will be damned." With such like arguments

he brow-beat his antagonist, until he had silenced and set him down, like the pusillanimous cur, at the feet of his chastising master. "You are a liar, you are a child of the Devil, you are an enemy to all righteousness, and the spirit of the Devil is in you," and the like is dealt out profusely against an obstinate opponent, and especially, one whom they are pleased to *nickname apostate*. I regret the necessity I am under of making such statements, and could wish there had been no occasion for them. But truth compels me to it, and the good of society demands it.—Yours, &c.

EZRA BOOTH.

LETTER VIII.

The origin of the aborigines of this country, and the history before the introduction of eastern literature into the western hemisphere, has afforded a subject for much speculation, and deep research among the learned; and has occasioned considerable curiosity, among various classes of people. But the subject still remains in impenetrable obscurity; and will so remain, unless He who has the power to speak, "let there be light," and the light shall break forth out of obscurity. But as this is a subject better calculated to gratify the speculative inquirer, than to purify the heart, by rectifying wrong principles in the mind, or to increase that kind of knowledge intimately connected with, and essential to practical improvements either in civil or religious society, we may reasonably doubt, whether the great Jehovah will soon, if ever, condescend to clear away the darkness, by giving a revelation, merely to gratify the desires of persons, who delight to wander in the region of conjecture and speculation. But he has already done it, cries the Mormonite herald. The Book of Mormon, which I hold in my hand, is a divine revelation, and the very thing we need, to burst the cloud and remove the darkness, which

has long surrounded the mysterious and degraded aborigines. We now know that the natives who inhabit the forests of America, are a "branch of the House of Israel;" and by means of this blessed book, they are soon, even in this generation, to be restored to the knowledge, and the true worship of the God of Israel.—Among them is to be built, the "glorious city of the New Jerusalem." In the midst of which is to stand, the splendid and magnificent temple, dedicated to the Most High God, and "Oliver being called and commanded of the Lord God, to go forth among the Lamanites, to proclaim glad tidings of great joy unto them, by presenting unto them, the fullness of the gospel of the only begotten son of God," &c. The grand enterprise of introducing this new dispensation, or the *fullness of the Gospel*, among the Indian tribes, who have recently received the appellation of Lamanites, was committed in charge to Oliver Cowdery, a young man of high fame among the Mormonites. His credentials, and the credentials of the three others associated with him in the mission, will be found in the following revelations, which I transcribe for your perusal, and also for some further remarks, which I design to offer.

A REVELATION UNTO OLIVER, GIVEN SEPTEMBER, 1830.

Behold, I say unto you Oliver, that it shall be given thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the comforter, concerning the revelations and commandments which I have given. But, verily, verily, I say unto you, no one shall be appointed to receive commandments and revelations in the church, excepting my servant Joseph, for he receiveth them even as Moses, and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and au-

thority unto the church. And if thou art led at any time by the comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayst do it; but shall not write by way of commandment but by wisdom: and thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries of the revelations which are sealed, until I shall appoint unto him another in his stead—and now behold I say unto you, that thou shalt go unto the Lamanites and preach my gospel unto them; and thou shalt have revelations, but write them not by way of commandment.—And now I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be among the Lamanites. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to rule the conference, by the voice of it; and what he saith unto thee that thou shalt tell. And again, thou shalt take thy brother Hiram between him and thee alone, and tell him that these things which he hath written from that stone, are not of me, and that Satan hath deceived him, for these things have not been appointed unto him, neither shall any thing be appointed to any in this church, contrary to the church covenant, for all things must be done in order, and by commandment, by the prayer of faith, and thou shalt settle all these things before thou shalt take thy journey among the Lamanites; and it shall be given from time to time, that thou shalt go, until the time that thou shalt return, what thou shalt do; and thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing.—Amen.

MANCHESTER, October 17, 1830.

I, Oliver, being commanded by the Lord God, to go forth unto the Lamanites, to proclaim glad tidings of great joy

unto them, by presenting unto them the fullness of the gospel, of the only begotten son of God; and also, to rear up a pillar as a witness where the temple of God shall be built, in the glorious New Jerusalem; and having certain brothers with me, who are called of God to assist me, whose names are Parley, Peter, and Ziba, do therefore most solemnly covenant with God, that I will walk humbly before him, and do this business, and this glorious work according as he shall direct me by the Holy Ghost; ever praying for mine and their prosperity, and deliverance from bonds, and from imprisonment, and whatsoever may befall us, with all patience and faith.—Amen. OLIVER COWDERY.

We, the undersigned, being called and commanded of the Lord God, to accompany our brother Oliver Cowdery, to go to the Lamanites, and to assist in the above mentioned glorious work and business. We do, therefore, most solemnly covenant before God, that we will assist him faithfully in this thing, by giving heed unto all his words and advice, which is, or shall be given him by the spirit of truth, ever praying with all prayer and supplication, for our and his prosperity, and our deliverance from bonds, and imprisonments, and whatsoever may come upon us, with all patience and faith.—Amen.

Signed in presence of

P. P. PRATT,

JOSEPH SMITH, Jun.

ZIBA PETERSON,

DAVID WHITMER.

PETER WHITMER.

In the preceding revelation, the principal thing which claims your attention, is the mission to the Indians; for with that mission many circumstances are connected, which clearly evince, that it originated from human imbecility, and diabolical depravity.—There are also some other things the meaning of which you will not be likely to apprehend, without some explanation. In this, as well as several of the commandments, it is clearly and explicitly stated, that

the right of delivering written commandments, and revelations, belong exclusively to Smith, and no other person can interfere, without being guilty of sacrilege. In this office he is to stand, until another is appointed in his place, and no other person can be appointed in his stead, unless he falls through transgression; and in such a case, he himself is authorized to appoint his successor. But how is he to be detected, should he become guilty of transgression. The commandment makes provision for this. His guilt will become manifest by his inability to utter any more revelations, and should he presume "to get another man's wife," and commit adultery; and "by the shedding of blood, seek to kill her husband," if he retain the use of his tongue, so as to be able to utter his jargon, he can continue as long as he pleases in the bed of adultery, and wrap himself with garments stained with blood, shed by his own hands, and still retain the spotless innocence of the holiest among mortals; and must be continued in the office of revelator, and head of the church. Some others, and especially Cowdery, have earnestly desired to relieve Smith of some part of his burden. Cowdery's desires for this work were so keen and excessive, as, to use his own language, "it was unto me a burning fire shut up in my bones, and I was weary with forbearing, and I could forbear no longer;" and he did in fact, issue some productions, which he said bore the divine impress; but Smith fixed upon them the stamp of devilish. But it seems, in order to compromise the matter, that Cowdery was permitted to "speak or to teach, at all times, by way of commandment unto the church; but not to write them by way of commandment:" thus Cowdery is authorized to give verbal commandments to the church, by the inspiration of the spirit, which, if he afterwards writes, ceases to be inspiration; therefore, a commandment delivered orally, may be divinely inspired; but the same

communicated, written verbatim, so far loses its former character, that it degenerates into a production of an infernal stamp. Here is a mystery, for aught I know, peculiar to Mormonism; and none but Mormonites, I presume, will attempt to unravel it. But it finds its parallel in the following: Smith assures his followers, that what he speaks by the spirit, and is written, is infallible in operation, but if it is not written, he may sometimes be mistaken.—He tells them that the right to deliver written revelations, belongs exclusively to himself, and no other person shall interfere in the business; and if he transgresses he will graciously condescend to appoint another in his stead, and the only proof produced for the support of such assertions, is barely his word, upon which they implicitly rely, and become entirely resigned to place their person and property under his control, and even risk the salvation of their souls upon his say-so. Such glaring duplicity on the one hand, and unaccountable credulity on the other, seldom have a parallel in the annals of man.

Never was there a despot more jealous of his prerogative than Smith; and never was a fortress guarded with more vigilance and ardor against every invading foe, than he guards these. Smith apprehended a rival in the department of written inspiration, from another quarter, and hence Cowdery was commissioned to commence an attack and suppress the enemy, before he had acquired sufficient stability and strength so as to become formidable. “Thou shalt take thy brother Hiram, between him and thee alone, and tell him that the things he hath written from that stone, &c.” Hiram Page, one of the eight witnesses, and also one of the “money diggers,” found a smooth stone, upon which there appeared to be a writing, which when transcribed upon paper, disappeared from the stone, and another impression appeared in its place. This when copied, van-

ished as the former had done, and so it continued, alternately appearing and disappearing; in the meanwhile, he continued to write, until he had written over considerable paper. It bore striking marks of a Mormonite revelation, and was received as an authentic document by most of the Mormonites, till Smith, by his superior sagacity, discovered it to be a Satanic fraud.

A female professing to be a prophetess, made her appearance in Kirtland, and so ingratiated herself into the esteem and favor of some of the Elders, that they received her, as a person commissioned to act a conspicuous part in Mormonizing the world. Rigdon, and some others, gave her the right hand of fellowship; and literally saluted her with what they called the *kiss* of charity. But Smith, viewing her as an encroachment upon his sacred premises, declared her an impostor, and she returned to the place from whence she came. Her visit, however, made a deep impression on the minds of many, and the barbed arrow which she left in the hearts of some, is not yet eradicated.

Yours affectionately,

EZRA BOOTH.

LETTER IX.

In this letter the mission to the Indians will be brought into view, and with it are connected circumstances and facts, sufficient, one would suppose, to convince every honest and unprejudiced Mormonite, of the fallacy and deception of Mormonism. But a Mormonite of the highest grade is invulnerable by facts the most notorious, and evidence as glaring as the noon-day sun; for they affirm, they know by the spirit that Mormonism is what it pretends to be, and should Smith acknowledge it to be a fabrication, they would not believe him. This forms the highest climax in Mormonism, and but few have attained to it. After Cowdery, and his three associates had left the State of New York,

while bending their course to the west, he was directed by the spirit to Kirtland, for the special purpose of enlisting Rigdon in the Mormonite cause. I have since learned that the spirit which directed in this enterprise, was no other than Pratt, who had previously become acquainted with Rigdon and had been proselyted by him into what is called the Campbellite faith. This new system appears to have been particularly suited to Rigdon's taste, and calculated to make an impression on his mind. But before he could fully embrace it, he must "receive a testimony from God." In order to this he labored as he was directed by his Preceptor, almost incessantly and earnestly in praying, till at length his mind was wrapped up in a vision; and to use his own language, "to my astonishment I saw the different orders of professing Christians passing before my eyes, with their hearts, exposed to view, and they were as corrupt as corruption itself. That society to which I belonged also passed before my eyes, and to my astonishment it was as corrupt as the others. Last of all *that little man* who bro't me the Book of Mormon, passed before my eyes with his heart open, and it was as pure as an angel; and this was a testimony from God; that the Book of Mormon, was a Divine Revelation." Rigdon is one who has ascended to the summit of Mormonism; and this vision stands as the foundation of his knowledge. He frequently affirms, that these things are not a matter of faith with him, but of absolute knowledge. He has been favored with many remarkable and extraordinary visions, in some of which he saw Kirtland with the surrounding country, consecrated as the promised land, and the churches in the State of New York expected to receive their everlasting inheritance in the State of Ohio, and this expectation was grounded on Rigdon's vision while in the State of New York. These visions are considered by the church as entitled to no credit, and laid aside as mere rubbish.

As it relates to the purity of the heart of "that little man," if a pure and pleasant fountain can send forth corrupt and bitter streams, then may the heart of that man be pure, who enters into a matrimonial contract with a young lady, and obtains the consent of her parents; but as soon as his back is turned upon her, he violates his engagements, and prostitutes his honor by becoming the gallant of another, and resolved in his *heart*, and expresses resolutions to marry her. But as the practice of a man will ever stand as a general criterion by which the principles of the heart are to be tested, we say that the heart of such a man is the reverse of purity.

From Kirtland, Cowdery & Co. were directed by the spirit to Sandusky, where they contemplated opening their mission, and proselyting the Indians residing at that place. But neither Cowdery, nor the spirit which directed him, was able to open the way to, or make any impression upon their minds. Being frustrated in this, his first attempt to convert the natives, he turned his attention and course to the Missouri, and when near the eastern line of that state, he halted for several days, for the purpose of obtaining, by inquiry, information respecting the Indians still further west. It appears that he was fearful that his infallible guide, (the spirit,) was incapable to direct him, while proceeding further to the west; consequently, he applied to men more capable of giving instruction than the spirit, by which he was influenced. When he arrived at the western line of Missouri, he passed into the Indian territory, where he remained but a short time, before he was notified by the U. S. Agent, that he must either re-cross the line, or be compelled to take up his residence in the garrison, forty miles up the Arkansas river. As there was no other alternative, the former seemed to him the most expedient; and he never possessed courage sufficient to pass the line, or visit the residence of

the Indians since. Thus you behold a man, "called and commanded of the Lord God, to go forth unto the Lamanites," and establish his church among them; but no sooner is he set down in the field of his mission, and surrounded by his anticipated converts, than he is driven by a *comparative nothing*, from the field, and obliged to relinquish his contemplated harvest.—This is the person commissioned by the Lord to proceed to the western wilds, and as he himself stated, "to the place where the foot of a white man never trod," to rear up a pillar for a witness, where the temple of God shall be built, in the glorious New Jerusalem. But alas! he was arrested by man in his course, and by the breath of man the mighty undertaking was blown into the air, and Cowdery was thrown back among the Gentiles, to wait for the spirit, to devise some new plans in the place of those which had been frustrated. But as the city and temple must be built, as every avenue leading to the Indians was closed against the Mormonites, it was thought that they should be built among the Gentiles, which is in direct opposition to the original plan—as foreign from the design of the spirit, expressed in several commandments, as it would have been had the Directors, who were appointed to build the court-house in Ravenna, built it in Trumbull county, foreign from the design of those who intrusted them with the business.

Though their plans had hitherto failed, they were unwilling to abandon the Indian enterprise; and in a commandment it was stated, that Cowdery and others should receive a written recommendation, signed by the Elders, for the purpose of presenting it to the Indian agent, in order to obtain permission to visit the Indians in their settlements.—The recommendation was written according to the commandment, and frequent opportunities occurred in which it might have been presented to the agent, but it never was

presented, and of course was useless; he was censured by some for not presenting it, but I suppose the spirit directed him not to do it.

Another method has been invented, in order to remove obstacles which hitherto had proved insurmountable. "The Lord's store-house," is to be furnished with goods suited to the Indian trade, and persons are to obtain license from the government to dispose of them to the Indians in their own territory; at the same time they are to disseminate the principles of Mormonism among them. From this smuggling method of preaching to the Indians, they anticipate a favorable result. In addition to this, and to co-operate with it, it has been made known by revelation, that it will be pleasing to the Lord, should they form a matrimonial alliance with the natives; and by this means the Elders, who comply with the thing so pleasing to the Lord, and for which the Lord has promised to bless those who do it abundantly, gain a residence in the Indian territory, independent of the agent. It has been made known to one, who has left his wife in the State of New York, that he is entirely free from his wife, and he is at pleasure to take him a wife from among the Lamanites. It was easily perceived that this permission was perfectly suited to his desires. I have frequently heard him state that the Lord had made it known to him, that he is as free from his wife as from any other woman; and the only crime I ever heard alleged against her is, she is violently opposed to Mormonism. But before this contemplated marriage can be carried into effect, he must return to the State of New York and settle his business, for fear, should he return after that affair had taken place, the civil authority would apprehend him as a criminal.

It is with pleasure I close this exposition, having in part accomplished, what I intended when I commenced it. The employment has been an unpleasant one to me, and from

the first, I should gladly have avoided it, could I have done it, and maintained a conscience void of offence, towards God and man.—But should an individual by this exposition, be extricated or prevented from falling into the delusion, which has been the subject of consideration, I shall be amply compensated, for the painful task which I have performed

Yours affectionately, EZRA BOOTH.

CHAPTER XVI.

We have already given the reader a pretty fair view of this artful imposition, which may be considered all that is requisite to stamp it with infamy, in the estimation of rational minds. The preceding letters alone are amply sufficient to scatter the whole system of deception to the four winds; but we have yet many curious and rare documents in store. A few revelations will be here inserted, as a specimen of the manner in which the Prophet governs and rebukes his dupes. The first will show the means he employed to get over and obviate the contentions among them, on their first visit to Missouri, briefly alluded to by Mr. Booth. In this the cloven foot is very prominent.

“ZION, August 3d, 1831.

“Hearken, O ye Elders of my Church, and give ear to my word, and learn of me what I will concerning you; for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the

Kingdom. Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall follow after much tribulation, for after much tribulation cometh the blessing. Wherefore, the day cometh that ye shall be rewarded with much glory—the hour is not yet, but is nigh at hand; remember this, which I told you before, that you may lay it to heart, and receive that which shall follow.

“Behold, verily I say unto you, for this cause have I sent you—that ye might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come, and also that you might be favored of laying the foundation, and bearing record of the land upon which the Zion of God shall stand, and also that a feast of fat things might be prepared for the poor, yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared; unto which all nations shall be invited: firstly, the rich, and the learned, the wise and the noble; and after that cometh the day of my power—then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the lamb, prepared for the great day to come; behold, I the Lord hath spoken it, and that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither, and I have selected and chosen my servant Edward, and appointed unto him his mission in this land; but if he repent not of his sins, which is unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is given unto him, and it shall not be given again; and whosoever standeth in that mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testi-

mony of the just by the assistance of his counsellors, according to the laws of the kingdom, which were given by the prophets of God; for, verily I say unto you, my laws shall be kept in the land; let no man think that he is ruler, but let God rule, that judgeth according to the council of his own will, or in other words, him that sitteth upon the judgment seat. Let no man break the laws of the land, wherefore, be subject to the powers that be, until he reigns whose right it is to reign and subdue all his enemies under his feet. Behold the laws which ye have recorded from my hand, are the laws of the church—in this light shall ye hold them forth. Behold, here is wisdom, and as I speak concerning my servant Edward, this land is the land of his residence, and those whom he hath appointed for his counsellors, and all the land of the residence of him whom I have appointed to keep my store-house. Wherefore, let them bring their families to this land, as they shall counsel between themselves and me; for, behold it is not meet that I should command in all things, for he that is compelled in all things, is a slothful and not a wise servant; wherefore, he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will and bring to pass much righteousness, for the power is in them, wherein they are agents unto themselves; and inasmuch as men do good they shall in no wise loose their reward; but he that doeth not any thing until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obey not my commandments. Who am I, saith the Lord, that have ordained and have not fulfilled. I command, and a man obey not; I revoke, and they receive not the blessing—then they say in their hearts this is not the work of the Lord, for his promises

are not fulfilled; but woe unto such, for their reward lurketh beneath and not from above. And now I give unto you further directions concerning this land; it is wisdom in me that my servant Martin, should be an example unto the church, in laying his money before the bishop of the church; and also, this is the law unto every man that cometh into this land to receive an inheritance, and he shall do with his money according as the law directs; and it is wisdom, also, that there should be lands purchased in Independence for the place of the store-house, and also for the house of the printing, and other directions concerning my servant Martin, of the spirit that he may receive his inheritance as seemeth him good—and let him repent of his sins, for he seeketh praise of the world; and also let my servant William stand in the office which I have appointed him, and receive his inheritance in the land; and also he hath need to repent, for I the Lord am not pleased with him, for he seeketh to exult, and he is not sufficiently meek. Behold, he that hath repented of his sins, the same is forgiven, and I the Lord remembereth them no more—by this may ye know if a man repenteth of his sins, behold he will confess them and forsake them; and now, verily I say concerning the residue of the Elders of my church, the time has not yet come for many years, for them to receive their inheritance in this land, except they desire it through prayer only, as it shall be appointed unto them, for behold they shall push the people together from the ends of the earth, wherefore, assemble yourselves together, and he that is not appointed to stay in the land, let them preach the gospel in the regions round about; and after that let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches, inasmuch as the inhabitants of

the earth will repent; and let there be an agent appointed, by the voice of the church. And I give unto my servant Sidney, a commandment, that he shall write a description of Zion, and a statement of the will of God, as it shall be made known by the spirit unto him; and an epistle and a subscription unto all the churches, to obtain moneys to be put into the hands of the Bishop, to purchase lands for an inheritance for the children of God, of himself or of the agent as seemeth him good, or as he shall direct, for behold the Lord willeth that the disciples and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit; behold here is wisdom, lest they receive none inheritance, save by the shedding of blood; and again, inasmuch as there is lands obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God: let all of these things be done in order, and let the privilege of the land be made known from time to time by the Bishop or the agent of the church; and let the work of the gathering be not by haste nor by flight, but let it be done as it shall be counselled by the Elders of the church at the conference—according to the knowledge which they shall receive from time to time; and let my servant Sidney consecrate and dedicate this land, and the spot of the temple, unto the Lord; and let a conference meeting be called. And after that, let my servant Sidney and Joseph return, and also my servant Oliver with them, to accomplish the residue of the work which I have appointed unto them in their own land; and the residue as shall be ruled by the conference. And let no man return from this land, except he bear record by the way of that which he knows and most assuredly believes; let that which has been given to Ziba be taken from him, and let him stand as a member in the church, and labor with his hands with the brethren, until he is sufficiently chastened for all his

sins, for he confesseth them not ; and he thinketh to hide them. Let the residue of the Elders of this church who are coming to this land, some of whom are exceedingly blessed, also hold a conference upon this land, and let my servant Edward direct the conference which shall be held by them ; and let them also return, preaching the Gospel by the way, bearing record of the things which are revealed unto them, for the sound must go forth from this place into all the world, and unto the uttermost ends of the earth, the gospel must be preached unto every creature, with signs following them that believe, and behold the son of man cometh.—Amen.”

In many of the special revelations, Martin Harris' money has been the ostensible object with the prophet ; he being a willing dupe and an excellent *stool-pigeon*, by which the fiscal department and designs could be accomplished.

The *spiritual eye* of the prophet ever kept in view the finances of his devoted followers, and to filch from their pockets he had only to issue a revelation. In the foregoing manifesto, Martin is called upon, in *propria persona*, to lay his money before the Bishop, merely as an example to all others. In this, the prophet judged correctly ; he well knew the manner in which Martin was associated with him, and the ease with which, through his agency, others could be deceived.

A small volume of these revelations has been published, but has been carefully and studiously kept from the “aliens from the house of Israel,” and only used by the “*strong in faith* ;” even those of the dupes who dared to think for themselves, have been denied a copy.

A great variety of commandments are delivered orally, on special occasions. And such is the infatuation of the followers of Smith, that every little domestic transaction which he wishes to control, nothing is necessary but a com-

mandment, and the mandate is obeyed. The control of Smith over his simple devotees, is well exhibited in a revelation which secured to his heirs and assigns, the fee simple of *one hundred and forty-two acres of valuable land*, adjoining their stone temple, in Kirtland; for which the grantor acknowledges the receipt of *two thousand two hundred dollars*. Two other small lots are also deeded to Smith, as president, and his successor in office. (*Query*—will he ever appoint a successor?) Sidney Rigdon also has a deed of two small lots of land, for which \$550 purports to be the consideration money. Oliver Cowdery being the next important personage, has a deed of but one small lot.—These lands were no doubt *honestly* acquired, in *their* way of doing business; but we very much doubt whether these large sums of money were obtained in the ordinary way. Thus it is that these self-made prophets and high priests are acquiring possession of real estate in a rich and flourishing country, while their dupes are packed off to the wilds of Missouri, and compelled to “lay their moneys before the bishop,” and receive an “*inheritance*” of about 40 acres of land, if they are so fortunate as to have enough to buy it.

ANOTHER REVELATION.

“A word of wisdom for the benefit of the council of high priests assembled in Kirtland, and church; and, also, the saints in Zion: to be sent greeting : not by commandment, or constraint : but by revelation and the word of wisdom : showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints.

“Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned

you and forwarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him.— And behold, this should be wine, yea, pure wine of the grape of the vine of your own make.

“And again, strong drinks are not for the belly, but for the washing of your bodies.

“And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill.

“And again, hot drinks are not for the body, or belly.

“And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in time of winter or of cold, or famine. All grain is ordained for the use of man and beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in time of famine, and excess of hunger.

“All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all bests of the field, and barley for all useful animals, and for mild drinks; as also other grain.

“And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval and marrow in their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them:—Amen.”

In the above revelation, we are presented with the will of heaven, not by way of commandment, but by the word of wisdom adapted to the *weakest of all saints*.

If such commands originate in the wisdom of God, let us examine them. The first is, that strong drink is forbid, except as an external application—in this we are inclined measurably to agree with the mandate; but believe there might be reasonable arguments urged in favor of its internal use, under particular circumstances; besides the inspiration of olden time restrained the excessive use and abuse of wine and strong drink, and not its entire abandonment. But like all other modern Mormon inspirations, a little improvement is made to God's former will, as he made it known through his apostles and prophets.

The next command forbids the use of tobacco, but is recommended for all sick cattle as an excellent remedy.—For the first time we are presented with a remedy direct from heaven, but requires human skill to apply it. To this mode of revealing we object, for this reason, that it requires less research to find remedies, than to apply them; therefore, to say that tobacco is a good remedy for sick cattle, and not defining the quantity nor the quality, nor in what sickness, is the summit of folly and ignorance, and none but a religious maniac would give credence to such pretensions.

We are next told that every wholesome herb, God or-

dained for the use of man!! and we should infer that the writer or the recording angel had been inducted into the modern use of herbs, by the celebrated Doct. F. G. Williams, who is associated with the prophet and the nominal proprietor of a monthly paper, which is issued from the Mormon kennel, in Kirtland. F. G. Williams is a revised quack, well known in this vicinity, by his herbarium on either side of his horse; but whether he claims protection by right of letters patent from the General Government or by communion with spirits from other worlds, we are not authorized to determine, but should conclude he would be adequate to dictate the above mockery at revelation and rigmarole, in relation to food for cattle, &c.

In conclusion, it is revealed to the "weak saints," that if they live without ardent spirits and tobacco, and use all the herbs which are wholesome, (which they are left to guess at,) and feed each kind of domestic animal their appropriate grain, and not feed corn to horses, they shall have health in their navel and marrow in their bones.—Humph. It is likewise promised them that they shall improve in wisdom, and that their muscular powers shall be strengthened—no little consideration for a weak saint.

CHAPTER XVII.]

We next present to the reader a few, among the many depositions which have been obtained from the neighborhood of the Smith family, and the scene where the far famed Gold Bible had its pretended origin.

The divine authenticity of the Gold Bible or the Book of Mormon, is established by three special and eight collateral witnesses, making in the whole eleven, without whom there is no pretension to testimony; and if their testimony is probable and consistent with truth, and unimpeached, according to the common rules of jurisprudence, we are bound to believe them.

Upon the principles of common law, we are prepared to meet them; and they are offered to us in no other light.— Under all circumstances, in civil and ecclesiastical tribunals, witnesses may be impeached, and after a fair hearing, on both sides, the veracity and credibility may be adjudged.

If the eleven witnesses are considered, from what has already been said, unimpeached, we will offer the depositions of some of the most respectable citizens of our country, who solemnly declare upon their oaths that no credit can be given to any one member of the Smith family. Many witnesses declare that they are in the possession of the means of knowing the Smiths for truth and veracity, and that they are not upon a par with mankind in general.— Then, according to the common rules of weighing testimony, the eleven witnesses stand impeached before the public; and until rebutting testimony can be produced which shall go to invalidate the respectable host which are here offered, we claim that no credit can or ought to be given to the witnesses to the Book of Mormon.

We have not only testimony impeaching the moral characters of the Smith family, but we show by the witnesses, that they told contradictory stories, from time to time, in relation to their finding the plates, and other circumstances attending it, which go clearly to show that none of them had the fear of God before their eyes, but were moved and instigated by the devil.

Palmyra, Wayne Co. N. Y. Dec. 2d, 1833.

I, Peter Ingersoll, first became acquainted with the family of Jopesh Smith, Sen. in the year of our Lord, 1822.—I lived in the neighborhood of said family, until about 1830; during which time the following facts came under my observation.

The general employment of the family, was digging for money. I had frequent invitations to join the company, but always declined being one of their number. They used various arguments to induce me to accept of their invitations. I was once ploughing near the house of Joseph Smith, Sen. about noon, he requested me to walk with him a short distance from his house, for the purpose of seeing whether a mineral rod would work in my hand, saying at the same time he was confident it would. As my oxen were eating, and being myself at leisure, I accepted the invitation.—When we arrived near the place at which he thought there was money, he cut a small witch hazle bush and gave me direction how to hold it. He then went off some rods, and told me to say to the rod, “work to the money,” which I did, in an audible voice. He rebuked me severely for speaking it loud, and said it must be spoken in a whisper. This was rare sport for me. While the old man was standing off some rods, throwing himself into various shapes, I told him the rod did not work. He seemed much surprised at this, and said he thought he saw it move in my hand. It was now time for me to return to my labor. On my

return, I picked up a small stone and was carelessly tossing it from one hand to the other. Said he, (looking very earnestly) what are you going to do with that stone? Throw it at the birds, I replied. No, said the old man, it is of great worth; and upon this I gave it to him. Now, says he, if you only knew the value there is back of my house, (and pointing to a place near)—*there*, exclaimed he, is one chest of gold and another of silver. He then put the stone which I had given him, into his hat, and stooping forward, he bowed and made sundry maneuvers, quite similar to those of a stool pigeon. At length he took down his hat, and being very much exhausted, said, in a faint voice, “if you knew what I had seen, you would believe.” To see the old man thus try to impose upon me, I confess, rather had a tendency to excite contempt than pity. Yet I thought it best to conceal my feelings, preferring to appear the dupe of my credulity, than to expose myself to his resentment. His son Alvin then went through with the same performance, which was equally disgusting.

Another time, the said Joseph, Senr. told me that the best time for digging money, was, in the heat of summer, when the heat of the sun caused the chests of money to rise near the top of the ground. You notice, said he, the large stones on the top of the ground—we call them rocks, and they truly appear so, but they are, in fact, most of them chests of money raised by the heat of the sun.

At another time, he told me that the ancient inhabitants of this country used camels instead of horses. For proof of this fact, he stated that in a certain hill on the farm of Mr. Cuyler, there was a cave containing an immense value of gold and silver, stands of arms, also, a saddle for a camel, hanging on a peg at one side of the cave. I asked him, of what kind of wood the peg was. He could not tell, but said it had become similar to stone or iron.

The old man at last laid a plan which he thought would accomplish his design. His cows and mine had been gone for some time, and were not to be found, notwithstanding our diligent search for them. Day after day was spent in fruitless search, until at length he proposed to find them by his art of divination. So he took his stand near the corner of his house, with a small stick in his hand, and made several strange and peculiar motions, and then said he could go directly to the cows. So he started off, and went into the woods about one hundred rods distant and found the lost cows. But on finding out the secret of the mystery, Harrison had found the cows, and drove them to the above named place, and milked them. So that this stratagem turned out rather more to his profit than it did to my edification.—The old man finding that all his efforts to make me a money digger, had proved abortive, at length ceased his importunities. One circumstance, however, I will mention before leaving him. Some time before young Joseph found, or pretended to find, the gold plates, the old man told me that in Canada, there had been a book found, in a hollow tree, that gave an account of the first settlement of this country before it was discovered by Columbus.

In the month of August, 1827, I was hired by Joseph Smith, Jr. to go to Pennsylvania, to move his wife's household furniture up to Manchester, where his wife then was. When we arrived at Mr. Hale's, in Harmony, Pa. from which place he had taken his wife, a scene presented itself, truly affecting. His father-in-law (Mr. Hale) addressed Joseph, in a flood of tears: "You have stolen my daughter and married her. I had much rather have followed her to her grave. You spend your time in digging for money—pretend to see in a stone, and thus try to deceive people." Joseph wept, and acknowledged he could not see in a stone now, nor never could; and that his former pretensions in

that respect, were all false. He then promised to give up his old habits of digging for money and looking into stones. Mr. Hale told Joseph, if he would move to Pennsylvania and work for a living, he would assist him in getting into business. Joseph acceded to this proposition. I then returned with Joseph and his wife to Manchester. One circumstance occurred on the road, worthy of notice, and I believe this is the only instance where Jo ever exhibited true yankee wit. On our journey to Pennsylvania, we could not make the exact change at the toll gate near Ithaca. Joseph told the gate tender, that he would "hand" him the toll on his return, as he was coming back in a few days. On our return, Joseph tendered to him 25 cents, the toll being 12½. He did not recognize Smith, so he accordingly gave him back the 12½ cents. After we had passed the gate, I asked him if he did not agree to pay double gatage on our return? No, said he, I agreed to "hand" it to him, and I did, but he handed it back again.

Joseph told me on his return, that he intended to keep the promise which he had made to his father-in-law; but, said he, it will be hard for me, for they will all oppose, as they want me to look in the stone for them to dig money: and in fact it was as he predicted. They urged him, day after day, to resume his old practice of looking in the stone.—He seemed much perplexed as to the course he should pursue. In this dilemma, he made me his confident and told me what daily transpired in the family of Smiths. One day he came, and greeted me with a joyful countenance.—Upon asking the cause of his unusual happiness, he replied in the following language: "As I was passing, yesterday, across the woods, after a heavy shower of rain, I found, in a hollow, some beautiful white sand, that had been washed up by the water. I took off my frock, and tied up several quarts of it, and then went home. On my entering the

house, I found the family at the table eating dinner. They were all anxious to know the contents of my frock. At that moment, I happened to think of what I had heard about a history found in Canada, called the golden Bible ; so I very gravely told them it was the golden Bible. To my surprise, they were credulous enough to believe what I said. Accordingly I told them that I had received a commandment to let no one see it, for, says I, no man can see it with the naked eye and live. However, I offered to take out the book and show it to them, but they refuse to see it, and left the room." Now, said Jo, "I have got the damned fools fixed, and will carry out the fun." Notwithstanding, he told me he had no such book, and believed there never was any such book, yet, he told me that he actually went to Willard Chase, to get him to make a chest, in which he might deposit his golden Bible. But, as Chase would not do it, he made a box himself, of clap-boards, and put it into a pillow case, and allowed people only to lift it, and feel of it through the case.

In the fall of 1827, Joseph wanted to go to Pennsylvania. His brother-in-law had come to assist him in moving, but he himself was out of money. He wished to borrow the money of me, and he presented Mr. Hale as security. I told him in case he could obtain assistance from no other source, I would let him have some money. Joseph then went to Palmyra; and, said he, I there met that dam fool, Martin Harris, and told him that I had a command to ask the first *honest man* I met with, for fifty dollars in money, and he would let me have it. I saw at once, said Jo, that it took his notion, for he promptly gave me the fifty.

Joseph thought this sum was sufficient to bear his expenses to Pennsylvania. So he immediately started off, and since that time I have not been much in his society. While the Smiths were living at Waterloo, William visited my

neighborhood, and upon my inquiry how they came on, he replied, "we do better there than here; we were too well known here to do much.

PETER INGERSOLL.

State of New York, Wayne County, ss:

I certify, that on this 9th day of December, 1833, personally appeared before me the above named Peter Ingersoll, to me known, and made oath, according to law, to the truth of the above statement.

TH. P. BALDWIN,

Judge of Wayne County Court.

TESTIMONY OF WILLIAM STAFFORD.

Manchester, Ontario Co. N. Y. Dec. 8th, 1833.

I, William Stafford, having been called upon to give a true statement of my knowledge, concerning the character and conduct of the family of Smiths, known to the world as the founders of the Mormon sect, do say, that I first became acquainted with Joseph, Sen., and his family in the year 1820. They lived, at that time, in Palmyra, about one mile and a half from my residence. A great part of their time was devoted to digging for money: especially in the night time, when they said the money could be most easily obtained. I have heard them tell marvellous tales, respecting the discoveries they had made in their peculiar occupation of money digging. They would say, for instance, that in such a place, in such a hill, on a certain man's farm, there were deposited keys, barrels and hogsheads of coined silver and gold—bars of gold, golden images, brass kettles filled with gold and silver—gold candlesticks, swords, &c. &c. They would say, also, that nearly all the hills in this part of New York, were thrown up by human hands, and in them were large caves, which Joseph, Jr., could see, by placing a stone of singular appearance in his hat, in such a manner as to exclude all light; at which time they pre-

tended he could see all things within and under the earth,—that he could see within the above mentioned caves, large gold bars and silver plates—that he could also discover the spirits in whose charge these treasures were, clothed in ancient dress. At certain times, these treasures could be obtained very easily; at others, the obtaining of them was difficult. The facility of approaching them, depended in a great measure on the state of the moon. New moon and good Friday, I believe, were regarded as the most favorable times for obtaining these treasures. These tales I regarded as visionary. However, being prompted by curiosity, I at length accepted of their invitations, to join them in their nocturnal excursions. I will now relate a few incidents attending these excursions.

Joseph Smith, Sen., came to me one night, and told me, that Joseph Jr. had been looking in his glass, and had seen, not many rods from his house, two or three kegs of gold and silver, some feet under the surface of the earth; and that none others but the elder Joseph and myself could get them. I accordingly consented to go, and early in the evening repaired to the place of deposit. Joseph, Sen. first made a circle, twelve or fourteen feet in diameter. This circle, said he, contains the treasure. He then stuck in the ground a row of witch hazel sticks, around the said circle, for the purpose of keeping off the evil spirits. Within this circle he made another, of about eight or ten feet in diameter. He walked around three times on the periphery of this last circle, muttering to himself something which I could not understand. He next stuck a steel rod in the centre of the circles, and then enjoined profound silence upon us, lest we should arouse the evil spirit who had the charge of these treasures. After we had dug a trench about five feet in depth around the rod, the old man by signs and motions, asked leave of absence, and went to the house to inquire of

young Joseph the cause of our disappointment. He soon returned and said, that Joseph had remained all this time in the house, looking in his stone and watching the motions of the evil spirit—that he saw the spirit come up to the ring and as soon as it beheld the cone which we had formed around the rod, it caused the money to sink. We then went into the house, and the old man observed, that we had made a mistake in the commencement of the operation; if it had not been for that, said he, we should have got the money.

At another time, they devised a scheme, by which they might satiate their hunger, with the mutton of one of my sheep. They had seen in my flock of sheep, a large, fat, black weather. Old Joseph and one of the boys came to me one day, and said that Joseph Jr. had discovered some very remarkable and valuable treasures, which could be procured only in one way. That way, was as follows:—That a black sheep should be taken on to the ground where the treasures were concealed—that after cutting its throat, it should be led around a circle while bleeding. This being done, the wrath of the evil spirit would be appeased: the treasures could then be obtained, and my share of them was to be four fold. To gratify my curiosity, I let them have a large fat sheep. They afterwards informed me, that the sheep was killed pursuant to commandment; but as there was some mistake in the process, it did not have the desired effect. This, I believe, is the only time they ever made money-digging a profitable business. They, however, had around them constantly a worthless gang, whose employment it was to dig money nights, and who, day times, had more to do with mutton than money.

When they found that the people of this vicinity would no longer put any faith in their schemes for digging money, they then pretended to find a gold bible, of which, they said, the book of Mormon was only an introduction. This

latter book was at length fitted for the press. No means were taken by any individual to suppress its publication: No one apprehended any danger from a book, originating with individuals who had neither influence, honesty or honor. The two Josephs and Hiram, promised to show me the plates, after the book of Mormon was translated. But, afterwards, they pretended to have received an express commandment, forbidding them to show the plates. Respecting the manner of receiving and translating the book of Mormon, their statements were always discordant. The elder Joseph would say that he had seen the plates, and that he knew them to be gold; at other times he would say that they looked like gold; and other times he would say he had not seen the plates at all. I have thus briefly stated a few of the facts, in relation to the conduct and character of this family of Smiths; probably sufficient has been stated without my going into detail. WILLIAM STAFFORD.

State of New York, Wayne County, ss:

I certify, that on this 9th day of December, 1833, personally appeared before me, William Stafford, to me known, and made oath to the truth of the above statement, and signed the same.

TH. P. BALDWIN,

Judge of Wane County Court.

TESTIMONY OF WILLARD CHASE.

Manchester, Ontario Co. N. Y. 1833.

I became acquainted with the Smith family, known as the authors of the Mormon Bible, in the year 1820. At that time, they were engaged in the money digging business, which they followed until the latter part of the season of 1827. In the year 1822, I was engaged in digging a well. I employed Alvin and Joseph Smith to assist me; the latter of whom is now known as the Mormon prophet. After digging about twenty feet below the surface of the

earth, we discovered a singularly appearing stone, which excited my curiosity. I brought it to the top of the well, and as we were examining it, Joseph put it into his hat, and then his face into the top of his hat. It has been said by Smith, that *he* brought the stone from the well; but this is false. There was no one in the well but myself. The next morning he came to me, and wished to obtain the stone, alledging that he could see in it; but I told him I did not wish to part with it on account of its being a curiosity, but would lend it. After obtaining the stone, he began to publish abroad what wonders he could discover by looking in it, and made so much disturbance among the credulous part of community, that I ordered the stone to be returned to me again. He had it in his possession about two years.— I believe, some time in 1825, Hiram Smith (brother of Joseph Smith) came to me, and wished to borrow the same stone, alledging that they wanted to accomplish some business of importance, which could not very well be done without the aid of the stone. I told him it was of no particular worth to me, but merely wished to keep it as a curiosity, and if he would pledge me his word and honor, that I should have it when called for, he might take it; which he did and took the stone. I thought I could rely on his word at this time, as he had made a profession of religion. But in this I was disappointed, for he disregarded both his word and honor.

In the fall of 1826, a friend called upon me and wished to see that stone, about which so much had been said; and I told him if he would go with me to Smith's, (a distance of about half a mile) he might see it. But to my surprise, on going to Smith's, and asking him for the stone, he said, "you cannot have it;" I told him it belonged to me, repeated to him the promise he made me, at the time of obtaining the stone: upon which he faced me with a malignant

look and said, "I don't care who in the Devil it belongs to, *you* shall not have it."

In the month of June, 1827, Joseph Smith, Sen., related to me the following story: "That some years ago, a spirit had appeared to Joseph his son, in a vision, and informed him that in a certain place there was a record on plates of gold, and that he was the person that must obtain them, and this he must do in the following manner: On the 22d of September, he must repair to the place where was deposited this manuscript, dressed in black clothes, and riding a black horse with a switch tail, and demand the book in a certain name, and after obtaining it, he must go directly away, and neither lay it down nor look behind him. They accordingly fitted out Joseph with a suit of black clothes and borrowed a black horse. He repaired to the place of deposit and demanded the book, which was in a stone box, unsealed, and so near the top of the ground that he could see one end of it, and raising it up, took out the book of gold; but fearing some one might discover where he got it, he laid it down to place back the top stone, as he found it; and turning round, to his surprise there was no book in sight. He again opened the box, and in it saw the book, and attempted to take it out, but was hindered. He saw in the box something like a toad, which soon assumed the appearance of a man, and struck him on the side of his head.—Not being discouraged at trifles, he again stooped down and strove to take the book, when the spirit struck him again, and knocked him three or four rods, and hurt him prodigiously. After recovering from his fright, he enquired why he could not obtain the plates; to which the spirit made reply, because you have not obeyed your orders. He then enquired when he *could* have them, and was answered thus: come one year from this day, and bring with you your oldest brother, and you shall have them. This spirit, he said

was the spirit of the prophet who wrote this book, and who was sent to Joseph Smith, to make known these things to him. Before the expiration of the year, his oldest brother died; which the old man said was an *accidental providence!*

Joseph went one year from that day, to demand the book, and the spirit enquired for his brother, and he said that he was dead. The spirit then commanded him to come again, in just one year, and bring a man with him. On asking who might be the man, he was answered that he would know him when he saw him.

Joseph believed that one Samuel T. Lawrence was the man alluded to by the spirit, and went with him to a singular looking hill, in Manchester, and shewed him where the treasure was. Lawrence asked him if he had ever discovered any thing with the plates of gold; he said no: he then asked him to look in his stone, to see if there was any thing with them. He looked, and said there was nothing; he told him to look again, and see if there was not a large pair of specks with the plates; he looked and soon saw a pair of spectacles, the same with which Joseph says he translated the Book of Mormon. Lawrence told him it would not be prudent to let these plates be seen for about two years, as it would make a great disturbance in the neighborhood. Not long after this, Joseph altered his mind, and said L. was not the right man, nor had he told him the right place. About this time he went to Harmony in Pennsylvania, and formed an acquaintance with a young lady, by the name of Emma Hale, whom he wished to marry.— In the fall of 1826, he wanted to go to Pennsylvania to be married; but being destitute of means, he now set his wits to work, how he should raise money, and get recommendations, to procure the fair one of his choice. He went to Lawrence with the following story, as related to me by Lawrence himself. That he had discovered in Pennsylva-

nia, on the bank of the Susquehannah River, a very rich mine of silver, and if he would go there with him, he might have a share in the profits; that it was near high water mark and that they could load it into boats and take it down the river to Philadelphia, to market. Lawrence then asked Joseph if he was not deceiving him; no, said he, for I have been there and seen it with my own eyes, and if you do not find it so when we get there, I will bind myself to be your servant for three years. By these grave and fair promises Lawrence was induced to believe something in it, and agreed to go with him. L. soon found that Joseph was out of money, and had to bear his expenses on the way. When they got to Pennsylvania, Joseph wanted L. to recommend him to Miss H., which he did, although he was asked to do it; but could not well get rid of it as he was in his company. L. then wished to see the silver mine, and he and Joseph went to the river, and made search, but found nothing. Thus, Lawrence had his trouble for his pains, and returned home lighter than he went, while Joseph had got his expenses borne, and a recommendation to his girl.

Joseph's next move was to get married; the girl's parents being opposed to the match: as they happened to be from home, he took advantage of the opportunity, and went off with her and was married.

Now, being still destitute of money, he set his wits at work, how he should get back to Manchester, his place of residence; he hit upon the following plan, which succeeded very well. He went to an honest old Dutchman, by the name of Stowel, and told him that he had discovered on the bank of Black River, in the village of Watertown, Jefferson County, N. Y. a cave, in which he had found a bar of gold, as big as his leg, and about three or four feet long.—That he could not get it out alone, on account of its being fast at one end; and if he would move him to Manchester,

N. Y. they would go together, and take a chisel and mallet, and get it, and Stowel should share the prize with him. Stowel moved him.

A short time after their arrival at Manchester, Stowel reminded Joseph of his promise ; but he calmly replied, that he would not go, because his wife was now among strangers, and would be very lonesome if he went away. Mr. Stowel was then obliged to return without any gold, and with less money than he came.

In the fore part of September, (I believe,) 1827, the Prophet requested me to make him a chest, informing me that he designed to move back to Pennsylvania, and expecting soon to get his gold book, he wanted a chest to lock it up, giving me to understand at the same time, that if I would make the chest he would give me a share in the book. I told him my business was such that I could not make it : but if he would bring the book to me, I would lock it up for him. He said that would not do, as he was commanded to keep it two years, without letting it come to the eye of any one but himself. This commandment, however, he did not keep, for in less than two years, twelve men said they had seen it. I told him to get it and convince me of its existence, and I would make him a chest; but he said, that would not do, as he must have a chest to lock the book in, as soon as he took it out of the ground. I saw him a few days after, when he told me that I must make the chest. I told him plainly that I could not, upon which he told me that I could have no share in the book.

A few weeks after this conversation, he came to my house, and related the following story: That on the 22d of September, he arose early in the morning, and took a one horse wagon, of some one that had stayed over night at their house, without leave or license; and, together with his wife, repaired to the hill which contained the book. He left his

wife in the wagon, by the road, and went alone to the hill, a distance of thirty or forty rods from the road ; he said he then took the book out of the ground and hid it in a tree top, and returned home. He then went to the town of Macedon to work. After about ten days, it having been suggested that some one had got his book, his wife went after him; he hired a horse, and went home in the afternoon, staid long enough to drink one cup of tea, and then went for his book, found it safe, took off his frock, wrapt it round it, put it under his arm and run all the way home, a distance of about two miles. He said he should think it would weigh sixty pounds, and was sure it would weigh forty. On his return home, he said he was attacked by two men in the woods, and knocked them both down and made his escape, arrived safe and secured his treasure.— He then observed that if it had not been for that stone, (which he acknowledged belonged to me,) he would not have obtained the book. A few days afterwards, he told one of my neighbors that he had not got any such book; nor never had such an one ; but that he had told the story to deceive the d——d fool, (meaning me,) to get him to make a chest. His neighbors having become disgusted with his foolish stories, he determined to go back to Pennsylvania, to avoid what he called persecution. His wits were now put to the task to contrive how he should get money to bear his expenses. He met one day in the streets of Palmyra, a rich man, whose name was Martin Harris, and addressed him thus ; “I have a commandment from God to ask the first man I meet in the street to give me fifty dollars, to assist me in doing the work of the Lord by translating the Golden Bible.” Martin being naturally a credulous man, hands Joseph the money. In the Spring 1829, Harris went to Pennsylvania, and on his return to Palmyra, reported that the Prophet’s wife, in the month of

June following would be delivered of a male child that would be able when two years old to translate the Gold Bible. Then, said he, you will see Joseph Smith, Jr. walking through the streets of Palmyra, with a Gold Bible under his arm, and having a gold breast-plate on, and a gold sword hanging by his side. This, however, by the by, proved false.

In April, 1830, I again asked Hiram for the stone which he had borrowed of me; he told me I should not have it, for Joseph made use of it in translating his Bible. I reminded him of his promise, and that he had pledged his honor to return it; but he gave me the lie, saying the stone was not mine nor never was. Harris at the same time flew in a rage, took me by the collar and said I was a liar, and he could prove it by twelve witnesses. After I had extricated myself from him, Hiram, in a rage shook his fist at me, and abused me in a most scandalous manner. Thus I might proceed in describing the character of these High Priests, by relating one transaction after another, which would all tend to set them in the same light in which they were regarded by their neighbors, viz: as a pest to society. I have regarded Joseph Smith Jr. from the time I first became acquainted with him until he left this part of the country, as a man whose word could not be depended upon.—Hiram's character was but very little better. What I have said respecting the characters of these men, will apply to the whole family. What I have stated relative to the characters of these individuals, thus far, is wholly true. After they became thorough Mormons, their conduct was more disgraceful than before. They did not hesitate to abuse any man, no matter how fair his character, provided he did not embrace their creed. Their tongues were continually employed in spreading scandal and abuse. Although they left this part of the country without paying their just

debts, yet their creditors were glad to have them do so, rather than to have them stay, disturbing the neighborhood.

Signed,

WILLARD CHASE.

On the 11th December, 1833, the said Willard Chase appeared before me, and made oath that the foregoing statement to which he has subscribed his name, is true, according to his best recollection and belief.

FRED'K. SMITH,

Justice of the Peace of Wayne County.

THE TESTIMONY OF PARLEY CHASE.

Manchester, December 2d, 1833.

I was acquainted with the family of Joseph Smith, Sen., both before and since they became Mormons, and feel free to state that not one of the male members of the Smith family were entitled to any credit, whatsoever. They were lazy, intemperate and worthless men, very much addicted to lying. In this they frequently boasted of their skill. Digging for money was their principal employment. In regard to their Gold Bible speculation, they scarcely ever told two stories alike. The Mormon Bible is said to be a revelation from God, through Joseph Smith Jr., his Prophet, and this same Joseph Smith Jr. to my knowledge, bore the reputation among his neighbors of being a liar. The foregoing statement can be corroborated by all his former neighbors.

PARLEY CHASE.

Palmyra, December 13th, 1833.

I certify that I have been personally acquainted with Peter Ingersoll for a number of years, and believe him to be a man of strict integrity, truth and veracity.

DURFEY CHASE.

Palmyra, December 4th, 1833.

I am acquainted with William Stafford and Peter Ingersoll, and believe them to be men of truth and veracity.

J. S. COLT.

Palmyra, December 4th, 1833

We the undersigned, are personally acquainted with

William Stafford, Willard Chase and Peter Ingersoll, and believe them to be men of truth and veracity.

GEORGE BECKWITH.
NATH'L. H. BECKWITH.
THOMAS ROGERS, 2d.
MARTIN W. WILCOX.

THE TESTIMONY OF DAVID STAFFORD.

Manchester, December 5th, 1833.

I have been acquainted with the family of Joseph Smith Sen. for several years, and I know him to be a drunkard and a liar, and to be much in the habit of gambling. He and his boys were truly a lazy set of fellows, and more particularly Joseph, who, very aptly followed his father's example, and in some respects was worse. When intoxicated he was very quarrelsome. Previous to his going to Pennsylvania to get married, we worked together making a coal-pit. While at work at one time, a dispute arose between us, (he having dranked a little too freely) and some hard words passed between us, and as usual with him at such times, was for fighting. He got the advantage of me in the scuffle, and a gentleman by the name of Ford interfered, when Joseph turned to fighting him. We both entered a complaint against him and he was fined for the breach of the Peace. It is well known, that the general employment of the Smith family was money digging and fortune-telling. They kept around them constantly, a gang of worthless fellows who dug for money nights, and were idle in the day time. It was a mystery to their neighbors how they got their living. I will mention some circumstances and the public may judge for themselves. At different times I have seen them come from the woods early in the morning, bringing meat which looked like mutton. I went into the woods one morning very early, shooting patridges and found Joseph Smith Sen. in company with two other

men, with hoes, shovels and meat that looked like mutton. On seeing me they run like wild men to get out of sight.— Seeing the old man a few day afterwards, I asked him why he run so the other day in the woods; ah, said he, you know that circumstances alter cases; it will not do to be seen at all time.

I can also state, that Oliver Cowdrey proved himself to be a worthless person and not to be trusted or believed when he taught school in this neighborhood. After his going into the ministry, while officiating in performing the ordinance of baptism in a brook, William Smith, (brother of Joseph Smith) seeing a young man writing down what was said on a piece of board, was quite offended and attempted to take it from him, kicked at him and clinched for a scuffle.— Such was the conduct of these pretended Disciples of the Lord.

DAVID STAFFORD.

On the 12th day of December, 1833, the said David Stafford appeared before me, and made oath that the foregoing statement, by him subscribed, is true.

FRED'K. SMITH,

Justice of the Peace of Wayne Co. N. Y.

THE TESTIMONY OF BARTON STAFFORD.

Manchester, Ontario Co., N. Y. Nov. 3d, 1833.

Being called upon to give a statement of the character of the family of Joseph Smith, Sen. as far as I know, I can state that I became acquainted with them in 1820, and knew them until 1831, when they left this neighborhood.— Joseph Smith, Sen. was a noted drunkard and most of the family followed his example, and Joseph, Jr. especially, who was very much addicted to intemperance. In short, not one of the family had the least claims to respectability. Even since he professed to be inspired of the Lord to translate the Book of Mormon, he one day while at work in my father's field, got quite drunk on a composition of cider,

molasses and water. Finding his legs to refuse their office he leaned upon the fence and hung for sometime ; at length recovering again, he fell to scuffling with one of the workmen, who tore his shirt nearly off from him. His wife who was at our house on a visit, appeared very much grieved at his conduct, and to protect his back from the rays of the sun, and conceal his nakedness, threw her shawl over his shoulders and in that plight escorted the Prophet home. As an evidence of his piety and devotion, when intoxicated, he frequently made his religion the topic of conversation ! !

BARTON STAFFORD.

State of New York, Wayne County, ss :

I certify that on the 9th day of December 1833, personally appeared before me, the above named Barton Stafford, to me known, and solemnly affirmed according to law, to the truth of the above statement and subscribed the same.

THOS. P. BALDWIN,

a Judge of Wayne County Court.

I, Henry Harris, do state that I became acquainted with the family of Joseph Smith, Sen. about the year 1820, in the town of Manchester, N. York. They were a family that labored very little—the chief they did, was to dig for money. Joseph Smith, Jr. the pretended Prophet, used to pretend to tell fortunes ; he had a stone which he used to put in his hat, by means of which he professed to tell people's fortunes.

Joseph Smith, Jr. Martin Harris and others, used to meet together in private, a while before the gold plates were found, and were familiarly known by the name of the "Gold Bible Company." They were regarded by the community in which they lived, as a lying and indolent set of men and no confidence could be placed in them.

The character of Joseph Smith, Jr. for truth and veracity was such, that I would not believe him under oath. I was

once on a jury before a Justice's Court and the Jury could not, and did not, believe his testimony to be true. After he pretended to have found the gold plates, I had a conversation with him, and asked him where he found them and how he come to know where they were. He said he had a revelation from God that told him they were hid in a certain hill and he looked in his stone and saw them in the place of deposit ; that an angel appeared, and told him he could not get the plates until he was married, and that when he saw the woman that was to be his wife, he should know her, and she would know him. He then went to Pennsylvania, got his wife, and they both went together and got the gold plates—he said it was revealed to him, that no one must see the plates but himself and wife.

I then asked him what letters were engraved on them, he said italic letters written in an unknown language, and that he had copied some of the words and sent them to Dr. Mitchell and Professor Anthon of New York. By looking on the plates he said he could not understand the words, but it was made known to him that he was the person that must translate them, and on looking through the stone was enabled to translate.

After the Book was published, I frequently bantered him for a copy. He asked fourteen shillings a piece for them ; I told him I would not give so much ; he told me had had a revelation that they must be sold at that price.

Sometime afterwards I talked with Martin Harris about buying one of the Books and he told me they had had a new revelation, that they might be sold at ten shillings a piece.

State of Ohio, Cuyahoga County, ss :

Personally appeared before me, Henry Harris, and made oath in due form of law, that the foregoing statements subscribed by him are true.

JONATHAN LAPHAM,
Justice of the Peace.

Palmyra, Wayne Co. N. Y. 11th mo. 28th, 1833.

In the early part of the winter in 1828, I made a visit to Martin Harris' and was joined in company by Jos. Smith, sen. and his wife. The Gold Bible business, so called, was the topic of conversation, to which I paid particular attention, that I might learn the truth of the whole matter.— They told me that the report that Joseph, jun. had found golden plates, was true, and that he was in Harmony, Pa. translating them—that such plates were in existence, and that Joseph, jun. was to obtain them, was revealed to him by the spirit of one of the Saints that was on this continent, previous to its being discovered by Columbus. Old Mrs. Smith observed that she thought he must be a Quaker, as he was dressed very plain. They said that the plates he then had in possession were but an introduction to the Gold Bible—that all of them upon which the bible was written, were so heavy that it would take four stout men to load them into a cart—that Joseph had also discovered by looking through his stone, the vessel in which the gold was melted from which the plates were made, and also the machine with which they were rolled; he also discovered in the bottom of the vessel three balls of gold, each as large as his fist. The old lady said also, that after the book was translated, the plates were to be publicly exhibited—admittance 25 cents. She calculated it would bring in annually an enormous sum of money—that money would then be very plenty, and the book would also sell for a great price, as it was something entirely new—that they had been commanded to obtain all the money they could borrow for present necessity, and to repay with gold. The remainder was to be kept in store for the benefit of their family and children. This and the like conversation detained me until about 11 o'clock. Early the next morning, the mystery of the Spirit being like myself (one of the order called Friends)

was reveal by the following circumstance : The old lady took me into another room, and after closing the door, she said, "have you four or five dollars in money that you can lend until our business is brought to a close ? the spirit has said you shall receive four fold." I told her that when I gave, I did it not expecting to receive again—as for money I had none to lend. I then asked her what her particular want of money was ; to which she replied, "Joseph wants to take the stage and come home from Pennsylvania to see what we are all about." To which I replied, he might look in his stone and save his time and money. The old lady seemed confused, and left the room, and thus ended the visit.

In the second month following, Martin Harris and his wife were at my house. In conversation about Mormon-ites, she observed, that she wished her husband would quit them, as she believed it was all false and a delusion. To which I heard Mr. Harris reply : "*What if it is a lie ; if you will let me alone I will make money out of it !*" I was both an eye and an ear witness of what has been stated above, which is now fresh in my memory, and I give it to the world for the good of mankind. I speak the truth and lie not, God bearing me witness.

ABIGAIL HARRIS.

Palmyra, Nov. 29, 1833.

Being called upon to give a statement to the world of what I know respecting the Gold Bible speculation, and also of the conduct of Martin Harris, my husband, who is a leading character among the Mormons, I do it free from prejudice, realizing that I must give an account at the bar of God for what I say. Martin Harris was once industrious attentive to his domestic concerns, and thought to be worth about ten thousand dollars. He is naturally quick in his temper and in his mad-fits frequently abuses all who may dare to

oppose him in his wishes. However strange it may seem, I have been a great sufferer by his unreasonable conduct. At different times while I lived with him, he has whipped, kicked, and turned me out of the house. About a year previous to the report being raised that Smith had found gold plates, he became very intimate with the Smith family, and said he believed Joseph could see in his stone any thing he wished. After this he apparently became very sanguine in his belief, and frequently said he would have no one in his house that did not believe in Mormonism; and because I would not give credit to the report he made about the gold plates, he became more austere towards me. In one of his fits of rage he struck me with the but end of a whip, which I think had been used for driving oxen, and was about the size of my thumb, and three or four feet long. He beat me on the head four or five times, and the next day turned me out of doors twice, and beat me in a shameful manner.—The next day I went to the town of Marion, and while there my flesh was black and blue in many places. His main complaint against me was, that I was always trying to hinder his making money.

When he found out that I was going to Mr. Putnam's, in Marion, he said he was going too, that they had sent for him to pay them a visit. On arriving at Mr. Putnam's, I asked them if they had sent for Mr. Harris; they replied, they knew nothing about it; he, however, came in the evening. Mrs. Putnam told him never to strike or abuse me any more; he then denied ever striking me; she was however convinced that he lied, as the marks of his beating me were plain to be seen, and remained more than two weeks. Whether the Mormon religion be true or false, I leave the world to judge, for its effects upon Martin Harris have been to make him more cross, turbulent and abusive to me. His whole object was to make money by it. I will give one

circumstance in proof of it. One day, while at Peter Harris' house; I told him he had better leave the company of the Smiths, as their religion was false ; to which he replied, if you would let me alone, I could make money by it.

It is in vain for the Mormons to deny these facts ; for they are all well known to most of his former neighbors. The man has now become rather an object of pity ; he has spent most of his property, and lost the confidence of his former friends. If he had labored as hard on his farm as he has to make Mormons, he might now be one of the wealthiest farmers in the country. He now spends his time in travelling through the country spreading the delusion of Mormonism, and has no regard whatever for his family.

With regard to Mr. Harris' being intimate with Mrs. Haggard, as has been reported, it is but justice to myself to state what facts have come within my own observation, to show whether I had any grounds for jealousy or not. Mr. Harris was very intimate with this family, for some time previous to their going to Ohio. They lived a while in a house which he had built for their accommodation, and here he spent the most of his leisure hours ; and made her presents of articles from the store and house. He carried these presents in a private manner, and frequently when he went there, he would pretend to be going to some of the neighbors, on an errand, or to be going into the fields.-- After getting out of sight of the house, he would steer a straight course for Haggard's house, especially if Haggard was from home. At times when Haggard was from home, he would go there in the manner above described, and stay till twelve or one o'clock at night, and sometimes until day light.

If his intentions were evil, the Lord will judge him accordingly, but if good, he did not mean to let his left hand

know what his right hand did. The above statement of facts, I affirm to be true.

LUCY HARRIS.

Manchester, Ontario County, Dec. 1st, 1833.

I, Roswell Nichols, first became acquainted with the family of Joseph Smith, Sen. nearly five years ago, and I lived a neighbor to the said family about two years. My acquaintance with the family has enabled me to know something of its character for good citizenship, probity and veracity—For breach of contracts, for the non-payment of debts and borrowed money, and for duplicity with their neighbors, the family was notorious. Once, since the Gold Bible speculation commenced, the old man was sued; and while the sheriff was at his house, he lied to him and was detected in the falsehood. Before he left the house, he confessed that it was sometimes necessary for him to tell an honest lie, in order to live. At another time, he told me that he had received an express command for me to repent and believe as he did, or I must be damned. I refused to comply, and at the same time told him of the various impositions of his family. He then stated their digging was not for money but it was for the obtaining of a Gold Bible. Thus contradicting what he had told me before: for he had often said, that the hills in our neighborhood were nearly all erected by human hands—that they were all full of gold and silver. And one time, when we were talking on the subject, he pointed to a small hill on my farm, and said, “in that hill there is a stone which is full of gold and silver. I know it to be so, for I have been to the hole, and God said unto me, *go not in now, but at a future day you shall go in and find the book open, and then you shall have the treasures.*” He said that gold and silver was once as plenty as the stones in the field are now—that the ancients, half of them melted the ore and made the gold and silver, while the other

half buried it deeper in the earth, which accounted for these hills. Upon my enquiring who furnished the food for the whole, he flew into a passion, and called me a sinner, and said he, "you must be eternally damned."

I mention these facts, not because of their intrinsic importance, but simply to show the weak mindedness and low character of the man.

ROSWELL NICHOLS.

Manchester, Ontario County, Nov. 15th, 1833.

I, Joshua Stafford, became acquainted with the family of Joseph Smith, Sen. about the year 1819 or 20. They then were laboring people, in low circumstances. A short time after this, they commenced digging for hidden treasures, and soon after they became indolent, and told marvellous stories about tghosts, hob-goblins, caverns, and various other mysterious matters. Joseph once showed me a piece of wood which he said he took from a box of money, and the reason he gave for not obtaining the box, was, that it *moved*. At another time, he, (Joseph, Jr.) at a husking, called on me to become security for a horse, and said he would reward me handsomely, for he had found a box of watches, and they were as large as his fist, and he put one of them to his ear, and he could hear it "tick forty rods." Since he could not dispose of them profitably at Canandaigua or Palmyra, he wished to go east with them. He said if he did not return with the horse, I might take his life. I replied, that he knew I would not do that. Well, said he, I did not suppose you would, yet I would be willing that you should. He was nearly intoxicated at the time of the above conversation.

JOSHUA STAFFORD.

Manchester, Ontario County, Nov. 8th, 1833.

I, Joseph Capron, became acquainted with Joseph Smith, Sen. in the year of our Lord, 1827. They have, since then, been really a peculiar people—fond of the foolish and

the marvelous—at one time addicted to vice and the grossest immoralities—at another time making the highest pretensions to piety and holy intercourse with Almighty God. The family of Smiths held Joseph Jr. in high estimation on account of some supernatural power, which he was supposed to possess. This power he pretended to have received through the medium of a stone of peculiar quality. The stone was placed in a hat, in such a manner as to exclude all light, except that which emanated from the stone itself. This light of the stone, he pretended, enabled him to see any thing he wished. Accordingly he discovered ghosts, infernal spirits, mountains of gold and silver, and many other invaluable treasures deposited in the earth. He would often tell his neighbors of his wonderful discoveries, and urge them to embark in the money digging business. Luxury and wealth were to be given to all who would adhere to his counsel. A gang was soon assembled. Some of them were influenced by curiosity, others were sanguine in their expectations of immediate gain. I will mention one circumstance, by which the uninitiated may know how the company dug for treasures. The sapient Joseph discovered, north west of my house, a chest of gold watches; but, as they were in the possession of the evil spirit, it required skill and stratagem to obtain them. Accordingly, orders were given to stick a parcel of large stakes in the ground, several rods around, in a circular form. This was to be done directly over the spot where the treasures were deposited. A messenger was then sent to Palmyra to procure a polished sword: after which, Samuel F. Lawrence, with a drawn sword in his hand, marched around to guard any assault which his Satanic majesty might be disposed to make. Meantime, the rest of the company were busily employed in digging for the watches. They worked as usual till quite exhausted. But, in spite of their brave defender, Law-

rence, and their bulwark of stakes, the devil came off victorious, and carried away the watches. I might mention numerous schemes by which this young visionary and impostor had recourse to for the purpose of obtaining a livelihood. He, and indeed the whole of the family of Smiths, were notorious for indolence, foolery and falsehood. Their great object appeared to be, to live without work. While they were digging for money, they were daily harrassed by the demands of creditors, which they never were able to pay. At length, Joseph pretended to find the Gold plates. This scheme, he believed, would relieve the family from all pecuniary embarrassment. His father told me, that when the book was published, they would be enabled, from the profits of the work, to carry into successful operation the money digging business. He gave me no intimation, at that time that the book was to be of a religious character, or that it had any thing to do with revelation. He declared it to be a speculation, and said he, "when it is completed, my family will be placed *on a level* above the generality of mankind"!!

JOSEPH CAPRON.

Palmyra, Nov. 28th, 1833

Having been called upon to state a few facts which are material to the characters of some of the leaders of the Mormon sect, I will do so in a concise and plain manner. I have been acquainted with Martin Harris, about thirty years. As a farmer, he was industrious and enterprising, so much so, that he had, (previous to his going into the Gold Bible speculation) accumulated, in real estate, some eight or ten thousand dollars. Although he possessed wealth, his moral and religious character was such, as not to entitle him to respect among his neighbors. He was fretful, peevish and quarrelsome, not only in the neighborhood, but in his family. He was known to frequently abuse

his wife, by whipping her, kicking her out of bed and turning her out of doors &c. Yet he was a public professor of some religion. He was first an orthodox Quaker, then a Universalist, next a Restorationer, then a Baptist, next a Presbyterian, and then a Mormon. By his willingness to become all things unto all men, he has attained a high standing among his Mormon brethren. The Smith family never made any pretensions to respectability.

G. W. STODARD.

I hereby concur in the above statement.

RICHARD H. FORD.

Palmyra, Dec. 4, 1833.

We, the undersigned, have been acquainted with the Smith family, for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character, which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for money which they pretended was hid in the earth; and to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, Senior, and his son Joseph, were in particular, considered entirely destitute of *moral character, and addicted to vicious habits*:

Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects, he was perfectly visionary—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, that have embraced Mormonism from this neighborhood, we are compelled to say, were very visionary, and most of them destitute of moral character, and without

influence in this community ; and this may account why they were permitted to go on with their impositions undisturbed. It was not supposed that any of them were possessed of sufficient character or influence to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity that puts the least confidence in their pretended revelations.

Geo. N. Williams,	H. Linnell,	Thos. Rogers, 2d.
Clark Robinson,	Jas. Jenner,	Wm. Parke,
Lemuel Durfee,	S. Ackley,	Josiah Francis,
E. S. Townsend,	Josiah Rice,	Amos Hollister,
Henry P. Alger,	Jesse Townsend,	G. A. Hathaway,
C. E. Thayer,	Rich'd. D. Clark,	David G. Ely,
G. W. Anderson,	Th. P. Baldwin,	H. K. Jerome,
H. P. Thayer,	John Sothington,	G. Beckwith,
L. Williams,	Durfee Chase,	Lewis Foster,
Geo. W. Crosby,	Wells Anderson,	Hiram Payne,
Levi Thayer,	N. H. Beckwith,	P. Grandin,
R. S. Williams,	Philo Durfee,	L. Hurd,
P. Sexton,	Giles, S. Ely,	Joel Thayer,
M. Butterfield,	R. W. Smith,	E. D. Robinson,
S. P. Seymour,	Pelatiah West,	Asahel Millard,
D. S. Jackways,	Henry Jessup,	A. Ensworth,
John Hurlbut,	Linus North,	Isarel F. Chilson,

Manchester' Nov. 3d, 1833.

We, the undersigned, being personally acquainted with the family of Joseph Smith, sen. with whom the celebrated Gold Bible, so called, originated, state: that they were not only a lazy, indolent set of men, but also intemperate; and their word was not to be depended upon ; and that we are truly glad to dispense with their society.

Pardon Butts,	James Gee,	Joseph Fish,
Warden A. Reed,	Abel Chase,	Horace N. Barnes,
Hiram Smith,	A. H. Wentworth,	Silvester Worden.
Alfred Stafford,	Moses C. Smith,	

Harmony, Pa. March 20th, 1834.

I first became acquainted with Joseph Smith, Jr. in No-

vember, 1825. He was at that time in the employ of a set of men who were called "money diggers;" and his occupation was that of seeing, or pretending to see by means of a stone placed in his hat, and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure. His appearance at this time, was that of a careless young man—not very well educated, and very saucy and insolent to his father. Smith, and his father, with several other 'money-diggers' boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards, many years since. Young Smith gave the 'money-diggers' great encouragement, at first, but when they had arrived in digging, to near the place where he had stated an immense treasure would be found—he said the enchantment was so powerful that he could not see. They then became discouraged, and soon after dispersed. This took place about the 17th of November, 1825; and one of the company gave me his note for \$12 68 for his board, which is still unpaid.

After these occurrences, young Smith made several visits at my house, and at length asked my consent to his marrying my daughter Emma. This I refused, and gave my reasons for so doing; some of which were, that he was a stranger, and followed a business that I could not approve; he then left the place. Not long after this, he returned, and while I was absent from home, carried off my daughter, into the state of New York, where they were married without my approbation or consent. After they had arrived at Palmyra N. Y., Emma wrote to me enquiring whether she could take her property, consisting of clothing, furniture, cows, &c. I replied that her property was safe, and at her disposal. In a short time they returned, bringing with them a Peter Ingersol, and subsequently came to the conclusion that they would move out, and reside upon a place near my residence.

Smith stated to me, that he had given up what he called "glass-looking," and that he expected to work hard for a living, and was willing to do so. He also made arrangements with my son Alva Hale, to go to Palmyra, and move his (Smith's) furniture &c. to this place. He then returned to Palmyra, and soon after, Alva, agreeable to the arrangement, went up and returned with Smith and his family. Soon after this, I was informed they had brought a wonderful book of Plates down with them. I was shown a box in which it is said they were contained, which had to all appearances, been used as a glass box of the common window glass. I was allowed to feel the weight of the box, and they gave me to understand, that the book of plates was then in the box—into which, however, I was not allowed to look.

I inquired of Joseph Smith Jr., who was to be the first who would be allowed to see the Book of Plates? He said it was a young child. After this, I became dissatisfied, and informed him that if there was any thing in my house of that description, which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that, the Plates were said to be hid in the woods.

About this time, Martin Harris made his appearance upon the stage; and Smith began to interpret the characters or hieroglyphics which he said were engraven upon the plates, while Harris wrote down the interpretation. It was said, that Harris wrote down one hundred and sixteen pages, and lost them. Soon after this happened, Martin Harris informed me that he must have a *greater witness*, and said that he had talked with Joseph about it—Joseph informed him that he could not, or durst not show him the plates, but that he (Joseph) would go into the woods where the Book of Plates was, and that after he came back, Harris should follow his track in the snow, and find the Book, and examine it for himself. Harris informed me afterwards, that he

followed Smith's directions, and could not find the Plates, and was still dissatisfied.

The next day after this happened, I went to the house where Joseph Smith Jr., lived, and where he and Harris were engaged in their translation of the Book. Each of them had a written piece of paper which they were comparing, and some of the words were "*my servant seeketh a greater witness, but no greater witness can be given him.*" There was also something said about "*three that were to see the thing*"—meaning I supposed, the Book of Plates, and that "*if the three did not go exactly according to the orders, the thing would be taken from them.*" I enquired whose words they were, and was informed by Joseph or Emma, (I rather think it was the former) that they were the words of Jesus Christ. I told them, that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret, was the same as when he looked for the money-diggers, with the stone in his hat, and his hat over his face, while the Book of Plates were at the same time hid in the woods!

After this, Martin Harris went away, and Oliver Cowdery came and wrote for Smith, while he interpreted as above described. This is the same Oliver Cowdery, whose name may be found in the Book of Mormon. Cowdery continued a scribe for Smith until the Book of Mormon was completed as I supposed and understood.

Joseph Smith Jr. resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates, and I conscientiously believe from the facts I have detailed, and from many other circumstances, which I do not deem it necessary to relate, that the whole "Book of Mormon" (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credu-

lous and unwary—and in order that its fabricators may live upon the spoils of those who swallow the deception.

ISAAC HALE.

Affirmed to and subscribed before me, March 20th, 1834.

CHARLES DIMON, *J. Peace.*

State of Pennsylvania, Susquehanna County, ss.

We, the subscribers, associate Judges of the Court of Common Pleas, in and for said county, do certify that we have been many years personally acquainted with Isaac Hale, of Harmony township in this county, who has attested the foregoing statement; and that he is a man of excellent moral character, and of undoubted veracity. Witness our hands.

WILLIAM THOMPSON.

DAVIS DIMOCK.

March 21st, 1834.

Elder Lewis also certifies and affirms in relation to Smith as follows :

“I have been acquainted with Joseph Smith Jr. for some time : being a relation of his wife, and residing near him, I have had frequent opportunities of conversation with him, and of knowing his opinions and pursuits. From my standing in the Methodist Episcopal Church, I suppose he was careful how he conducted or expressed himself before me. At one time, however, he came to my house, and asked my advice, whether he should proceed to translate the Book of Plates (referred to by Mr. Hale) or not. He said that God had commanded him to translate it, but he was afraid of the people : he remarked, that he was to exhibit the plates to the world, at a certain time, which was then about eighteen months distant. I told him I was not qualified to give advice in such cases. Smith frequently said to me that I should see the plates at the time appointed.

After the time stipulated, had passed away, Smith being at my house was asked why he did not fulfil his promise,

show the Golden Plates and prove himself an honest man? He replied that he, himself was deceived, but that I should see them if I were where they were. I reminded him then, that I stated at the time he made the promise, I was fearful "the enchantment would be so powerful" as to remove the plates, when the time came in which they were to be revealed.

"These circumstances and many others of a similar tenor, embolden me to say that Joseph Smith Jr. is not a man of truth and veracity; and that his general character in this part of the country, is that of an impostor, hypocrite and liar.

NATHANIEL C. LEWIS."

Affirmed and subscribed, before me, March 20th, 1834.

CHARLES DIMON, *J. Peace.*

We subjoin the substance of several affidavits, all taken and made before Charles Dimon Esq. by credible individuals, who have resided near to, and been well acquainted with Joseph Smith Jr.—illustrative of his character and conduct, while in this region.

Joshua M'Kune states, that he "was acquainted with Joseph Smith Jr. and Martin Harris, during their residence in Harmouy, Pa., and knew them to be artful seducers;" —That they informed him that "Smith had found a sword, breast-plate, and a pair of spectacles, at the time he found the gold plates"—that these were to be shewn to all the world as evidence of the truth of what was contained in those plates," and that "he (M'Kune) and others should see them at a specified time." He also states that "the time for the exhibition of the Plates, &c. has gone by, and he has not seen them." "Joseph Smith, Jr. told him that (Smith's) first-born child was to translate the characters, and hieroglyphics, upon the Plates into our language at the age of three years; but this child was not permitted to live

to verify the prediction." He also states, that "he has been intimately acquainted with Isaac Hale twenty-four years, and has always found him to be a man of truth, and good morals."

HEZEKIAH M'KUNE states, that "in conversation with Joseph Smith Jr., he (Smith) said he was nearly equal to Jesus Christ; that he was a prophet sent by God to bring in the Jews, and that he was the greatest prophet that had ever arisen."

ALVA HALE, son of Isaac Hale, states, that Joseph Smith Jr. told him that his (Smith's) gift in seeing with a stone and hat, was a gift from God," but also states "that Smith told him at another time that this "*peeping*" was all d——d nonsense. He (Smith) was deceived himself but did not intend to deceive others;—that he intended to quit the business, (of peeping) and labor for his livelihood." That afterwards, Smith told him, he should see the Plates from which he translated the book of Mormon," and accordingly at the time specified by Smith, he (Hale) "called to see the plates, but Smith did not show them, but appeared angry." He further states, that he knows Joseph Smith Jr. to be an impostor, and a liar, and knows Martin Harris to be a liar likewise.

LEVI LEWIS states, that he has "been acquainted with Joseph Smith Jr. and Martin Harris, and that he has heard them both say, adultery was no crime. Harris said he did not blame Smith for his (Smith's) attempt to seduce Eliza Winters &c.;"—Mr. Lewis says that he "knows Smith to be a liar;—that he saw him (Smith) intoxicated at three different times while he was composing the Book of Mormon, and also that he has heard Smith when driving oxen, use language of the greatest profanity. Mr. Lewis also testifies that he heard Smith say he (Smith) was as good as Jesus Christ;—that it was as bad to injure him as it was to

injure Jesus Christ." "With regard to the plates, Smith said God had deceived him—which was the reason he (Smith) did not show them."

SOPHIA LEWIS, certifies that she "heard a conversation between Joseph Smith Jr., and the Rev. James B. Roach, in which Smith called Mr. R. a d——d fool. Smith also said in the same conversation that he (Smith) was as good as Jesus Christ;" and that she "has frequently heard Smith use profane language. She states that she heard Smith say "the Book of Plates could not be opened under penalty of death by any other person but his (Smith's) first-born, which was to be a male." She says she "was present at the birth of this child, and that it was still-born and very much deformed."

CHAPTER XVIII.

It is asserted in the Mormon Bible, that the engravings upon the plates, were in the "Reformed Egyptian." In conformity to this, the Mormonite preachers, and others of the sect, have frequently declared that the engravings upon the plates were, by some of our learned men, who had a specimen shown them, pronounced to be "reformed Egyptian hieroglyphics," or "ancient short hand Egyptian."—Among others, Professor Anthon, of New York, was frequently mentioned as giving such an opinion. This act of deception and falsehood is only one among hundreds of others, equally gross, which are resorted to by these im-

postors, to gain proselytes. It being calculated to have considerable weight, when fully believed, we took the liberty to inform Mr. Anthon of the vile use that was made of his name, in this country; and to request of him a statement of the facts respecting it. The following is his reply:

New York, Feb. 17, 1834.

Dear Sir—I received this morning your favor of the 9th instant, and lose no time in making a reply. The whole story about my having pronounced the Mormonite inscription to be “reformed Egyptian hieroglyphics” is *perfectly false*. Some years ago, a plain, and apparently simple-hearted farmer, called upon me with a note from Dr. Mitchell of our city, now deceased, requesting me to decypher, if possible, a paper, which the farmer would hand me, and which Dr. M. confessed he had been unable to understand. Upon examining the paper in question, I soon came to the conclusion that it was all a trick, perhaps a *hoax*. When I asked the person, who brought it, how he obtained the writing, he gave me, as far as I can now recollect, the following account: A “gold book,” consisting of a number of plates of gold, fastened together in the shape of a book by wires of the same metal, had been dug up in the northern part of the state of New York, and along with the book an enormous pair of “*gold spectacles*”! These spectacles were so large, that, if a person attempted to look through them, his two eyes would have to be turned towards *one* of the glasses merely, the spectacles in question being altogether too large for the breadth of the human face. Whoever examined the plates through the spectacles, was enabled not only to *read* them, but fully to *understand* their meaning. All this knowledge, however, was confined at that time to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain, in the garret of a farm

house, and, being thus concealed from view, put on the spectacles occasionally, or rather, looked through one of the glasses, decyphered the characters in the book, and, having committed some of them to paper, handed copies from behind the curtain, to those who stood on the outside. Not a word, however, was said about the plates having been decyphered "by the gift of God." Every thing, in this way, was effected by the large pair of spectacles. The farmer added, that he had been requested to contribute a sum of money towards the publication of the "golden book," the contents of which would, as he had been assured, produce an entire change in the world and save it from ruin. So urgent had been these solicitations, that he intended selling his farm and handing over the amount received to those who wished to publish the plates. As a last precautionary step, however, he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he brought with him, and which had been given him as a part of the contents of the book, although no translation had been furnished at the time by the young man with the spectacles. On hearing this odd story, I changed my opinion about the paper, and, instead of viewing it any longer as a hoax upon the learned, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which of course I declined giving, and he then took his leave carrying the paper with him. This paper was in fact a singular scrawl. It consisted of all kinds of crooked characters disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular col-

umns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican Calender given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject, since the Mormonite excitement began, and well remember that the paper contained any thing else but "*Egyptian Hieroglyphics.*" Some time after, the same farmer paid me a second visit. He brought with him the golden book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which had been in my opinion practised upon him, and asked him what had become of the gold plates. He informed me that they were in a trunk with the large pair of spectacles. I advised him to go to a magistrate and have the trunk examined. He said the "curse of God" would come upon him should he do this. On my pressing him, however, to pursue the course which I had recommended, he told me that he would open the trunk, if I would take the "curse of God" upon myself. I replied that I would do so with the greatest willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of rogues. He then left me.

I have thus given you a full statement of all that I know respecting the origin of Mormonism, and must beg you, as a personal favor, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics. Yours respectfully,

CHAS. ANTHON.

E. D. Howe, Esq. Painesville, Ohio.

That the impostors made the declarations respecting Pro-

fessor Anthon, they will undoubtedly deny, as this is their uniform practice, after being fully convinced of any act which militates against them; but in this case it will be in vain. The following letter from Wm. W. Phelps, a very important personage among them, (who was for a time denominated the Lord's printer) in answer to some enquiries touching the origin of Mormonism, will show what was taught him while a pupil under Smith and Rigdon, and that the story about Mr. Anthon's declarations, was one upon which they placed great reliance. We give the letter in full, for the purpose of further comments:

Canandaigua, Jan. 15, 1831.

Dear Sir—Yours of the 11th, is before me, but to give you a satisfactory answer, is out of my power. To be sure, I am acquainted with a number of the persons concerned in the publication, called the "*Book of Mormon*."—Joseph Smith is a person of very limited abilities in common learning—but his knowledge of *divine things*, since the appearance of his book, has astonished many. Mr. Harris, whose name is in the book, is a wealthy farmer, but of small literary acquirements; he is honest, and sincerely declares upon his soul's salvation that the book is true, and was interpreted by Joseph Smith, through a pair of silver spectacles, found with the plates. The places where they dug for the plates, in Manchester, are to be seen. When the plates were said to have been found, a copy of one or two lines of the characters, were taken by Mr. Harris to Utica, Albany and New York; at New York, they were shown to Dr. Mitchell, and he referred to professor Anthon who translated and declared them to be the ancient shorthand Egyptian. So much is true. The family of Smiths is poor, and generally ignorant in common learning.

I have read the book, and many others have, but we have nothing by which we can positively detect it as an imposi-

tion, nor have we any thing more than what I have stated and the book itself, to show its genuineness. We doubt—supposing, if it is false, it will fall, and if of God, God will sustain it.

I had ten hours discourse with a man from your state, named Sidney Rigdon, a convert to its doctrines, and he declared it was true, and he knew it by the power of the Holy Ghost, which was again given to man in preparation for the millennium : he appeared to be a man of talents, and sincere in his profession. Should any new light be shed on the subject, I will apprise you. Respectfully,

E. D. HOWE, Esq.

W. W. PHELPS.

The author of the above letter is, perhaps, deserving of a little more notice. Before the rise of Mormonism, he was an avowed infidel; having a remarkable propensity for fame and eminence, he was supercilious, haughty and egotistical. His great ambition was to embark in some speculation where he could shine pre-eminent. He took an active part for several years in the political contests of New York, and made no little display as an editor of a partizan newspaper, and after being foiled in his desires to become a candidate for Lt. Governor of that state, his attention was suddenly diverted by the prospects which were held out to him in the Gold Bible speculation. In this he was sure of becoming a great man, and made the dupes believe he was master of fourteen different languages, of which they frequently boasted. But he soon found that the prophet would suffer no growing rivalships, whose sagacity he had not well calculated, until he was met by a revelation, which informed him that he could rise no higher than a printer: "Let my servant William stand in the office which I have appointed him, and receive his inheritance in the land, and also he hath need to repent, for I the Lord [Jo] am not pleased with him, for he seeketh to *exult*." It will be noticed by the

foregoing letter, that he had already made up his mind to embrace Mormonism, but still wished to conceal his intentions. It was not till about six months after that he had made definite arrangements to join them; by first fully understanding what his business was to be. After being created an Elder and Lord's printer, he repaired to Missouri with the squad that first went out, and on his return called on us to "acknowledge his gratitude," as he expressed it, for first directing his attention to Mormonism, saying that he knew nothing about it, till the receipt of our letter—that he then commenced an investigation of the subject, "and found it to be true"! stating that he had made great sacrifices, and abandoned a business worth \$2500 a year. We mention these things to show the hypocrisy of the man.

His letter it will be seen is dated the 15th Jan. in answer to ours of the 11th, only *four* days intervening. During these four days, then, our letter must have travelled over 300 miles, he talked with Rigdon *ten* hours, examined the holes where Smith had dug for money, and obtained all the other information which he communicates. Besides it is a well known fact that, notwithstanding his large income, he had been thrown into jail on a small debt, and offered to sell out his printing establishment for *one hundred and fifty dollars*. For his *honesty*, however, the prophet has left him to till the soil in Missouri, while the business of printing has been transferred to Kirtland, Ohio, and placed under the direction of O. Cowdery.

REMARKABLE EVENTS—THE CUT.

The reader will already have observed, that a great variety of contradictory stories were related by the Smith family, before they had any fixed plan of operation, respecting the finding of the plates, from which their book was translated. One is, that after the plates were taken from

their hiding place by Jo, he again laid them down, looked into the hole, where he saw a *toad*, which immediately transformed itself into a spirit, and gave him a tremendous blow. Another is, that after he had got the plates, a spirit assaulted him with the intention of getting them from his possession, and actually jerked them out of his hands—Jo, nothing daunted, in return seized them again, and started to run, when his Satanic Majesty, (or the spirit) applied his foot to the prophet's seat of honor, which raised him three or four feet from the ground. This being the opening scene of Mormonism, we have represented the wonderful event in our frontispiece. That the prophet has related a story of this kind, to some of his "weak saints," we have no manner of doubt.

Here, then, is the finding of the plates, containing a new revelation from Heaven; and the *modus operandi* may seem to the Mormon, truly wonderful, and in character with that Being who upholds and sustains the Universe; but to the rational mind it can excite no other emotion than contempt for his species.

One scene in the drama of disposing of the plates, we have also placed upon the same cut—being two of the most important events in the history of Mormonism. The latter story was related by *Lemon Copley*, (who had been an elder of the society, and was at the time for aught that appeared) under oath, before two magistrates, of Painesville Township, on a trial where the prophet had sworn the peace against one of his seceding brethren.

Mr. Copley testified, that after the Mormon brethren arrived here from the Susquehannah, one of them, by the name of Joseph Knight, related to him a story as having been related to him by Joseph Smith, Jun. which excited some curiosity in his mind, he determined to ask Joseph more particularly about it, on the first opportunity. Not

long after it was confirmed to him by Joseph himself, who again related it in the following manner : "After he had finished translating the Book of Mormon, he again buried up the plates in the side of a mountain, by command of the Lord; some time after this, he was going through a piece of woods, on a by-path, when he discovered an old man dressed in ordinary gray apparel, sitting upon a log, having in his hand or near by, a small box. On approaching him, he asked him what he had in his box. To which the old man replied, that he had a MONKEY, and for five coppers he might see it. Joseph answered, that he would not give a cent to see a monkey, for he had seen a hundred of them. He then asked the old man where he was going, who said he was going to *Charzee*. Joseph then passed on, and not recollecting any such place in that part of the country, began to ponder over the strange interview, and finally asked the Lord the meaning of it. The Lord told him that the man he saw was MORONI, with the plates, and if he had given him the five coppers, he might have got his plates again."

Here we have a story related by our modern prophet, to his followers, for no other purpose, as we conceive, but to make his pretensions more "marvelous in their eyes." A celebrated Mormon prophet, of ancient times, and one of modern date, have an interview in the woods, and hold a conversation about a MONKEY; one prophet of the Lord relating a falsehood to another!!!

CHAPTER XIX.

WE proposed in the commencement of this work, to give to the world all the light, of which we were in possession, as to the real and original author or authors of the Book of Mormon. That there has been, from the beginning of the imposture, a more talented knave behind the curtain, is evident to our mind, at least ; but whether he will ever be clearly, fully and positively *unveiled* and brought into open day-light, may of course he doubted. For no person of common prudence and understanding, it may well be presumed, would ever undertake such a speculation upon human credulity, without closing and well securing every door and avenue to a discovery, step by step, as he proceeded. Hence, our investigations upon the subject have necessarily been more limited than was desirable. At the same time, we think that facts and data have been elicited, sufficient at least to raise a strong presumption that the leading features of the "Gold Bible" were first conceived and concocted by one SOLOMON SPALDING, while a resident of Conneaut, Ashtabula county, Ohio. It is admitted by our soundest jurists, that a train of circumstances may often lead the mind to a more satisfactory and unerring conclusion, than positive testimony, unsupported by circumstantial evidence—for the plain reason, that the one species of testimony is more prone to falsehood than the other. But we proceed with our testimony.

The first witness is Mr. *John Spalding*, a brother of Solomon, now a resident of Crawford county, Pa. who says :

"Solomon Spalding was born in Ashford, Conn. in

1761, and in early life contracted a taste for literary pursuits. After he left school, he entered Plainfield Academy, where he made great proficiency in study, and excelled most of his class-mates. He next commenced the study of Law, in Windham county, in which he made little progress, having in the mean time turned his attention to religious subjects. He soon after entered Dartmouth College, with the intention of qualifying himself for the ministry, where he obtained the degree of A. M. and was afterwards regularly ordained. After preaching three or four years, he gave it up, removed to Cherry Valley, N. Y., and commenced the mercantile business in company with his brother Josiah.— In a few years he failed in business, and in the year 1809 removed to Conneaut, in Ohio. The year following, I removed to Ohio, and found him engaged in building a forge. I made him a visit in about three years after; and found that he had failed, and considerably involved in debt. He then told me had he been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the “Manuscript Found,” of which he read to me many passages.— It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. Their arts, sciences and civilization were brought into view, in order to account for all the curious antiquities, found in various

parts of North and South America. I have recently read the Book of Mormon, and to my great surprize I find nearly the same historical matter, names, &c. as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with "and it came to pass," or "now it came to pass," the same as in the Book of Mormon, and according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter.—By what means it has fallen into the hands of Joseph Smith, Jr. I am unable to determine. JOHN SPALDING."

Martha Spalding, the wife of John Spalding, says:—

"I was personally acquainted with Solomon Spalding, about twenty years ago. I was at his house a short time before he left Conneaut; he was then writing a historical novel founded upon the first settlers of America. He represented them as an enlightened and warlike people. He had for many years contended that the aborigines of America were the descendants of some of the lost tribes of Israel, and this idea he carried out in the book in question.—The lapse of time which has intervened, prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory, as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and sea, till they arrived in America, after which, disputes arose between the chiefs, which caused them to separate into different lands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and their being buried in large heaps was the cause of the numerous mounds in the country.—Some of these people he represented as being very large.

I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spalding; and I have no manner of doubt that the historical part of it, is the same that I read and heard read, more than 20 years ago. The old, obsolete style, and the phrases of "and it came to pass," &c. are the same.

MARTHA SPALDING."

We would here remark by the way, that it would appear that Sol. Spalding, like many other authors, was somewhat vain of his writing, and was constantly showing and reading them to his neighbors. In this way most of his intimate acquaintances became conversant at that time with his writings and designs. We might therefore introduce a great number of witnesses all testifying to the same general facts; but we have not taken the trouble to procure the statements of but few, all of whom are the most respectable men, and highly esteemed for their moral worth, and their characters for truth and veracity, are unimpeachable. In fact, the word of any one of them, would have more weight in any respectable community, than the whole family of Smiths and Whitmers, who have told about hearing the voice of an angel.

Conneaut, Ashtabula Co. O. September, 1833.

I left the state of New York, late in the year 1810, and arrived at this place, about the 1st of Jan. following. Soon after my arrival, I formed a co-partnership with Solomon Spalding, for the purpose of re-building a forge which he had commenced a year or two before. He very frequently read to me from a manuscript which he was writing, which he entitled the "Manuscript Found," and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with its contents. He wished me to assist him in getting

his production printed, alleging that a book of that kind would meet with a rapid sale. I designed doing so, but the forge not meeting our anticipations, we failed in business, when I declined having any thing to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon, I find to my surprise that it stands there just as he read it to me then.—Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home, and thought no more of it.—About a week after, my wife found the book in my coat pocket, as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read 20 minutes till I was astonished to find the same passages in it that Spalding had read to me more than twenty years before, from his “Manuscript Found.” Since that, I have more fully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally, if not wholly taken from the “Manuscript Found.” I well recollect telling Mr. Spalding, that the so frequent use of the words “And it came to pass,” “Now it came to pass,” rendered it ridiculous. Spalding left here in 1812, and I furnished him the means to carry him to Pittsburgh, where he said he would get the book printed, and pay me. But I never heard any more from him or his writings, till I saw them in the Book of Mormon.

HENRY LAKE.

Springfield, Pa. September, 1833.

In the year 1811, I was in the employ of Henry Lake and Solomon Spalding, at Conneaut, engaged in rebuilding

a forge. While there, I boarded and lodged in the family of said Spalding, for several months. I was soon introduced to the manuscript of Spalding, and perused them as often as I had leisure. He had written two or three books or pamphlets on different subjects; but that which more particularly drew my attention, was one which he called the "Manuscript Found." From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America, before discovered by Columbus. He brought them off from Jerusalem, under their leaders; detailing their travels by land and water, their manners, customs, laws, wars, &c. He said that he designed it as a historical novel, and that in after years it would be believed by many people as much as the history of England. He soon after failed in business, and told me he should retire from the din of his creditors, finish his book and have it published, which would enable him to pay his debts and support his family. He soon after removed to Pittsburgh, as I understood.

I have recently examined the Book of Mormon, and find in it the writings of Solomon Spalding, from beginning to end, but mixed up with scripture and other religious matter, which I did not meet with in the "Manuscript Found." Many of the passages in the Mormon Book are verbatim from Spalding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names, are bro't fresh to my recollection, by the Gold Bible. When Spalding divested his history of its fabulous names, by a verbal explanation, he landed his people near the Straits of Darien, which I am very confident he called *Zarahemla*, they were marched about that country for a length of time, in which wars and great blood shed ensued, he brought them across North America in a north east direction.

JOHN N. MILLER.

Conneaut, August, 1833.

I first became acquainted with Solomon Spalding in 1808 or 9, when he commenced building a forge on Conneaut creek. When at his house, one day, he showed and read to me a history he was writing, of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their decendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon, I know to be the same as I read and heard read from the writings of Spalding, more than twenty years ago; the names more especially are the same without any alteration. He told me his object was to account for all the fortifications, &c. to be found in this country, and said that in time it would be fully believed by all, except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. Spalding had many other manuscripts, which I expect to see when Smith translates his other plate. In conclusion, I will observe, that the names of, and most of the historical part of the Book of Mormon, were as familiar to me before I read it, as most modern history. If it is not Spalding's writing, it is the same as he wrote; and if Smith was inspired, I think it was by the same spirit that Spalding was, which he confessed to be the love of money.

AARON WRIGHT.

Conneaut, August, 1833.

When Solomon Spalding first came to this place, he purchased a tract of land, surveyed it out and commenced selling it. While engaged in this business, he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing a historical novel, founded upon

the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America, give an account of their arts, sciences, civilization, wars and contentions. In this way, he would give a satisfactory account of all of the old mounds, so common to this country. During the time he was at my house, I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters, when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world. But no religious matter was introduced, as I now recollect. Just before he left this place, Spalding sent for me to call on him, which I did.—He then said, that although he was in my debt, he intended to leave the country, and hoped I would not prevent him, for, says he, you know I have been writing the history of the first settlement of America, and I intend to go to Pittsburgh, and there live a retired life, till I have completed the work, and when it is printed, it will bring me a fine sum of money, which will enable me to return and pay off all my debts—the book, you know will sell, as every one is anxious to learn something upon that subject. This was the last I heard of Spalding or his book, until the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writings of old Solomon Spalding. Soon after, I obtained the book, and on reading it, found much of it the same as Spalding had written, more than twenty years before.

OLIVER SMITH.

Conneaut, August, 1833.

I first became acquainted with Solomon Spalding, in Dec. 1810. After that time I frequently saw him at his house, and also at my house. I once in conversation with

him expressed a surprise at not having any account of the inhabitants once in this country, who erected the old forts, mounds, &c. He then told me that he was writing a history of that race of people; and afterwards frequently showed me his writings, which I read. I have lately read the Book of Mormon, and believe it to be the same as Spalding wrote, except the religious part. He told me that he intended to get his writings published in Pittsburgh, and he thought that in one century from that time, it would be believed as much as any other history.

NAHUM HOWARD.

Artemas Cunningham, of Perry, Geauga county, states as follows:

“In the month of October, 1811, I went from the township of Madison to Conneaut, for the purpose of securing a debt due me from Solomon Spalding. I tarried with him nearly two days, for the purpose of accomplishing my object, which I was finally unable to do. I found him destitute of the means of paying his debts. His only hope of ever paying his debts, appeared to be upon the sale of a book, which he had been writing. He endeavored to convince me from the nature and character of the work, that it would meet with a ready sale. Before showing me his manuscripts, he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night, in reading them, and conversing upon them. I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase, “I Nephi,” I recollect as distinctly

as though it was but yesterday, although the general features of the story have passed from my memory, through the lapse of 22 years. He attempted to account for the numerous antiquities which are found upon this continent, and remarked that, after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history. The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spalding had written its outlines before he left Conneaut."

Statements of the same import, might be multiplied to an indefinite length; but we deem it unnecessary. We are here willing to rest the question, in the hands of any intelligent jury, with a certainty that their verdict would be, that Solomon Spalding first wrote the leading incidents of the Book of Mormon, instead of its being found by the Smith family, while digging for gold, and its contents afterwards made known by the Supreme Being.

But our enquiries did not terminate here. Our next object was to ascertain, if possible, the disposition Spalding made of his manuscripts. For this purpose, a messenger was despatched to look up the widow of Spalding, who was found residing in Massachusetts. From her we learned that Spalding resided in Pittsburgh, about two years, when he removed to the township of Amity, Washington Co. Pa. where he lived about two years, and died in 1816. His widow then removed to Onondaga county, N. Y., married again, and lived in Otsego county; and subsequently removed to Massachusetts. She states that Spalding had a great variety of manuscripts, and recollects that one was entitled the "Manuscript Found," but of its contents she has now no distinct knowledge. While they lived in Pittsburgh, she thinks it was once taken to the printing office of *Patterson & Lambdin*; but whether it was ever brought back to the

house again, she is quite uncertain : if it was, however, it was then with his other writings, in a trunk which she had left in Otsego county, N. Y. This is all the information that could be obtained from her, except that Mr. Spalding, while living, entertained a strong antipathy to the Masonic Institution, which may account for its being so frequently mentioned in the Book of Mormon. The fact also, that Spalding, in the latter part of his life, inclined to infidelity, is established by a letter in his hand-writing, now in our possession.

The trunk referred to by the widow, was subsequently examined, and found to contain only a single M. S. book, in Spalding's hand-writing, containing about one quire of paper. This is a romance, purporting to have been translated from the Latin, found on 24 rolls of parchment in a cave, on the banks of Conneaut Creek, but written in modern style, and giving a fabulous account of a ship's being driven upon the American coast, while proceeding from Rome to Britain, a short time previous to the Christian era, this country then being inhabited by the Indians. This old M. S. has been shown to several of the foregoing witnesses, who recognise it as Spalding's, he having told them that he had altered his first plan of writing, by going farther back with dates, and writing in the old scripture style, in order that it might appear more ancient. They say that it bears no resemblance to the "*Manuscript Found.*"

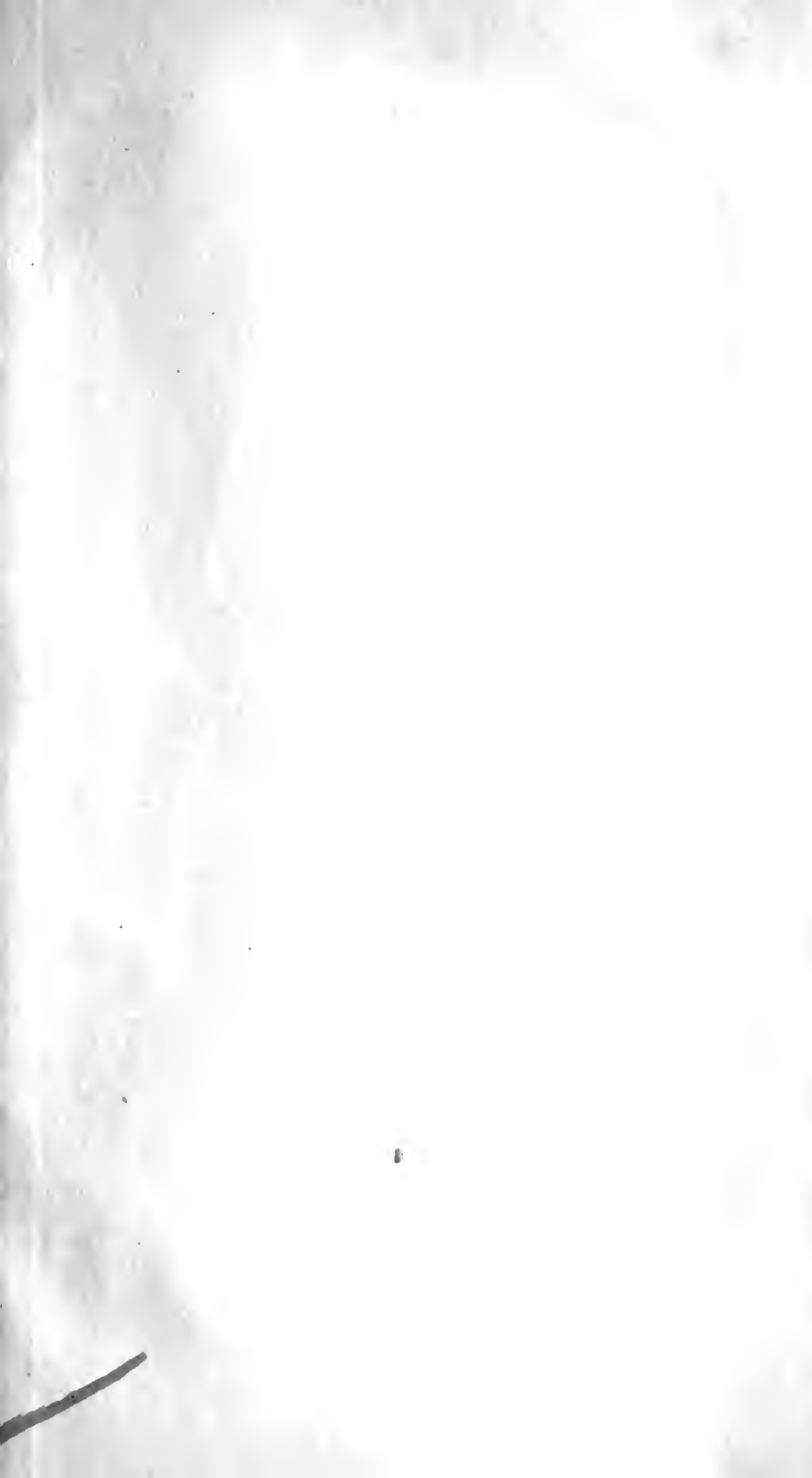
Here, then, our enquiries after facts partially cease, on this subject. We have fully shown that the Book of Mormon is the joint production of Solomon Spalding and some other designing knave, or if it is what it purports to be, the Lord God has graciously condescended, in revealing to Smith his will, through spectacles, to place before him and appropriate to his own use, the writings and names of men which had been invented by a person long before in the

grave. Having established the fact, therefore, that most of the names and leading incidents contained in the Mormon bible, originated with Solomon Spalding, it is not very material, as we conceive, to show the way and manner by which they fell into the hands of the Smith family. To do this, however, we have made some enquiries.

It was inferred at once that some light might be shed upon this subject, and the mystery revealed, by applying to Patterson & Lambdin, in Pittsburgh. But here again death had interposed a barrier. That establishment was dissolved and broken up many years since, and Lambdin died about eight years ago. Mr. Patterson says he has no recollection of any such manuscript being brought there for publication, neither would he have been likely to have seen it, as the business of printing was conducted wholly by Lambdin at that time. He says, however, that many M. S. books and pamphlets were brought to the office about that time, which remained upon their shelves for years, without being printed or even examined. Now, as Spalding's book can no where be found, or any thing heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion, till about the year 1823, or '24, at which time *Sidney Rigdon* located himself in that city. We have been credibly informed that he was on terms of intimacy with Lambdin, being seen frequently in his shop. Rigdon resided in Pittsburgh about three years, and during the whole of that time, as he has since frequently asserted, abandoned preaching and all other employment, for the purpose of *studying the bible*. He left there and came into the county where he now resides, about the time Lambdin died, and commenced preaching some new points of doctrine, which were afterwards found to be inculcated in the Mormon Bible. He resided in this vicinity about four years previous to the appearance of the book, during which time he made several long visits to Pittsburgh, and perhaps to the Susquehannah, where Smith was then digging for money, or pretending to be transiating plates. It may be observed also, that about the time Rigdon left Pittsburgh, the Smith family began to tell about finding a book that would contain a history of the first in-

habitants of America, and that two years elapsed before they finally got possession of it.

We are, then, irresistibly led to this conclusion :—that Lambdin, after having failed in business, had recourse to the old manuscripts then in his possession, in order to *raise the wind*, by a book speculation, and placed the “Manuscript Found,” of Spalding, in the hands of Rigdon, to be embellished, altered, and added to, as he might think expedient ; and three years’ study of the bible we should deem little time enough to garble it, as it is transferred to the Mormon book. The former dying, left the latter the sole proprietor, who was obliged to resort to his wits, and in a miraculous way to bring it before the world ; for in no other manner could such a book be published without great sacrifice. And where could a more suitable character be found than Jo Smith, whose necromantic fame and arts of deception, had already extended to a considerable distance? That Lambdin was a person every way qualified and fitted for such an enterprise, we have the testimony of his partner in business, and others of his acquaintance. Add to all these circumstances, the facts, that Rigdon had prepared the minds in a great measure, of nearly a hundred of those who had attended his ministration to be in readiness to embrace the first mysterious *ism* that should be presented—the appearance of Cowdery at his residence as soon as the Book was printed—his sudden conversion, after many pretensions to disbelieve it—his immediately repairing to the residence of Smith, 300 miles distant, where he was forthwith appointed an elder, high priest, and a scribe to the prophet—the pretended vision that his residence in Ohio was the “promised land,”—the immediate removal of the whole Smith family thither, where they were soon raised from a state of poverty to comparative affluence. We therefore, must hold out Sidney Rigdon to the world as being the original “author and proprietor” of the whole Mormon conspiracy, until further light is elicited upon the lost writings of Solomon Spalding.



Chapter 2.4

A FAMILY AFFAIR

One of the remarkable features of Jesus Christ was His ability to discern. His perception reached far beyond the established body of knowledge.

This chapter will begin with four astute observations by various people. Then it will take a fresh chronological probing of the origins of the Mormon religion, showing how those four observations relate to Mormonism and the Power.

Let's begin with an observation by Mormon leader Brigham Young at a meeting at LDS headquarters in 1845, "When we come to the connections we discover that we all sprung back to the settlement of New England about 200 years ago. It is but a little more than that time when Father Smith, the Goddards, Richards, Youngs and Kimballs were all in one family--as it were. We are all relations. It is only three generations back that Brother Joseph Smith's family were related to this family."¹

Along with this observation goes what Joseph Smith told his sixth cousins Orson and Parley Pratt in the 1830's that their "fathers and his all sprang from the same man a few generations ago."²

Observation #1: The Mormon leadership and many of the original converts to Mormonism came from the same progenitor.

Bernard DeVoto, a scholar studying Mormonism wrote,

"Some subtlety of climate, racial stock or social organization on the frontier of New England and New York made the air fecund. A circle described on a radius of one hundred and fifty miles around such a center as Pittsfield, Massachusetts, would include the birthplace of ninety percent of the American sects and of an even greater percentage of their prophets. Many prophets before Joseph Smith revealed God's will within that circle, and many more came after him."³

Observation #2: 90% of America's new religions and even more of her prophets came from a certain racial group of people located in the geographic area defined by a circle with a radius 100 miles around the center pt. at Pittsfield, Mass.

A very controversial book arrived in 1982. This author has read the criticism of the book, and although some of the book is pure speculation, and 1-track scholarship, this author also agrees with that book's three authors that the bulk of the research is not refuted by any of the critiques. To quote a small portion which briefly summarizes an intricate story, "We have formulated a

hypothesis of a bloodline, descended from Jesus, which has continued up to the present day...But our researches have persuaded us that the mystery of Rennes-le-Chateau does involve a serious attempt by influential people to reestablish a Merovingian monarchy in France, if not indeed in the whole of Europe--and that the claim to legitimacy of such a monarchy rests on a Merovingian descent from Jesus. . .And it would be apparent why the Protocols of the Elders of Sion speak of a new king 'of the holy seed of David.'"⁴

The researchers establish that the Masons are intimately part of the conspiracy to establish a new messiah, who is a descendent of Jesus Christ (claimed descendent, that is.)

Observation #3: The Masonic Lodges have been part of plan by a powerful bloodline which claims to be the lineal descendents of Jesus, and seeks to establish their rule. The machinations of this bloodline underlie much of the political and religious activities of Europe, especially Scotland and France.

William J. Schnoebelen, who became a Master Mason, and a Wiccan High Priest, and studied in the esoteric European Masonic rites and had the highest Druid Witch as his mentor, later went on to join the Mormon church. His book Mormonism's Temple of Doom is an astute observation of how Magick, Masonry, and Mormonism's Temple ceremony are the same. On one page alone he indicates fifteen ceremonial similarities (p.43). The grips, oaths, prayers, garments, and the Mormon temple's designs are copied from Magick and Masonry, and are complete with occult significance.⁵

Observation #4: The most sacred Mormon religious ceremonies, which are held in their temples come from Masonry and Magick. All three are practicing what is called the occult.

THE PURITANS

"The revival of chiliasm in the later Middle Ages...had been kept alive in the Middle Ages in Jewish apocalypticism...Throughout the Middle Ages Jewish teachers and commentators, studying Old Testament prophecy and even astronomical phenomena, predicted the appearance of the Messiah and the establishment of a Messianic kingdom."⁶

Jewish rabbi Abba Hillel Silver wrote, "The hope of the Messiah did not at any time disappear in Israel."⁷

The great Jewish philosopher Maimonides felt that belief in the Messiah was an essential article of faith: "King Messiah will arise in the future and will restore the kingship of David to its ancient condition...he will rebuild the Temple and gather the exiled of Israel...all the laws will return as they were in the past." This belief system also included a belief in a resurrection of the dead, a last judgement, and a New Jerusalem. The last great king would be a human figure with the blood of David, the Messiah.⁸

The beliefs called chiliasm or premillialism were branded as Jewish by both Luther and Calvin, and the Augsburg Confession of Faith.

The introduction of millennial beliefs and the occult occurred in the British Isles when the Stuarts, part of the bloodline that secretly claimed to descend from Jesus, took the English throne. The Puritans began during this period in England, and their speculation about the Millennium was on a grand scale.⁹ Certain elements of the Puritans were very much involved with the occult too.¹⁰ The millenarian Puritans suffered political defeat in England, but were able to relocate to the New World. The first puritan group is known as the Pilgrims. The famous Pilgrims would retain a certain separateness from the later Puritan groups that would arrive to populate Massachusetts,¹² and Connecticut. Johnathan Edwards gave intellectual stature to millennial beliefs.¹³ The idea of a coming Millennial Kingdom of a Jewish Messiah led Puritans to feel that they had a divine mission to the world,¹⁴ much in the manner that the Mormons and Jehovah's Witnesses view themselves today.

NEW ENGLANDERS & THE BURNED-OVER DISTRICT

The revivals of the Great Awakening and the Second Great Awakening produced great resurgences in religious activity. Researchers found their hottest points of revival, in those areas where descendants of the Puritans resided.¹⁵ Michael Barkum in his book *Crucible of the Millennium* discusses many of the connections between the revivals and the Millennial religions that sprang up in what is called the "burned-over district of New York." The burned-over area produced Mormonism, Adventism, as well as a host of other religious groups including 55 communal groups during the years of 1842-1848.¹⁶ Two of the better known groups are the Oneida communal group and the Shakers.

The burned-over area was settled by families, the majority of which had come from western Connecticut, western Massachusetts, and western Vermont.¹⁷ The New Englanders tended to move in groups of families en masse. Where that did not occur, relatives would join afterwards which meant that communities were usually culturally homogeneous and blood related.¹⁸

THE FAMILIES THAT STARTED MORMONISM

It is important to note that the families which formed the nucleus of early Mormonism moved together from Connecticut to Vermont and then on to the Palmyra, New York area.¹⁹ Not only were they intermarried, but they claimed to be Jewish.²⁰ The Jewish Bennett family was also influential on Joseph Smith, Jr.'s thinking.

Three prominent families in this group were the Walters-Winchell-Hurlbut families.²¹ Other families in the group included those of Cowdery, Young, and those related to Royal Barney, Sr., Jabez Carter, Orrin Porter Rockwell, Samuel F. Lawrence, Alva Beman and Erastus Ives.²²

From these families came men that were to play important part in the creation of Mormonism. For instance, Luman Walters, a magician who went to Europe and studied the occult, was related to Joseph

Smith, Jr.'s wife through the common ancestor Thomas Tuttle. Luman Walters passed his occult mantle of magick power to Joseph Smith, Jr. Winchell was another occult mentor of Joseph Smith.²⁴ His family had followed the Smiths to the Palmyra, N.Y. area from Vermont.²⁵ Winchell introduced the use of the Rod of Aaron into the group in 1799.²⁶ While in Vermont members of these families had formed a secret religious fraternity called by outsiders the "Fraternity of Rodmen." They were millennial, believed they were Jewish, and believed in restoring the true religion, and that they would someday become masters of the American continent.²⁷ Yet, nobody has given any attention to the fact, these people later were the original Mormons.

BLOOD LINES

Critics who portray Joseph Smith, Jr. as illiterate, superstitious, a liar, and con-artist have only served to cloud the truth about the origins of the Mormon church.

Joseph Smith, Jr.'s people were very keen on genealogy. His mother shows in her book about her son her amazing awareness of the genealogical history of their entire family.²⁸ She traces the Smiths back to 1666.²⁹ It is clear from various statements that not only was Joseph Smith chosen for his work as a prophet because of his intellectual abilities,³⁰ but that his family had been passing down their beliefs and spiritual blessings from generation to generation for some time.³¹

The author's research shows that Joseph Smith, Jr. was a dynamic individual, with many abilities.³² The evidence indicates that the creation of Mormonism may have been a well orchestrated plan by several families to set themselves up as the priest-prophet rulers of the New World that they had claimed was theirs years before Joseph Smith, Jr. ever announced his angelic visits.

In contrast to the role that the Masonic Lodges played in introducing the occult and generic religion, two religious groups that were openly occultic played possibly no role in the future formation of Mormon heresy. These were the Rosicrucians and the Moravian Brethren, whose leader Count Zinzendorf was head of the Rose Croix from 1744 to 1749. One of the names the Moravian Brethren went by is the Moravian Brothers of the Order of Religious Freemasons. Many of the Moravian Brethren were of Jewish blood, although nominally Lutheran. They were gnostic.³³

Various books written by Rosicrucians and Freemasons, which promoted magick, astrology, mysticism, rationalism, deism, and various mystery religions and the occult, were quite popular in colonial New England and made quite an impact. A study of men connected with forming new religions, repeatedly indicates the far ranging impact of men like Boehme, Voltaire, Paine, Swendenborg, Charles Fourier and others.

Acting behind the veil of the Masonic Lodge, wave after wave of new thinking rolled into America. Later, this chapter will discuss how the Philadelphians, organized by the Masons³⁴, would influence Saint-Simon through his friendship with the Philadelphian leader Jacques Rigomer-Bazin. Saint-Simon wrote The New Christianity and his ideas generated religious and communistic experiments³⁵ that eventually would influence the Mormons to adopt communism.

THE FRATERNITY OF RODSMEN

After Nathaniel Woods was excommunicated from his ministry with the Congregational Church he formed a secret religious group³⁶ that included the parents of Joseph Smith, Jr.³⁷ Through Congregational records the link between the Winchells, Woods, Cowderys and Smiths can be made.³⁸ The evidence suggests that the occult practices that Lucy Smith openly admitted her family practiced³⁹ were likely participated in by the entire set of families that formed the Fraternity of Rodmen. Mormon scholar D. Michael Quinn writes, "Such coincidence of time, place, and occult activity among these people suggests that there could have been personal acquaintance that linked them and encouraged them to participate in similar and joint occult activities."⁴⁰

EARLY MASONIC TIES

Heber C. Kimball,⁴¹ Hyrum Smith (brother of Joseph Smith, Jr.)⁴² and others of Joseph's family⁴³ were Freemasons at Palmyra before Joseph ever announced any of his visions or gold plates. Men like the Mason itinerant preacher Lorenzo Dow came through their territory.⁴⁴

Items used by the Smith family prior to Joseph's revelations, also indicate a Masonic influence. A Masonic dove medallion from an English Masonic Lodge was used by Joseph Smith, Jr. Some of the magic items that still survive today of the Smith family are 3 magic laman parchments, a magic Jupiter talisman, the Masonic dove medallion, another Talisman possibly the magic seal of Jupiter, a magic pouch, a healing handkerchief, and a healing amulet (a cape blessed by Joseph used by the John L. Butler family).⁴⁵

Dr. Reed Durham, director of the LDS Institute of Religion at the University of Utah and president of the Mormon History Association announced his discovery in 1974 of information about Joseph Smith's masonic Jupiter talisman,

"...I should like to initiate all of you into what is perhaps the strangest, the most mysterious, occult-like esoteric, and yet Masonically oriented practice ever adopted by Joseph Smith...All available evidence suggests that Joseph Smith the Prophet possessed a magical Masonic medallion, or talisman, which he worked during his lifetime and which was evidently on his person when he was martyred.... originally purchased from the Emma Smith Bidamon family, fully notarized by that family to be authentic and to have belonged to Joseph Smith, can now be identified as a Jupiter talisman...The characters on the talisman are primarily in Hebrew, but there is one inscription in Latin. Every letter in the Hebrew alphabet has a numerical equivalent and those numerical equivalents make up a magic square....To the Egyptians, Jupiter was known as Ammon, but to the Greeks he was Zeus: the ancient sky Father...Jupiter is always associated with high positions, getting one's own way, and all forms of status....The purpose of the Table of Jupiter in talismanic magis (magic?) was to be able to call upon the celestial intelligences, assigned to the particular talisman, to assist one in all endeavors. The names of the deities which we gave to you, who could be invoked by the Table were always written on the talisman or represented by various numbers."⁴⁶

A guest in the Smith's home around 1830 wrote, "This Joseph Smith, Senior, we soon learned, from his own lips, was a firm believer in witchcraft and other supernatural things; and he had brought up his family in the same belief."⁴⁷

In the rituals of the 13th, 14th, and 21st degrees of Masonry the legend (derived from cabbalistic sources) is told of Enoch's gold plate. The resemblances to Joseph Smith, Jr.'s story about finding the gold plates is interesting. The stories are basically identical, which suggests Mormonism may have been founded from the beginning on a Masonic legend.⁴⁸

The use of crystal-gazing which the Smith family, including Joseph Smith, Jr. and their friends, used was called scrying and was practiced in the Masonic Lodges.⁴⁹

These points have been brought out to give the investigator the feel that the Fraternity of Rodmen, which are known to have used the Rod of Aaron to obtain revelation,⁵⁰ may have also had affiliation with witchcraft and masonry. The leaders of the Fraternity had previously been notable citizens, and one had been a state legislator.⁵¹ The Fraternity felt led to build a temple.⁵² The Fraternity became apocalyptic and upset the non-believers in the area. The night that the Fraternity prophesied would bring an apocalyptic event 14 January, 1802, only brought gunfire from the Middletown, Vt. militia who were frightened by the group.⁵³ One witness claimed Joseph Smith, Sr. was one of the leaders of the Fraternity. Justus Winchell, who was involved in the fraternity, became the Mormon prophet-to-be's occult mentor.⁵⁴ After 1802, the group began moving to Palmyra, N.Y.

It has been interesting to note that Palmyra, N.Y. repeatedly shows up in this author's Masonic research as a real stronghold of Masonry, and Poultney, Vt. as a place where new religious ideas seem to appear.⁵⁵

ISRAEL ESTABLISHED BY MASONS

Nine years after the Smiths had moved to Palmyra, N.Y. the Jewish Mason Mordecai Manuel Noah reestablished a City of Refuge for the Jewish people of the world in Buffalo, N.Y. which was about 90 miles from the Smiths. The great event was on September 15, 1825. The National Advocate advertised the event calling on Jews world-wide to participate in the founding of this "City of Refuge." What is interesting is that this great ceremony ended up as a Masonic parade and a Masonic ceremony where a cornerstone of Ararat was placed with the inscription "Hear O Israel, the Lord is our God--The Lord is one. ARARAT The Hebrew's Refuge, founded by Mordecai Manuel Noah". The sandstone monument was placed with a Masonic ceremony. The Reverend Addison Searle of the Episcopal Church of St. Paul played a big role in the event. The church ceremonies opened in the Episcopal church led by the Reverend, followed by a Jewish Declaration of Independence, and a call for Jews around the world to gather in the state of New York so that they could enlighten themselves and qualify for a restoration to their ancient heritage. Afterwards, Noah returned to New York City and advertised his reestablishment of the Jewish nation. This strange event seems most odd. Why the Masons in Buffalo went to

such lengths for such a ceremony isn't clear, nor is Noah's authority to be a Judge of Israel.⁵⁶

THE RESTORATION- A MASONIC KINGDOM RULED BY THE LINEAL DESCENDENTS OF JESUS

Joseph Smith, with outstanding talent in cabalistic wizardry,⁵⁷ set out to restore the priesthood of Israel and restore the religion of Jesus.⁵⁸

Joseph Smith's restoration was in fact in line with the Masonic/Rosicrucian beliefs of esoteric Christianity, a type of occultic secret mystery religion taught by the higher Masons, supposedly the original Christianity. Smith's Sept. 1832 revelation, describes a lineage for his beliefs that rests on esoteric Christianity.⁵⁹ Manly P. Hall, 33 degree, calls this "Mystic Christianity", and describes it in detail in his book The Secret Teachings of All Ages. Smith made a revision of Genesis called the Book of Moses which was in line with the occultic Mystic Christian teachings⁶⁰ and its gnosticism. Emanuel Swedenborg was a hermetic philosopher and mystic Christian Mason of high rank. Smith was familiar with Swedenborg's teachings,⁶¹ (indeed Swedenborg's publications were on the shelves at Smith's hometown library and circulating through the Smith's area.)⁶² Smith adopted Swedenborg's concept of 3 heavens, with the highest being what Swedenborg called the "celestial kingdom."

The caballa which forms a basis for mystic Christianity also provides Smith for some of his answers that are canonized as scripture in the Mormon Doctrines and Covenants. Compare D & C 77:2 with Seder Olam Quest. 24, compare (cf.) D & C 77:4 with Seder Olam Question 23, cf. D & C 77:8 with Seder Olam question 42, and D & C 77:15 with Seder Olam question 58.

Joseph Smith believed the Jewish Cabala was sacred knowledge which had been passed from God to Adam and from Adam to Enoch, to Noah, on down the line through Melchizedek to Moses. This priesthood has performed magic. Remember, the Caballa is intimately part of magic. Indeed, much magic derives from the Caballa.

The Masons, Rosicrucians, and mystics like the Ephrata Commune were already practicing the Order of Melchizedek when he established the Order of Mechizedek after the Order of Enoch. By the way, the mystics at Ephrata had baptized the dead long before Joseph Smith copied this mystic ritual.⁶³

Joseph Smith, in a fashion like various Masonic and Magick groups, gave his Mormon leaders and himself new names.⁶⁴ Smith's new name was Enoch.⁶⁵

Masonry claimed to be derived from the ancient mystery religions,⁶⁶ and it was those mysteries that Joseph Smith intended to restore. In D & C 76:7 Smith announces, "And to them will I reveal all mysteries of my kingdom from days of old, and for ages to come."

Joseph Smith needed to restore the mystery religions involved in mystic Christianity, because he believed the magic and occult in Freemasonry was only a shadow, a vestige of the real thing. An examination of Masonic literature prior to the 20th century will reveal teachings on the lineage of Jesus Christ, the importance of

the Holy Grail (a blood line from Jesus), the mystical meaning of the crucifixion, the discipling of Jesus by Eastern gurus and other ideas. These are mentioned here, because the lack of public awareness of the old age of these teachings. Joseph Smith was not the first to claim Jesus was married to Mary Magdalene and sired a royal blood line through her.⁶⁷ The New Agers today are not the originators of the idea that Jesus was a Hindu adept, initiated into the Temple of Melchizedek like Pythagorus. Even Justin Martyr noted that the Christian Christ was a parallel to the sons of Jupiter of the pagan mystery religions.⁶⁸

This explains how important it was to Joseph Smith's family that he was a son of Jupiter. And his type of knowledge was preserved in the Masonic lodges. The Mormon Apostle Herber C. Kimball verifies that Joseph Smith, Jr. set out to restore the mysteries of Masonry (the mystery religions & mystic Christianity) when he explained, "we have received some pressious things through the Prophet on the preasthood...thare is a similarity of preast Hood in masonary. Br Joseph ses masonry was taken from preasthood but has become degenerated, but menny things are perfect."⁶⁹

Joseph Smith was speaking about tokens, signs, keys and other masonic things before he was initiated into the Masonic Lodge in 1842.⁷⁰

Joseph Smith claimed that an angel brought him the lost key-word to several Masonic degrees, that would allow him to progress further than the highest Masons.⁷¹ The concept that Mormonism was a higher form of Masonry can be seen in the Mormon writer M.F. Cowley's book Wilford Woodruff, p.160, "The fraternity sought for in that organization (Masonry) was superseded by a more perfect fraternity found in the vows and covenants which the endowment in the House of God afforded members of the church." Joseph Smith, Jr. set out to create a high level super rite of Masonry, perhaps meant to be supreme over all the other rites.

Along with this, he took the practice of white magick to its highest level in North America. That is why the highest Druid witch in North America advised his student witch Schnoebelen that if he wanted to practice the highest form of white magick, he should become a Mormon and partake of the Temple ceremonies.⁷²

This will surprise many people, especially many Mormons, until they understand Magick. An expert Enochian Magician quotes the supreme evil magician Crowley (33° Scottish Rite and other Rites) as defining Magick as "the science and act of causing change to occur in conformity with will." This expert magician further explains, "Essentially, Magick is the ability to bring about a willed change. Suppose that you are hungry. When you will yourself to eat, and then fix yourself a sandwich and eat it, you are performing Magick, at least to a degree. If you will to converse with a friend, and then pick up a phone and call him or her, you are a magician. We all go through life performing Magick. Most of it is so ordinary that we don't think of it in magical terms, but any willed change in ourselves or in our environment is Magick."⁷³

From this the reader will realize that many Mormons have been duped into practicing Magick in the Mormon temples without knowing it. One doesn't have to know he is practicing Magick to practice it. However, for those men who have joined witchcraft before

joining Freemasonry or Mormonism, they recognize the close parallels of the Masonic initiations from the beginning with witchcraft, and Mormons going to the Temple endowments with prior witchcraft experience recognize the parallels with the endowment ceremonies.

Schnoebelen was one of the few men to have gone through Witchcraft, Masonry, and Mormonism and to have forsaken it for Christ. His book does an excellent job of revealing the magical meanings and powers involved in the Mormon temple ceremony. (See book recommendations at the back of this chapter.) Even his book doesn't cover all the similarities, by the way which are not coincidental. They are too numerous to be coincidental, but even more important the history of their origins show that it is not coincidence.

Why did the Mormon leaders decide to keep this all secret from their own people? Why haven't the Mormon people been told about the Masonic and occult overtones to their religion? First, they have quietly been told if they look close at what has been said. Second, witchcraft and Luciferian worship within Masonry has always preferred to be veiled. Witchcraft has always preferred darkness and secrecy. Even today, New Age recruiters are telling people that they can "expand their potential" and other sales pitches, rather than saying, "Come worship Lucifer." An ex-New Age recruiter who was into Luciferian worship is now exposing their sales pitches and warning people how New Age recruits are not told when recruited that they are being led to worship Lucifer.

Further, there has been a mass deception to keep hidden that the Mormon leaders are high ranking Freemasons. This deception can only be explained in full by understanding that a conspiracy of great magnitude is underway.

It appears that before the Mormons got their recruiting speels worked out, that some of the original missionary elders were telling people about the mysteries. They were very soon instructed by Joseph Smith, Jr. not to ever tell converts about the mysteries.

Joseph Smith's instructions to the elders to keep mum about the mysteries are preserved in a book compiled by Joseph Fielding Smith of his teachings entitled Teachings of the Prophet Joseph Smith.

"Elders to Preach Repentance and Let Mysteries Alone...Declare the first principles, and let mysteries alone, lest ye be overthrown." ⁷⁴

"Strive not about the mysteries of the kingdom, cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should suffer, and you thereby offend your righteous Judge." ⁷⁵ See footnote for further references.

As early as 1843, a Mormon secret order called "The Holy Order" which involved both men and women had been created. This order wore a special garment with the Masonic square and compass. The Rites of the group included reenacting scenes from the Garden of Eden. ⁷⁶

If the reader will allow a minor digression, I would like to emphasize that one of the important parts to magic is will power. If you look into Hitler and Nazi doctrine you will find will power was one of the most important features of Nazi doctrine. Why? Hitler and many of the Nazi leaders were into witchcraft. Did the Nazi's overtly tell the masses that their will power doctrines were

witchcraft renamed? No. Neither is the New Age today, especially in the Christian churches. 98% of the Christian churches in the Puget Sound area are preaching New Age doctrines of some kind.⁷ The idea of willpower is being promoted hard in many Christian churches. The World Power has suppressed all the information they could about the Nazi's Satanic religion, because it touches too close to home.⁷⁸

Joseph Smith's mother wrote, "...let not the reader suppose that. . . we stopt our labor and went at trying to win the faculty of Abrac, drawing magic circles, or sooth saying, to the neglect of all kinds of business. We never during our lives suffered one important interest to swallow up every other obligation."⁷⁹

To paraphrase Lucy, she is saying that the faculty of Abrac, and these occult practices were important, but not to the point of making the Smiths unbalanced. The Smiths were able to carry out all their other obligations in life.

Masonic sources show that the Faculty of Abrac went back in Masonic history even predating the founding of their constitution.⁸⁰ For more information concerning the Masonic "way of winning the faculty of Abrac", the reader is encouraged to read the sources indicated in the footnote. William Wines Phelps in the town of Canandaigua close to Joseph Smith's home, discussed in 1828 in the Ontario Phoenix (Aug. 25, 1830) about the "very Ancient Masonic Charm, or the way of winning the Faculty of Abrac,..."

Both Lucy (see pg. 37 of her book) and Joseph Smith, Sr. believed in a need for a restoration.⁸¹ What that restoration was to be, appears to have included then a "restoration" of mystical Christianity which meant the reinstitution of magic and the occult into Christianity, and a rejection of all the principle dogmas of orthodox churches. Both of Joseph, Jr.'s parents repeatedly went on record repudiating all the denominations that then existed. The restoration "movement" was not an organized body but rather variously believing individuals including men like Roger Williams that believed there were no real Christian churches. Williams didn't even believe the church he led was real, but he looked for a future restoration. Apparently, for the Fraternity of Rodsmen and the Smiths none of the esoteric groups (Rosicrucians, Moravians, the Ephrata commune, et. al.) had properly restored enough magic and a priesthood enough to satisfy them. THIS IS AN IMPORTANT POINT TO GRASP. It indicates why the One-World-Power has helped the Mormon church. Lucy and Joseph weren't blindly lashing out at Christianity, they knew exactly what they believed in, and it wasn't being taught in the Christian churches.

UNIVERSALISM

Joseph Smith, Sr. was a member of the Universalist church⁸² and most likely had contact with occultic and mystic Masons that were preaching for the Universalist Church in that area. The first Universalist minister in Western NY used occult powers and a rod.⁸³ The Universalist minister who preached at Palmyra, NY from Jan. to Mar. 1825 likely mentioned to his congregations about his visions of Christ.⁸⁴

Universalism is directly connected to Freemasonry. (See chapter 2.3). The public image of the Jehovah's Witness and Mormons is that

	COMMUNISM OF GOODS	DICTATORSHIP (often called Theocratic)	LOOK TO UTOPIA MILLENNIUM	ONE-WORLD-GOVERNMENT	LEADERS INVOLVED IN OCCULT	FOUNDERS WERE MASONS
COMMUNISM described as an atheistic religion described as a political ideology.	✓	✓	✓	✓	✓	✓
MORMONISM	✓ ¹	✓	✓	✓	✓	✓
NEW AGE MOVEMENT- INCL. LUCIS TRUST, FINDHORN, UNITY, et al.	✓ ²	✓	✓	✓	✓	✓
THE WATCHTOWER SOCIETY		✓	✓	✓	✓	✓
UNIVERSALISM-UNITARIAN CHURCH			✓	✓	✓	✓
ROSIKRUCIANS (Masonic related)			✓	✓	✓	✓ ³

¹ early Mormonism & future

² not all, but many

³ Some Rosicrucian groups predated the Masonic Lodges as known today. Some Rosicrucian groups are tied to the Masons and started by Masons.

they teach that they alone will be saved. This is not the case. According to the WT, at Armageddon only baptised JWs will be saved.⁸⁵ But at the resurrection almost all of sinful mankind (the WT figures 20 billion sinful people)⁸⁶ are to be resurrected and given a second chance. Their doctrine is veiled universalism. Likewise, the Mormon church envisions essentially all of mankind will be saved minus a handful of exceptions. Some end up going to a lesser heaven, but this lesser heaven is claimed to have essentially all the blessings of a Christian heaven.

MORMONISM ANOTHER NODE IN THE MATRIX OF POWER

The Mormon religion was from its inception meant to be the mystic Christian religion that the Masons had claimed existed in ancient times, complete with the blood line of Jesus Christ.

Many of the early Mormons had been Masons before joining up with Joseph Smith, Jr. "Among the prominent Mormons who had been Masons for years were the following, though the list does not include them all: Hyrum Smith, Newel K. Whitney, Heber C. Kimball, John C. Bennett, George Miller, Lucius N. Scovil, Elijah Fordham, John Smith, Austin Cowles, Noah Rogers, and James Adams."⁸⁷

The Masonic career of Heber C. Kimball, an outstanding early Mormon leader was described by his daughter Helen Mar Kimball in an article she wrote in Woman's Exponent, (Vol. XII, p.126).

"It was in 1823 when he received the first degrees of Masonry in the lodge at Victor Flats, Ontario Co., New York, and in 1824, previous to receiving all of the rights up to the Royal Arch Masons, the Morgan affair broke out and the Masonic Hall in Canandaigua was burned by anti-Masons, and all their records consumed. It seems that the Masons were persecuted and the same unjust proceedings were heaped upon them by the anti-Masons that have been upon those who hold the Priesthood. 'Not as many as three of us,' father says, 'could meet together, unless in secret, without being mobbed. I have been driven from my houses and possessions with many of my brethren belonging to that fraternity five times, by mobs led by some of their leading men. . . I have been as true as an angel from the heavens to the covenants I made in the lodge at Victor....I wish that all men were Masons and would live up to their professsion, then the world would be in a much better state than it is now."

Several items are noteworthy. Heber C. Kimball was a staunch Mason his entire life. The theory that Mormons quit being Masons after the Nauvoo Lodge was shut down is a deception.

The Mason Sidney Rigdon was a Cambellite leader who had two communes. When Mormons missionaries happened to come through his area Rigdon, immediately invited them in as guests, and in a rather quick way, pronounced to his group that he had discovered the true religion and its new prophet Joseph Smith. That a leader of a group could change overnite, and hand his churches over to another, is rather suspicious. There have been a number of tie-ins made between Rigdon and Smith, before they officially met. Although it is difficult to know for sure, it does appear that Smith and Rigdon were in some type of collusion.

Alexander Campbell, who disliked Freemasonry, but had tried to work with Sidney Rigdon wrote, "Rigdon had been for some time

diligently engaged in endeavoring, by obscure hints and glowing millennial theories, to excite the imagination of his hearers, and in seeking by fanciful interpretations of Scripture to prepare the minds of the churches of Northern Ohio for something extraordinary in the near future. He sought especially in private to convince certain influential persons that, along with the primitive gospel, supernatural gifts and miracles ought to be restored, and that, as at the beginning, all things should be held in common....Cowdery and Pratt soon made their appearance in Mentor [one of Rigdon's communes] , and were received as old acquaintances by Rigdon, who at once publicly endorsed their claims and with several others was immersed into the new faith..."

The day-book used by Joseph Smith in Nauvoo is now in the possession of the Iowa Masonic Library. It reveals that the Masonic Lodge funds were considered but a part of the Mormon community's resources.⁸⁸

Interestingly, Horace Greeley, a Republican candidate for president in 1872, and the publisher of the important New York Tribune would give much publicity for the Millerites⁸⁹ and some for the Mormons, while at the same time denouncing Masonry. Greeley also supported communism,⁹⁰ and the occult and spiritism that oddly enough was what the European Masons were promoting. All this at the same time he was maintaining a highly visible anti-Masonic profile. Is the reader beginning to see how this conspiracy operates?

And this book was written in order for Christians to realize that just because someone is publicly against Masonry doesn't mean he is against the New World Order. They feel they are sure to win, because they have camouflaged their power in a Matrix with seemingly independent nodes.

Let us return to the restoration that Smith was bringing to Christianity.

Mormonism isn't simply the Temple ceremonies, but it encompasses an authority structure of priests and a priest/king/prophet ruler along with its mass of revelations and doctrines.

Many of these "revelations" are simply the regurgitation of masonic beliefs from the ages. Even the approach to doctrine is definitively masonic.

A most remarkable book Line Upon Line put out by the liberal Mormon scholars shows the remarkable parallels between the generic theology of the Masons and the generic theology of the Mormons. As the LDS church promotes such men, even while criticizing some of their findings, one concludes that this book's scholarship and documentation is not only accurate but approved.

Mormon scholar Stephen L. Richards writes in this book, "Dogmatism and bigotry have been the deadliest enemies of true religion in the long past." "The very elasticity of prayers, ceremonies, and procedure is additional evidence to me of the adoptability of our religion to human needs and therefore of its divinity."⁹¹ He should have added their elasticity of what is doctrinally and fundamentally true also, for Line Upon Line clearly documents that every major Mormon belief has gone through changes.

Change and development characterize Mormon doctrine, consistency does not. For instance, on p. 178, Mormon scholar Bryd Kirkland

states, "...Smith himself departed radically from his own teachings, giving precedent for Young's additional innovations."⁹²

Mormon Apostle Orson Pratt then in turn deviated from Brigham Young,⁹³ the second Prophet's views, and Brigham Young censured Pratt's concepts of God. An official censuring by Young occurred in 1860 and 1865.⁹⁴ Pratt felt God was "The Great First Cause". The idea was rejected by Young. Without going the details, it can be stated that both men were building upon contradictory teachings of Joseph Smith, Jr.⁹⁵

The issue here is not which view point of Joseph Smith was right, but for Mormons the issue revolved around a power struggle. As far as doctrine Mormons are given the flexibility in deciding for themselves. The issue was that Brigham Young felt his authority was being challenged, and he was determined to remain "the Prophet." Today, Young's views of eternal progression and the "second death" would be rejected as heretical by many Mormons.

The generic doctrines of the Mormons is not so troubling then as the authority that the rank and file give to their leaders. It is conceivable that a Mormon could even agree with orthodox doctrine, but it is not conceivable that he could remain Mormon and remain out from under the authority of his King/Priest. Some Mormons are attending New Age churches, but are members in good standing at the LDS church, because they pay their tithe.⁹⁶ They receive their home visits, and are not treated negatively by other Mormons. They are not seen as questioning the LDS church's authority. (Chapter 2.9 picks up the story of the LDS church after Joseph Smith.)

THE IMPORTANT ISSUES

People are believing false doctrine, because they are believing in a false authority. This holds true in a wide range of religious groups. The supposed "restoration" of authority in a priesthood led by a lineal descendent of the seed of David, is the greater threat, than the restoration of mystic Christian doctrine and its magic. The seriousness of the threat may be seen when one is aware of how widespread the masonic and witchcraft support is for this claimed "seed of David" which is being prepared to rule the world.

Bear in mind that the symbols of Luciferian worship adorn the Mormon temples, and that demons are considered part of the same eternal family as the gods, angels, and mortals are in but considered simply to be at a different stage in growth or development.⁹⁷

The Mormon missionaries themselves will tell people that the authority issue--that is, what authority is the right one to submit to, is the crucial issue before people. Yet, the restored priesthood they bring is in submission to the same men who control witchcraft and Freemasonry, and who have at the highest levels pledged alligience to Lucifer. This is the authority of the mystery religions.

Another choice besides the mystery religions is to place oneself under the authority of Christ and the Christian scriptures. Mystic Christianity is a negation of Christ's teachings. This author has seen it seems about every distortion possible done to the pure message of Christ by Masons. The Mason who wrote Esoteric Masonry claims in the book that Jesus was actually a sperm and Judas was

the male sexual organ holding his bag. People like this may claim to be Christian, that is their prerogative, but what this Author would like is for legitimate followers of Christ to quit honoring these wolves in sheep clothing. It is also vital we recognize who these people are so that their false messiah will be rejected.

In contrast to Christianity, which stresses all men are sinners, the traditional doctrine of Mormonism is that man is essentially good by nature.⁹⁸ John A. Widtsoe, a leading Mormon writer, argued after Darwin's theory of evolution came out, that "God was not the creator, nor was he omnipotent. He too was governed by natural law, which was fundamental."⁹⁹

Again returning to doctrine, the underlying bottom line in Mormonism, is the Masonic idea of flexible truth. Thaddeus E. Shoemaker, Mormon scholar, advocates that the key to a dynamic faith is to have a theology based on speculation—what he calls "speculative Theology".¹⁰⁰

The generic Mormon mish-mash of Theology, this homemade brew that each Mormon priest and theology student cooks from his own recipe, is very representative of masonic philosophy. Add to that a leadership which gives revelations based on esoteric masonic beliefs, and add to that that all the Mormon prophets have been Masons, then is it any surprise that the ideas of universalism, polytheism, exaltation to godhood, multiple heavens, and many other ideas which have surged through the Masonic Lodges and the books they publish, are part of Mormonism?

The Mormon temple in Salt Lake City is covered with Masonic symbols. These are explained by some Mormon scholars to have been placed there because Mormonism and Masonry come from the same origin. The explanation the Mormon Gavin gives for the Star of David on the Mormon temple is "It must be remembered that the Mormons are Israelites, being descendants of Abraham through the lineage of Joseph who was sold into Egypt....As members of the great nation of Israel, the Mormons have a legal right to use the special insignia and emblems which that ancient nation developed."¹⁰¹

What's involved in starting a new religion?

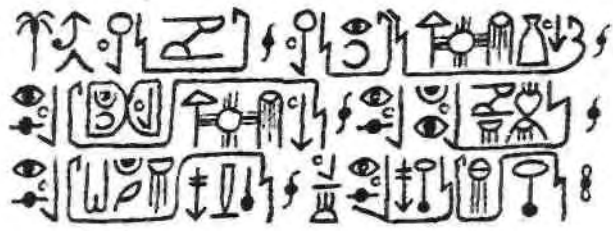
Extraordinary new material is being presented below. Its contribution is that it may help us to understand or theorize what happened to Joseph Smith Jr.

A MODERN JOSEPH SMITH

One day in modern times an older child was looking at the fire in the fireplace when he saw a shining metallic gold plate. The plate had a type of hieroglyphics or symbol writing that he wrote down. The original drawing made that day is reproduced below. This event led to further revelations, and the angelic beings brought him golden plates. He found he had an ability to translate the plates. He deciphered what they said. He learned that the symbols were from the Azruslan language. He wrote a grammar and a dictionary of the language.

This man became a respected religious leader. The plates formed the basis of a new Scriptures called The Flower of Truth. This American guru had a great deal of dignity and poise. His bearing was what one would expect from a man who had written a Bible. He

p 3 = 1, 51 characters



I write this; truth it (what I write) has.

Compare with Joseph Smith's translation: Nephi 1:1-3.

Nafrimunkā qā nuryatlā

Qā vatlāō vu Varunamōš

Vās gadāflō vu Varunō

Vās gāv nuryattasnuvunā

Vās ū-gartasli î-qewi

Nār vās ū-lī' vartasli lī

I believe this sheet is the original and first one I ever copied off the plates.

Literal translation:

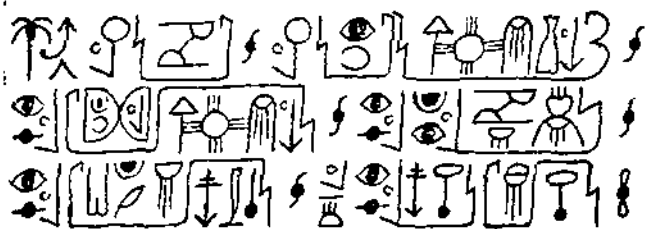
Nafri, of the priestly class; I have knowledge and wisdom; I have experience which the Lord God gave me; I write; I am chosen (I took what I heard) of the Lord God; I write; (I took what I saw) I am chosen because (I was shown) knowledge and wisdom and mystery (light from the heart of Heaven) of God; I write; no change of meaning have these symbols; I know;

May 28, 1971 First analysis of gold plates.

The first śuma (chant) of the first plate of Napri was copied in symbols found on plates, together with transliterations, translations, and analysis of symbols.

Certain basics of the Azruslan language helpful to translation are included. They were learned from previous Az-consciousnesses.

I. Hieroglyphs śuma 1, plate 3:1.



Copy about $1\frac{1}{3} \times$ original size. Printed (engraved) on plates in two columns.

This śuma was engraved

in the left hand column at the top. Read generally from left to right and up to down.

II. Transliteration (original "sacred" tongue)

Náfrimúnkā qā nuryátlā

Qā vatlāo vu-Vár.unámōš

Vās gadāflō vū-Varúnō

Vās gāv nuryattásnuvúnā

Vās ū-gārtaslí î-qéwi

Nār vās î-lí' vārtaslí l!

This transliteration is

in the Azruslan language

the original language of

the chant. By the time

of Marunai, this language

had been greatly changed

and had lost its original

sounds. The symbols are

universal, however.

was a true friend to people, and came across as meek. He was faithful to what he thought was right, indeed he was somewhat of a perfectionist. He was a man of culture and integrity. He had a command of the use of words. He was also a very loving sensitive man who wore long white robes. His search for knowledge led him repeatedly into new realms of knowledge, and he had momentary flights into fantasy. He preferred to investigate things on his own, he was a self-teacher who then taught others. Although he trusted his own research, his biggest shortcoming was perhaps his personal self-deceit. One day he got a revelation that completely changed his life. He went from a modern day Joseph Smith, Jr. to a Christian.

It is rare when the founder of a new religion turns his back on his own New Age Bible and his own followers to follow Christ. Yet, that is what this New Age leader did, because in a later revelation he had it revealed to him that he was serving demons. Upon realizing that the plates and the translation of those plates were demonic, he turned his life over to Christ. He walked away from the religious community he had established in Edmonton, Canada and began living a Christian life.

How many writers of demon inspired scriptures never learn the source of scriptures, or if they did, have never revealed the source of their own scriptures? It takes real moral conviction to do something like that.

WHAT HAD THE DEMONS PASSED TO HIM?

It is very interesting to examine what the Demons had passed to him because today, a religious buffet is being offered the public. Real Christian faith appears to be just one of many viable options.

The Flower of Truth is a syncretic work, a mixture of Hinduism, Buddhism, Christianity et. al. like the lessons of so many New Age groups today.

Examples from The Flower are: (shades of Buddhism) The Fivefold Path, p.9, "I Who in My Christ am called the lotus-born." (shades of Mormonism) The last chapter is called Doctrines and Covenants. (shades of Hinduism) The Fivefold Path, p. 16, "Whoever chants My names in pure devotion to Me, I will lead to the green fields of My Kingdom."

In the preface to the book¹⁰² we are told, "This book was not compiled, nor is it presented, to be a substitute or replacement for the Bible or any of the other great scriptures. The spirit which has spoken to Man in the past through these old books is the same one which speaks to us now through the new. The Torah, the New Testament, the Koran, the Gita, the Flower: are all chapters in the eternal stream..."

Shades of the occult appear in The Flower. Examples are The Opening, p. 5 "The keys to My Kingdom I give to you." The Opening, p. 3 "All men shall desecrate my temple...but wherever the ash will come to rest shall spring up as a legion of pheonix from the flames endless temples."

Even more significant than how eclectic the book is, is that it puts forth all the lies of Satan. Examples are:

The Opening, p.2-"There is no death. All men are saved." The Law, p. 4-"I say unto you, verily, after death I do not punish." Revelation, p. 3 we are presented Situational Ethics- "There is no man that knows what is truth and what is untruth, except judging for himself only,..."

Below, published for the first time to the public in any book are the original drawings, which were entrusted to Dr. K.V. Thampan, and were in the care of this Author for a

while. Now after ten years, the public is permitted to see the original demon inspired drawings, which now form a testimony of a great victory for Christ.

Recommended for further study on chapter 2.4 is:

1. Schnoebelen. Mormonism's Temple of Doom. This book is an excellent introduction to the parallels between Witchcraft, Masonry and the Mormon temple ceremonies. The book has received much "flak" because its critics are simply not well informed about the practices of witchcraft, and the hidden side of Mormonism.
2. Tanner, Jerald & Sandra. Mormonism. Magic and Masonry. This is good historical research into the early connections. The Tanners fail to inform people of the connections that exist today, but the book is excellent material on the early Mormons. The Tanners have some of the best material on the Mormons for the interested researcher.

Notes.

1. Quinn, D. Michael. Early Mormonism and the Magic World View. Salt Lake City, UT: Signature Books, 1987, pp. 94-5.
2. *ibid.*, p.92
3. DeVoto, Bernard. "The Centennial of Mormonism: A Study in Utopia and Dictatorship" in American Mercury, Jan. 1930 (Revised version in Forays and Rebuttals. Boston: Little, Brown, 1936.)
4. Baigent, Michael, Richard Leigh and Henry Lincoln. Holy Blood Holy Grail. New York, NY: Dell Pub. div. of Bantam Doubleday Dell Pub. Group, 1982, p. 406. The conclusion of the book is best understood by reading the whole book. The observation #3 then is based not on p. 406 but the entire book. Their sequel to this book, The Messianic Legacy indicates that the Guardians of the Bloodline are elusive, apparently for a short period they were wanting to inform the world of their existence.
5. Schnoebelen, William J. and James R. Spencer. Mormonism's Temple of Doom. Idaho Falls, ID: Triple J. Pub., 1987.
6. Olsen, V. Norskov, ed. The Advent Hope in Scripture and History. Washington, D.C.: Review and Herald Pub. Ass., 1987, p. 110.
7. Silver, Abba Hillel. A History of Messianic Speculation in Israel From the First Through the Seventeenth Centuries. Boston: Peter Smith, Pub., 1959, p. 36.
8. Quoted in Advent Hope in Scripture and History from the Patai, Messiah Texts, pp. 323,324
9. Barkun, Michael. Crucible of the Millenium. Syracuse, NY: Syracuse University Press, 1986, p.21.
10. A number of studies have looked into the prevalence in the British Isles and within the Puritans of Magic including: Witchcraft in Old & New England by George L. Kittredge; Witchcraft of Salem Village, by Shirley Jackson; Witchcraft at Salem, by Chadwick Hansen; and Witchcraft Delusion in New England. 3 Vols. by Samuel G. Drake.
11. Barkun, op. cit., p. 21
- 12.
13. Barkun, op. cit., p. 21

14. *ibid.*
15. *ibid.*, p.23
16. *ibid.*, p.82
17. *ibid.*, p. 105
18. *ibid.*, pp. 105-6
19. Quinn, *op. cit.*, pp. 82-96.
20. *ibid.*, pp. 31, 84 "decendents of the ancient Jews"—p.31
21. *ibid.*, p.84.
22. *ibid.*, p.82-96.
23. *ibid.*, p.82
24. *ibid.*
25. *ibid.*,p.95
26. *ibid.*,p. 85
27. *ibid.*, pp. 30-32, 84-97
28. Smith, Lucy. *Biographical Sketches of Joseph Smith the Prophet and his Progenitors for many Generations*. Liverpool, Eng.: pub. by S.W. Richards for Orson Pratt, 1853. Chapters I-VII are about the Mack family history. Pages 38-44 give lists of genealogical names of the Smith family.
29. *ibid.*, p. 38.
30. Brodie, Fawn M. *No Man Knows my History*, pp. 18, 85 tells about Joseph Smith's talents. Shook, Charles A. *The True Origin of Mormon Polygamy*. Cincinnati, OH: The Standard Pub. Co., 1914, p.20 states, "Even in the old Green Mountain State, before the [Smith] family emigrated to the Genesee country (the then West), Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the "genus" of their nine children. So it was established that Joseph should be the prophet...All acquainted with the facts agree in saying...Mormonism dwelt first in Joe Smith's mother."
31. Launius, Roger D. *Joseph Smith III Pragmatic Prophet*. Urbana, IL: University of Illinois Press, pp. 7-8. Page ten says, "On one of these two visits, according to Joseph Smith III, the Mormon prophet with another, laid his hands upon my head and blessed me, as his eldest son, to the blessings which had come down to him through the blessings of the progenitors." —This quote was originally in Smith, Joseph, art. "Pleasant Chat," *True Latter Day Saints' Herald* 14 (Oct. 1868), p. 105.
32. Brodie, *op cit.*, pp. 18, 85 and Springmeier, Fritz. *Analysis of Religious Leaders with QA*.
33. Lady Queensborough (Edith Star Miller), *op. cit.*, p.165.
34. *ibid.*, p. 395
35. Billington, James H. *Fire In the Minds of Men*. NY: Basic Books, Inc., 1980, pp. 210-11 ff.
36. Quinn, *op. cit.*, pp. 84, 90.
37. *ibid.*, pp. 31-32, 84-90
38. *ibid.*, p. 90.
39. Lucy's original manuscript for her book included this information, but the section was omitted by those who printed her book. See Tanner, Jerald and Sandra. *Mormonism, Magic and Masonry*, p. 20. The information comes from an article by Wesley P. Walters

- "From Occult to Cult With Joseph Smith", Jr. Also see Joseph Smith's Bainbridge, NY Court Trials. Part II, pp. 126-127.
40. Quinn, op. cit. p. 90.
 41. Denslow, op. cit., Vol. IV, p. 153.
 42. *ibid.* and other sources.
 - 43.
 44. Denslow, op. cit, Vol. I, p. 326.
 45. Quinn, op. cit., pp. 27-111. Photos in the back of Quinn's book also are helpful in learning about the items. See also Tanner, Jerald and Sandra. *Mormonism. Magic and Masonry.* Salt Lake City, UT: Utah Lighthouse Ministry, 1988.
 46. Tanner, Jerald & Sandra. *Mormonism- Shadow or Reality.* Salt Lake City, UT: Utah Lighthouse Ministry, 1982, p.49-c.
 47. Quinn, op. cit., p. 28 (Lapham 1870, 2:384; also Shipp's 1985, 8; Hedengren 1985, 148; D. Morgan 1986, 220-21, along with Tanner's *Mormonism. Magic and Masonry.* 1988, p. 18.
 48. Tanners, J. & S. *Mormonism. Magic and Masonry*, pp. 47-52.
 49. Besterman, Theodore. *Crystal-Gazing.* New Hyde Park, NY: University Books, 1965, p. 27.
 50. Quinn, op. cit, p. 32.
 51. *ibid.*, p. 31
 52. *ibid.* See also "The Rodsmen" 1828; Frisbie 1867, 52; Hemenway 1877, 3:814.)
 53. *ibid.*, p. 31.
 54. *ibid.*, pp. 31-32, 84-90.
 55. For example In the Proceeding of the Grand Encampment of Knights Templars. 34th Triennial Conclave, printed in Louisville, KT for the Grand Encampment in 1919, p.595 we learn that out of 15 Grand Commanders for the whole state of New York, Palmyra a tiny town has provided 2 G.C.s and the nearby village of Elmira has provided 1 other New York G.C. Considering the size of New York City during this entire period, this is truly remarkable that such a village would provide so much leadership.
 56. Friedman, Lee M. *Jewish Pioneers & Patriots.* Philadelphia, PA: Jewish Pub. Soc, 1942, pp. 110-113.
 57. Brodie, op. cit., p. 85.
 58. *ibid.*, p. 84.
 59. Quinn, op. cit.p. 177.
 60. *ibid.*, p. 167.
 61. *ibid.*, p. 174.
 62. *ibid.*, and see *Western Repository.* 6 Dec, 1808; H.Adams, 1817, p. 203; Paul, 1982, p. 347.
 63. *ibid.*, pp. 180-181.
 64. *ibid.*, p. 181.
 - 65.
 - 66.
 67. The researcher is directed to the book *Holy Blood. Holy Grail.* It provides many references to get the researcher started on this.
 68. Hall, Manly P., op. cit. p. CLXXVII-mr.
 69. Quinn, op. cit, p. 185 quoting H.C. Kimball, 1842.

70. McGavin, E. Cecil. *Mormonism and Masonry*. Salt Lake City, UT: 1954, p. 49, and other pages.
71. Lady Queensborough, op. cit., p. 459.
72. Schnoebelen, *Mormonism's Temple of Doom*, p.11
73. Ingenito, Marcia Gervase, ed. *National New Age Yellow Pages*. Fullerton, CA: Highgate House, 1988, p.59.
74. Smith, Joseph, Jr. (compiled by Jos. Fielding Smith). *Teachings of the Prophet Joseph Smith*. Salt Lake City, UT: Deseret Book Company, 1976, p.292.
75. *ibid.*, p. 77. Other pertinent quotes by Joseph Smith advising against speaking on the mysteries are on pgs. 298 & 309. On pages 195, 305 he speaks about the necessity of keeping secrets.
76. Robinson, Ebenezer. *Return*. Vol. II, (Apr. 1890), p. 252.
77. Talk given by an ex-New Age leader in a Christian church, source available upon request.
78. *The Hidden Danger of the Rainbow* and other sources.
79. Tanner, Jerald and Sandra. *Mormonism. Magic and Masonry*, pp. 20-21.
80. cf. Hullinger, Robert N. *Mormon Answer to Skepticism*. St. Louis, MO:, 1980, p. 105,116. Also cf. Ward, Henry Dana. *Free Masonry. Its Pretensions Exposed in Faithful Extracts of Its Standard Authors*. NY: pub. by author, 1828, pp. 104-105. Also see John E. Thompson, "The Facultie of Abrac:" *The Philalethes* (12/1982), pp. 9,15.
81. Smith, Lucy. *Joseph Smith the Prophet*. See pg. 37 for Lucy's statement in favor of a restoration. Read chapter XIV starting on p. 56 for Joseph Smith, Sr.'s dream of the need to restore the true church.
82. For more details see the chapter on the Universalist Church. His membership is referred to by Quinn, op. cit, p.90.
83. Quinn quoting A. Taylor, 1986, pp. 23,25.
84. *ibid.*, p. 12.
- 85.
86. *Overland Monthly*, p. 388. This is admittedly an old WT figure, it may well have been revised upwards since then.
87. McGavin, E. Cecil. *Mormonism and Masonry*. Salt Lake City, UT: Bookcraft Pub., 1954, p.13.
88. *The New Age*. (Official organ of the Scottish Rite), May, 1905.
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92. *ibid.*,p.178.
93. *ibid.*,p.134.
94. *ibid.*,p. 135.
95. *ibid.*,p.135
96. Personal knowledge by Author.
97. *ibid.*, p.171
98. *ibid.*, p.145
99. *ibid.*, p.61
100. *ibid.*, pp. 1-6.

101. Gavin, op. cit, p.69.

102. The Flower of Truth. Authorized Faith Edition, Amplified Version 1972. Carlinville, USA: Covenant Press, 1972.

Chapter 2.8

Mormons, Moonies, and Masons

WHO ARE THE LDS MORMON LEADERS?

The Mormon Church which is headquartered in Salt Lake City is named the Church of Jesus Christ of Latter Day Saints. The Corporation of the President of the Church of J.C. of LDS is set up to hold the property and copyrights, etc. of the hierarchy. However, an extensive set of corporations, dummy corporations, etc. also exist to manage a far-ranging financial empire under the exclusive control of the head of the Mormon church.

The head of the Mormon Church is called President. He and two other top leaders of the Mormon Church are called the First Presidency. "The First Presidency has authority over all matters pertaining to the Church." ¹

"The next in order are the Twelve Apostles...They hold the same authority in all parts of the world that the First Presidency does at home...The twelve have a president...This presidency is obtained by seniority of age and ordination." ²

These fifteen men are followed by "the seventies". The "seventies" are groups of men whose groups also have a Presidency of seven men over their group, and these intermediate Presidents interface with the twelve apostles. ³

The structure looks like this in descending order:

1. The First Presidency (which consists of 1 President + 2 counselors)
2. The Quorum of the Twelve (which consists of apostles)
3. The Presidency of the Seventy (called members of the Presidency of the Seventy.
4. The First Quorum of the Seventy (members come from the different church districts)
5. The Second Quorum of the Seventy (members also come from the different church districts)

WHAT ARE THE TWO MORMON PRIESTHOODS & THEIR RELATIONSHIP TO THE HIERARCHY

There are two priesthoods the Aaronic and Melchizedek and their relationship to the hierarchy is described by President Joseph F. Smith,

"Ascending the scale of authority, the titles and callings of deacon, teacher, priest and bishop come within the purview of the Aaronic Priesthood; while those of elder, seventy, high priest, patriarch, apostle and president are offices and callings in the Melchizedek Priesthood, to which the Aaronic Priesthood is an appendage. A full equipment is thus shown for the government and conduct of the Church both spiritually and temporally." ⁴

Like the Watchtower Society the LDS church power structure is set up to govern its members totally in both spiritual and temporal affairs.

WHAT THE MORMON FIRST PRESIDENTS ARE

Various ex-Mormon Masons indicate that all of the Presidents, also called Prophets, of the LDS church have been Freemasons. Because this has come from several reliable sources, none of which can be named, it stands the test of being accurate.

This is why 33 degree Mason Norman Vincent Peale has always been good friends with the Mormon prophets. At the 85th birthday of current Mormon Prophet/President Spencer W.



BRIGHAM YOUNG WITH HIS
MASONIC PEN

Kimball (who is as mentioned also a Mason) Peale was the keynote speaker. Peale praised Kimball as a true prophet of Christ and a great man of God.⁵

The reader will be presented information concerning the ties between the LDS leadership and the CIA, the Rothschilds, and the New Age. Confidential sources also reveal that couriers have been used to carry commands directly to the LDS leadership from the center of power in England. Some of these courier routes are through UNESCO and INTELLIGENCE AGENCIES. Again because this came from different sources that were not in touch with each other, it must be considered reliable.

THE CONNECTION BETWEEN MASONRY & MORMONISM

Blanchard, 33 degree Mason in his book approved by the highest Masonic authorities, states that Mormonism and Masonry are legally the same institution. "The two institutions are morally and legally the same."⁵

Mervin B. Hogan, who is one of the best Masonic writers, when he was selected to be a Blue Friar in 1976, presented his paper "Mormonism and Freemasonry: The Illinois Episode." In discussing the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, he said, "It is evident to anyone who acquaints himself with this creed that there are no conflicts or incompatibilities whatsoever between the teachings, theology, and dogma of Mormonism and the philosophy, principles and tenets of universal Freemasonry...Surely with that simultaneous background, it must be readily acknowledged that Mormonism and Freemasonry are so intimately and inextricably interwoven and interrelated that the two can never be disassociated."⁶

A Mason within the Lodge can say what Hogan spoke and be commended, yet a non-Mason saying the similar things about the Mormon Church to a Baptist church watched Mason Baptists get up from the pews disgusted and leave in the middle of his talk.⁷

To quote only two Masons of the many who have noted the connections between Masonry and Mormonism:

"The general outline of the endowment ceremony, and the signs used therein, are closely connected with Masonry; and, in spite of Mormon denials, it is easily established that a certain amount of the early Masonry which was used freely in the Temple ceremony still survives."—Mason Stuart Martin, *The Mystery of Mormonism*. p.308.

"Not infrequently the question is asked, 'Does the Mormon church make use of the Masonic ritual in its Temple ceremonies?'...the reader will be left free to make his own deductions."—Past Grand Master S. H. Goodwin. (Goodwin then proceeds to mention many similarities between Masonry and Mormonism in his book *Mormonism and Masonry*.)

THE OBSERVABLE PHENOMENA

Because individuals that reveal information about the instructions that the Mormon leadership are taking from the New World Order are in the gravest danger, it is more sensible to discuss the observable phenomena. These phenomena are more or less public record, what must remain secret testimony shall.

WHO IS ORCHESTRATING THE MORMON CHURCH ACTIVITIES?

The answer is not as hidden as one might assume. The following are all observable phenomena, that did not take any cloak and dagger activity to learn. William Schnoebelen's books describe the connection between witchcraft and the Mormons. Talks with New Agers

reveals that they view the Mormons as co-workers in the work to enlighten the world with a "higher consciousness". Clearly there appears to be some kind of an arrangement of cooperation.

Again confidential sources indicate that the Mormon Temples are used by non-Mormons for witchcraft ceremonies. Such cooperation can only come from the authority of the First Presidency.

After writing the above paragraph early in 1991 from confidential sources about Satanism within the Mormon temples, a confirmation has come out in the form of a memo written by Glenn L. Pace, Second Counselor in the Presiding Bishopric of the LDS church. The memo is authentic, and the Mormon committee it refers to called "Strengthening Church Members Committee" did exist. The memo was only for use for the select inside the Mormon church, but the Utah Lighthouse Ministry got a copy and published it in their newsletter Salt Lake City Messenger (Nov. 1991). Basically, what Mormon General Authority Glenn Pace is warning about is that there is a Satanic conspiracy operating within the Mormon church. Pace interviewed 60 Mormons who had been abused in Satanic rituals. These 60 were all Mormons, the Satanists that had abused them in Satanic rituals were all Mormons, and the abuse had taken place in various places including Mormon churches, the Temples, and even while one was serving as a Mormon missionary. The Satanic abuse had occurred in the following places: Utah (37), Idaho(3), California (4), Mexico (2), other places (14), which indicates Satanism within Mormonism is very widespread. The perpetrators of the Satanic abuse came from such positions in the Mormon church as Young Women leaders, Young Men leaders, bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir. My sources indicate that Glenn Pace's memo is not reaching high enough. That Satanism goes clear to the top. If so then Pace's memo may have been leaked as damage control.

Pace's memo is well written. Unfortunately the Tanners who reprinted it are quite reluctant to admit that a Satanic conspiracy could exist, and have repeatedly shown they are either ignorant of how Satanism is operating or are trying to do damage control for the Mormon church. Some people who are trying to expose the extent that Satanism controls Mormonism feel the Tanners are trying to help the Mormon church.

Within recent years several outstanding events have given the public knowledge that Satanism is widespread within Mormonism, but somehow the lid continues to prevent it becoming public knowledge. In the Salt Lake Tribune, Jan. 13, 1988 was an article about a Mormon who had ritually abused his children and had been convicted. The case was in Provo, and the Tribune had run an article on Dec. 16, 1987 discussing the testimony of a therapist who allege that within one ward as many as 40 people had been ritually abused. The Jan. 13th issue had quoted a spokesperson for the Utah Psychiatric Association who said that mental-health professionals had identified several communities in Utah where groups were abusing children.

Other cases of child abuse by Mormons continue to occur. This author has personally known one perpetrator in Kansas and one in Oregon. From personal knowledge of the Mormon church it can be honestly stated there is little protection within the Mormon church against Satanism, and members who leaned that way that the Author has met, were never to his knowledge rebuked by the church or other members.

Pace's comments in the memo correctly stated that what he reports in his memo "are very minor infractions" compared to what the occult is doing in the Wasatch Utah area. He also correctly notes that the perpetrators are living dual lives, and many of them have temple recommends. Living dual lives is but standard operating procedure for Satanists.

THE BIGGER PICTURE

Only through a good grasp of the bigger picture does this cooperation become more visible. Chap. 3.3 discusses the role of the Rothschilds, who helped finance the Mormon church. Chapter 1.7 describes the B'nai B'rith, and its role as a cover for the Power's operations. The B'nai B'rith operates both as an intelligence front and as a conduit transmitting orders to various groups including the Mormon Church and the Masons. A visible result of this close cooperation can be seen in the following information concerning Utah's first "gentile" Governor.

LDS POLITICAL CONTROL

Many observers have noticed the political that the LDS Mormon Church has and exercises in Utah's politics.

"Of course, in Utah, political ambition and religious ambition were always closely allied. It was difficult to rise to prominent public office without the Church's backing. It was virtually impossible to do so against the Church's opposition. That was a fact of life in Utah that any good politician understood..."⁸

Even in modern times, even very recently, reports by non-Mormons, called "Gentiles" by the Mormons, continue to tell how much oppressive opposition, pressure, and control the Mormon Church and the Mormon people are exerting on their lives and on their churches in Utah. The oppressiveness has caused some to move.

The U.S. Congress went on record repeatedly condemning the Mormon Church control of Utah's politics. They declared they needed evidence of the separation of church and state in Utah. Congress dragged their feet in giving Utah statehood.

After statehood the complaints by "gentiles" in Utah continued. And so a charade, an act of deception was foisted on the American people, and most people relaxed, confident that Congress had taken care of the problem. How this was done will be discussed.

The Mormon Church after statehood continued to deny allegations of Church interference in the least in State matters. "The Church does not claim any such right...We disclaim the right to control the political action of the members."⁹

However, assemblies in LDS churches to discuss and advance the cause of a certain political party continued unrebuked by the Church's higher authorities.¹⁰

"Gentiles" did get placed in some of the State's positions, and this was "proof" to the outside world that the Mormon church had no influence on State politics.

However, the outside world did not have the perspective on things that this book gives. The outside world if they noticed a man like James William Cherry sitting on the Supreme Court of Utah would not likely see any connection between this 32 degree Freemason and his Unitarian Church which is involved with the New Age movement and the Mormon Church.¹¹ Is it surprising that we find so many of the "gentiles" in Utah, carrying out policies that the Mormon Church wants?

Joseph L. Rawlins, was portrayed by the Mormon Church as a Gentile, and to its church members as an apostate. This "apostate" is rather suspicious. Notice, that back when Polygamy was an issue between the American people and Congress and the Mormon Church that this apostate stood on the floor in Congress and denied that there was "one syllable of evidence" that Utah had practiced polygamy.¹²

In 1966, the LDS Church was still having to issue statements denying influence in Utah politics, yet even to this day the firm conviction remains with many "Gentiles" who live in Utah that this type of denial is not true. They notice the rumors that circulate through the LDS

Churches about which candidate the Church is in favor of. It is understandable how such rumors could be circulated with or without the Church's responsibility, so the LDS Church can not be blamed unless there are actually people who are able to state that the origins of some of these voting rumors are known by them to start with someone in the hierarchy.

In early Utah, at a time when political tension was high between Gentiles and Mormons in Utah, the election of the first "Gentile" Utah state governor helped to diffuse the tension. His name was Simon Bamberger.

Looking beyond the surface, it is noteworthy that none other than the most prolific Mormon writer who defended the Mormon religion, B.H. Roberts, nominated Simon Bamberger at the state Democratic convention.¹³

Simon Bamberger was a great man for the Mormon Church. He diffused tension, detracted attention from the Church's power, and dispelled the bad publicity of the image of LDS control in Utah. He also carried out a program in public office that was extremely pro-Mormon. He could get away with a pro-Mormon attitude because he wasn't Mormon. Gov. Bamberger opposed anything that opposed the Mormon Church, whether it was anti-Mormon information or anti-Mormon legislation. Simon Bamberger was a Freemason, and he was also a high ranking member of B'nai B'rith.¹⁴ He was Jewish and had recently immigrated from Germany.

THE PRIEURE DE SION & MORMONISM

According to the genealogies put out by the Mormon leadership, who happen to be all related, they are descendents of the Merovingian Dynasty. The Merovingian Dynasty is supposedly the House of David and the blood line through which the new Christ is to come.

Merovee was the first Merovingian king. His son's Clovis I was the second Merovingian king. The tomb of Clovis I contained hundreds of small miniature solid gold bees. The bee was the Merovingian symbol. The Merovingian bloodline went into the Hapsburgs. When Napoleon married the Hapsburg Marie Louise they had sown onto their coronation robes the Merovingian gold bees.

The bee is the state symbol of Utah, and a widely used Mormon symbol, such as with their Deseret Industries.

The Mormon Church leadership ties in very tightly with the New World Order and may very well play a significant leadership role.

THE CIA, FBI CONNECTIONS

The CIA and FBI have many ties to the Mormon Church. This is well known in Utah, because these agencies do so much recruiting in Utah. The CIA and FBI also besides having many Mormon agents, have a high percent of Masons within their ranks.

For instance, the participation of the Robert R. Mullen Co., which is the company which handles the Mormon church's international public relations, is a CIA front.¹⁵ According to testimony before Congress, some of the planning for the Watergate burglary took place in Mullen Co.'s offices, and members of its staff knew ahead of time of the breakin.¹⁶

The book Mormon Spies, Hughes And the CIA investigates the close connections and collaborations between the LDS Church and the CIA.¹⁷

History is full of examples of LDS spying activities. The Tanner's book Unmasking A Mormon Spy The Story of Stan Fields provides an example.

The Mormon Church is very similar to the Masonic Lodge in the way it exercises its authority. The Mormon Church gives its members plenty of latitude for freedom of belief, while exercising strong dictatorial authority over its people. An example of this is that while Mormons have the freedom to visit New Age churches, which this Author has witnessed first hand, and while Mormons work for New Age religious groups, the Mormon Church hierarchy maintains a Big Brother vigilance over their own. One source stated that plans had been made to tap and listen to all the Missionary phones within the Portland area. Whether the plans have actually been implemented or not, it shows the mentality of control and power within the hierarchy. It is not by accident then, that Mormons have the freedom to attend New Age seminars.¹⁸

THE MORMONS & THE CHURCH OF SCIENTOLOGY

For a while, this Author shared an apartment with a Mormon friend. He was much older than this Author, in the neighborhood of 42. He was in good standing with the LDS Church. It was only natural then, when he became unemployed for him to go to the Mormon church's employment service. There, employment specialists, seek to match their clients skills with their job contacts. Many of their job contacts are from LDS members. After visiting the Mormon employment service, this man went to the Church of Scientology, and after an interview was hired onto Hubbard's Church of Scientology staff.

This Author was surprised that an LDS member in good standing would work for the headquarters of a New Age cult. Mormon friends of this man found nothing alarming in the least that he worked for the Church of Scientology.

Is the Church of Scientology a religion? According to their own literature (which at some times says no) they are. To quote one of their pieces of literature, "Is Scientology a religion? Yes! Scientology is a religion in the truest sense of the word...The church of Scientology's purpose is to help the individual lead a happier life, and so there is nothing in Scientology principles to conflict with other religious beliefs." "The Church of Scientology is non-denominational. One can be a Scientologist and also a member of any religious group. There are Catholics, Protestants, members of the Jewish faith and most any other religion who are also active Scientologists."¹⁹

The Church of Scientology kept asking him to volunteer vast amounts of time, and he was lucky to get peanuts in compensation for his hard work, so after several months he quit. He quit because of the lack of pay, not because of religious scruples.

THE MORMONS & THE UNIFICATION CHURCH

W. Cleon Skousen, an ex-FBI agent and former Salt Lake City Chief of Police, is in charge of the Freeman Institute of the Mormon Church.²⁰ The name Freeman Institute even echoes the name given past Masonic magazines and newspapers. The Freeman Institute was established ostensibly to rescue the U.S. Constitution. Interestingly, close examination of Mormon doctrine, reveals the Church plans to supplant the U.S. Constitution with their own in the long run.²⁰¹ Somewhat akin to the fox guarding the chicken house. Anyway, under the guise of fighting communism the Mormons and Moonies have been working together. Things are coming together now and such type of covers will not long be needed.

For those who are familiar with Rev. Moon's claim to be Jesus Christ,²¹ and the Moonies' belief that they will install their man as the world's future ruler, it seems that the Mormons and Moonies are strange bedfellows. How can the Mormons and Moonies work together when they

both claim the same thing for their own respective group? Shouldn't the Moony threat to take over the world be as serious as a Communist takeover to the Mormons?

When the Unification Church was taken to court by the IRS, the Mormon Church along with the ACLU, the Unitarian-Universalist Church, the National Churches of Christ, the American Baptists, the African Methodist Epis. Church, and the Freeman Institute supported the Unification Church's position. The Mormon church only gave amici curiae support, in contrast to the some of these groups which participated even more.²²

W. Cleon Skousen has worked in close cooperation with Rev. Moon's CAUSA organization, and he and other members of the Freeman Institute would participate in CAUSA conferences. The Moonies' CAUSA organization has declared, "We affirm that the the God of Judaism, Catholicism, Protestantism, the Mormons, the Unification Church and the God of all religions are one and the same."²³ (emphasis added)

After all the self-proclaimed Christ Sun Myung Moon's pretensions to fight Communism, Moon went to Moscow and declared that Russia was to "play a major role in the plan of God to construct a world of peace."²⁴ Panda, a business which is headed by Moon's closest associates and chief lieutenant, is investing \$1 billion in a major automobile plant in Red China to produce cars (the Chinese version of the Chevrolet Chevette) that will be sold to the United States.²⁵ Moon advocates the Internationalist's line for Global Free Trade.

Rev. Moon, who like Joseph Smith, claims to have been visited by angels and Jesus and given the mission to "restore" Christianity. This restoration is to start in the United States and then eventually spread world-wide. And similar also to the Mormon Church is the emphasis on authority and money.

Rev. Moon's church is a good example of how a synthetic religion can be created from scratch, using state of the art mind control, and other religious manipulations. Members are locked into fund-raising and are programmed to fear outsiders. They are told their children are sinless. Rev. Moon and his wife claim to be the first perfect sinless people.

"After World War II, the Rockefellers had secretly acquired substantial holdings in Japan and wanted to see them develop."²⁶

Chase Manhattan (the Rockefeller's bank) was named the lead banker to the South Korean government and acquired Moon's business. The U.S. military government installed the chiefs of South Korean according to Chase Manhattan's advisors. In Oct. 1962 the Korean Central Intelligence Agency (KCIA) an extension of the CIA sent their KCIA chief Kim to meet with his U.S. counterparts. He met CIA director Jone McCone and Lt. Gen. Carroll, head of the Defence Intelligence Agency. Along with Kim was Moon. The most important meeting Kim and Moon had on that trip was with Nelson and David Rockefeller. Both Moon and Nelson hit it off well immediately because both wanted to see a One-World-Government. The Japanese sector of the Rockefeller empire began to covertly finance Moon. The purpose of Rev. Moon's religious anti-communist crusade was to neutralize the patriotic conservative forces opposing the Rockefellers' dream of a New World Order.

A lawyer who worked for the Rockefellers and who confidentially talked said, "David and Nelson Rockefeller were fanatical globalists, and so is Moon. His Unification Church aims to bring Christianity under the same internationalist rule the Rockefellers planned to clamp on the world's nations. Moreover, to reach this goal, the Chase Manhattan crowd had to penetrate and neutralize the patriotic forces of the so-called Republican right wing. If you look closely, that's just what Moon has accomplished."

Sun Myung Moon's Washington Times, the only newspaper Ronald Reagan said he read daily, makes light of The Spotlight's interest in the Bilderberger. Moon's paper would like people to believe that their meetings are simply weekend picnics for businessmen and diplomats.²⁷

Moon promotes globalism within his church by fixing the marriages for all his adherents, and these marriages often mix different nationalities and cultures together. This is further enhanced by sending different nationalities to other lands to work and the communal living situations that the Moonies live in.

W. Cleon Skousen's anti-communist crusade and his book against communism is a joke. He gives the readers of his book no historical perspective of what has really happened. He gives no hint that Communism and Mormonism were both started by Masons. He gives no hint that the Mormon Church practiced Communism before the Communists. When the Mormon Church's communism failed, the church moved into capitalism. This shift happened toward the end of the 19th century. The Mormon Apostle Canon said in reference to Mormonism, "One of the most promising modern experiments in communism has been frustrated and brought to ruin."²⁸

Kuhn, Loeb & Co. which financed the Mormon church in 1898,²⁹ is also known to have financed the Bolshevik Revolution with \$20 million dollars. (In 1918 and 1922, the Reds repaid in gold, 600 million rubles in gold was transferred from Russia to Kuhn, Loeb, and Co.)³⁰

Brigham Young described the Mormon leaderships real attitude toward democracy. He said, "Every government lays the foundation of its own downfall when it permits what are called democratic elections."³¹ The Mormon Church went into capitalism like Socialist Russia is doing today—not out a change in doctrine, but because communism failed to work. Individual Mormons still believe that in the future communism will work under the Mormons.³² When the New Jerusalem is established it will be under "The Law of Consecration" or as the Mormon scholar on Prophecy Crowther puts it, "...this [New Jerusalem] will be carried out under the communal living system known in the Church as the United Order or the Law of Consecration."³³ Russian Communism has been consistently portrayed as an enemy by the Mormons and Masons since the 1920s. This pattern of creating two opposing forces such as the Anti-Communists (the FBI, Mormons, Church of Scientology, and Scottish Rite) and the Communists (leftist Labor Unions, Socialists, Russians, Chinese), has been the masterful outworking of the One-World-Power's belief in Hegelian Philosophy. By controlling both sides, the One-World-Power expects to control the outcome, and to be able to direct people's hate and energy as it wills. See note 30 for further study on how Masons and Communists use Hegelian philosophy.

THE MORMON CHURCH & THE NEW AGE MOVEMENT

Aren't the New Age Movement's beliefs different than Mormon beliefs? Yes and No. An examination of the listings in the National New Age Yellow Pages shows what the New Age movement entails. It includes the following:

Healing, Astrology, Health foods, Channeling, crystals and gemstones, dreams and revelations, divining, Hinduism and polytheistic beliefs, magic and the occult, and Godhead for aspirants.

Mormonism contains all these elements. The same type of path to godhead that the New Age packages and sells is promised by the Mormon Church.

This helps explain the repeated little connections one sees between New Agers and Mormons. Some examples are:

1. A New Agy type Mormon Fireside where Networking Techniques were taught.³⁴ While "networking" itself is a legitimate concept, it is also possible to trace some Networking ideas back to New Age sources.
2. William J. Schnoebelen in his book Mormonism's Temple of Doom reports how he was a Druidic witch. His witchcraft mentor was head of all the Druidic witches in North America. This head Druidic witch told him that the highest form of witchcraft practiced in North America was practiced in the Mormon temple ceremonies. Schnoebelen joined the LDS church to receive a deeper occult experience.³⁵

WITCHCRAFT NOT A RECENT INNOVATION FOR MORMONS

A number of people have been seriously bent out of shape by Schnoebelen's mild exposes of witchcraft and Mormonism. It seems people want to ignore the obvious. What? How is it so obvious that witchcraft is within Mormonism?

An examination of Mormonism from the start reveals that it has always been heavy into Magic.

Five of Peter Whitmer, Sr.'s sons and his son-in-law Hiram Page (named after Hiram Abiff) became the witnesses to the Book of Mormon. Their family were Perm. Dutch from Lancaster Co., Pa. and lived near the Rosicrucians and the Ephrata Commune with its occultism. Obviously some of it rubbed off, because the Whitmer family was into Magic.

The original three witnesses to the Book of Mormon were all involved in magic prior to Smith's revelation.(This information comes from Mormon sources.)³⁶

Of the next 8 witnesses, five are known to have been into Magic.

It appears that "at least two-thirds of Mormonism's first 12 Apostles may have had some affinity to magic."³⁷

Most of Mormonism's early converts were not only connected with magic but religious seekers who were frustrated with the standard denominations. Up to 1837 34.4 percent of Mormon converts were people who had not been affiliated with organized religion.³⁸

With the death of Orson Pratt in 1881, the Quorum of 12 Apostles no longer had any of the original Mormon apostles who publicly endorsed magic practices, and a dramatic public shift in attitudes toward public magic occurred. Magic continued but only in the shadows. As has been documented by Schnoebelen, the Mormon temple ceremonies are white magic. It wasn't until this Author learned that one can practice magic without knowing it, and when I learned what Magic is, that it became quite clear that the Temple ceremonies are magic.

Where magic, such as seer stone divination, was widespread among early Mormonism, such practices became rare in the twentieth century. Mormon scholar Quinn mentions an LDS mission president in the 1940's who still practiced magic. Astrology, which had been popular among 19th century Mormons, fell into disuse.³⁹ Contrast this with the early LDS Deseret News, edited by the second counselor in the LDS First Presidency, which carried an astrological table in its first issue.

The use of Astrology among the Mormons goes back to the Order or Fraternity (called by outsiders the Fraternity of Rodmen). Mormon William W. Phelps, whose family is linked to the Fraternity, published an almanac in 1863 which refers to the LDS use of astrology and the to prophecies. "The moon's days in the signs of the Zodiac are also given near enough for the general reader." His 1865 Deseret Almanac also had Zodiac information.

Many Mormons have enjoyed the practice of the Mormon religion, but felt very disturbed by the Temple ceremonies. Many are so disturbed they never return after their first experience. They have good reason to be disturbed.

Notes

1. John Taylor. *Millennial Star* 13:337-338, Nov. 15, 1851
2. *ibid*
3. *ibid*
4. Joseph F. Smith. *Millennial Star*. 67:628, Sept. 1905
- 4a. Hunt and McMahon. *The Seduction of Christianity*, p.68
5. *Scottish Rite Masonry*, Vol. II, p. 373
6. Roberts, *Freemasonry In American History*, pp. 243-44
7. As related to Author by a Christian ministry
8. Naifeh, Steven and Gregory White Smith. *The Mormon Murders*. NY: New American Library, 1988, pp. 336-337. It may be argued that these authors aren't the top authorities on Mormonism. But there are many other qualified observers who have said similar things, this quote was simply easy to find.
9. *The National Cyclopaedia of American Biography*, Vol. 39, N.Y: James T. White & Co., 1949, p.13
10. *The Herald* (newspaper) Oct. 22, 1892 cf. Frank J. Cannon's book.
11. *The National Cyclopaedia of American Biography*, Vol. 39, p. 13. His Masonic membership is mentioned in *10,000 Famous Freemasons*.
12. *Deseret News*, Dec. 19, 1893
13. Taylor, Samuel W. *Rocky Mountain Empire The Later-Day Saints Today*. N.Y.: Macmillan Pub. Co., Inc., 1978, p. 115
14. *The National Cyclopaedia of American Biography*, Vol. 20, p. 49. He is also mentioned in the book *10,000 Famous Freemasons*.
15. Tanner, Gerald and Sandra. *Mormon Spies, Hughes and the CIA*. Salt Lake City: Utah Lighthouse Ministry, 1978, esp. pp. 12-4, but the whole book relates to the topic.
16. *ibid.*, p.1 and other pages
17. Tanner, Gerald and Sandra, *op. cit.*
18. witnessed by Author
19. Church of Scientology brochure
20. various sources—common knowledge
- 20a. Various LDS statements document this. As a starting point on studying Mormon plans and prophecy for the future read the respected Mormon historian Duane Crowther concerning the coming New Age Millenium etc. in his book *Prophecy Key to the Future*. The H.I.S. Ministries International, P.O. Box 21918, Salt Lake City, has put out a tract "The Mormon Plan for America" which outlines the coming Theocratic world government the Mormons expect.
21. Rev. Moon's claim are widely known. For primary documentation is Ken Sudo's *120-Day Training Manual*, pp. 152, 160
22. Hansen, George. *To Harass Our People, The IRS and Government Abuse of Power*, pp. SS44-SS46.
23. Col. Bo Hi Pak, Opening Address, Sixth CAUSA Conference, held at the Key Bridge Marriot Hotel, Arlington, VA, Nov. 17-20, 1983—copy of speech given to delegates.
24. *The Orange County Register*, Apr. 15, 1990, p. G4

25. art. "Auto Deal Made With Red China" Spotlight (Jan. 1990) p. 3.
26. Spotlight (Jan. 1990) p. 5 quoting Dr. Gunnar Gorglid, the Swedish economist who is a UN consultant on Asian affairs.
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THE REORGANIZED LATER-DAY SAINTS

The Reorganized Church of Later-Day Saints is the second largest Mormon denomination. The members of this Church view the Book of Mormon as scripture, and are led by a prophet, but are in practice different than the LDS church.

A NEW TOWER OF BABEL

The design of the long awaited RLDS Temple, built on the site of the world's future Millennial capital was the responsibility of the First Presidency and the Presiding Bishopric.¹ Some people were alarmed when the long awaited RLDS temple in Independence, MO was planned with a spiral design similar to the famed Tower of Babel. Scholars have long viewed the spiral Babylonian Ziggurats to have been the design of the first Tower of Babel, "the identification of the tower of Babel with one such ziggurat seems inescapable."²

The RLDS prophet Wallace B. Smith said, "The design gives the impression of seeking to link that which is earthbound with the creator who is beyond our reach."³ It is "a symbol of our vision of Zion."⁴

According to RLDS sources, this \$60 million temple will not be used for temple ceremonies like the LDS temples. If this information is accurate, it would mean that the Masonic-like temple ceremonies like the LDS church's and the top secret witchcraft meetings in the LDS temples would not be take place in the RLDS temple. The public stance of the RLDS church is that its temple will not be used for secret ceremonies.

THE RLDS GOVERNMENT

The government of the RLDS Mormon Church has been described as Theocratic or Theocratic Democracy. Although the RLDS prophets have all been lineal descendents of Joseph Smith, Jr. and his son Joseph Smith III, there has always been an effort toward democratic processes within this denomination.

THE FIRST RLDS PROPHET

The first prophet of the RLDS church was the son of Joseph Smith, Jr. named Joseph Smith III.

Joseph Smith III had a style of leadership much different than his father's. He also was a leader, but his ideas took the RLDS church in a path that seemed more like the mainstream Christian denominations. The RLDS church initially carried out an active missionary program to recruit LDS members over to their organization. It was believed that the credentials of authority of their organization which were superior to the LDS would draw Mormons in Utah into their organization. Because the RLDS church was opposed to polygamy (while the LDS church practiced it), and was opposed to other unscriptural practices that the LDS church practiced, many non-Mormons and Christians have cooperated with them. Likewise, the cordial relationship between Christians and members of the RLDS church continue. For instance, a R.L.D. Saint works with Saints Alive, a Christian ministry to Mormons and Masons.

Joseph Smith III was initially interested in Spiritism, but gave it up, before he became the RLDS prophet.

"Smith took part in the seances in Nauvoo for some time, but by at least 1852 his interest in Spiritism began to wane. Two significant events turned him against the cult and in so doing, may have paved the way for his eventual return to a form of Mormonism."⁵

Joseph Smith III spoke of his rejection of spiritism, "I feel it is not a part of the divine plan to allow spirits to communicate with mortals, and I can scarcely see how we can have tangible intercourse with departed spirits..."⁶

Since Joseph Smith, III, the leadership of the RLDS church has been passed down the line of his decedents. (See appendix for list.)

THE RLDS CHURCH IS OPEN TO THE OCCULT & SECRET SOCIETIES

Although Joseph Smith III sincerely rejected spiritism, the RLDS church itself has never taken a stand against the Masons or other occultic powers. That pattern was established by the General Conference Resolution 175 in 1874.⁷ Joseph Smith III said, "If they [church members] choose to belong to the Masons, or Odd Fellows, or any other secret organization, they are at liberty to do so as far as the church is concerned."⁸

According to various Mason historians, many of the RLDS members have been Masons. The Mason Haywood states, "After the Mormons split, the mother group remained in Illinois, and later made its capital in Independence, Mo.; many of its members have been Masons ever since."⁹

Joseph Smith III's successor reaffirmed the church's open attitude toward Freemasonry when he rebuked in 1906 the editor of the Saints Herald for an editorial the editor had written. The editorial is very revealing in itself. It said, "that members of the United States Senate who were members of the Masonic Order might feel sympathetic toward Mr. Smoot [an LDS senator under investigation] in regards to the secret oaths by which he was said to be bound to the Mormon hierarchy, since they themselves took such oaths on becoming Masons."¹⁰ (Emphasis added.) This comment helps substantiate the Masonic references which state that legally and morally the Masonic Lodge and the LDS church are the same. Here the editor of the Saints Herald. Leon A. Gould, is equating the oaths of the Mormon hierarchy and the Masonic Lodge's oaths.

While the RLDS church gives some good advice against the occult to its members such as an article in the Saints Herald entitled "Magic and Religion",¹¹ it has always given members the latitude to explore and participate in such activity. This has been an open door to subversion by the Masons and the New Age. It appears that the lack of safeguards has indeed permitted the

RLDS church leaders to shift their denomination in the direction of participating with the One-World-Religion that is has been established.

PARTICIPATION IN THE ONE-WORLD-RELIGION

There has been a definite shift in the RLDS church toward the New Age. It has joined the World Council of Churches, and other such activities. 19th century Masonic plans had goals to introduce feminism and abortion. In the 1970s the RLDS church came out in favor of these items and gave its support to the pro-New Age group NOW, the liberal feminist National Organization for Women.¹² The RLDS church has begun participating in such things as an international organization "Church Women United" at the United Nations.¹³

SMITH'S DAUGHTER

Wallace B. Smith has no male successor, and there is speculation that one of his daughters will take the helm once he passes on. If this would happen, it would seem to insure that the RLDS church will move even closer to a New Age stance.

NOTES

1. The Temple Ensign of Peace. RLDS brochure, Independence, Mo. (printed in the '80s)
2. Gardner, Joseph L.,ed. Reader's Digest Atlas of the Bible. NY: Reader's Digest Assoc.,Inc, 1981, p.11
3. Saints Herald, Oct. 1988
4. The Temple Ensign of Peace, op cit.
5. Launius, Roger D. Joseph Smith III, Pragmatic Prophet. Chicago, IL: University of Illinois Press, 1988, p. 62.
6. *ibid.*, p. 63-64.
7. General Conference Resolution #175, 1875 (printed by the RLDS church)
8. Plaintiff's Abstract, p. 495. Cf. Saints Herald 39:115-6, 455.
9. Roberts, Freemasonry in American History, p. 254.
10. Saints Herald. Feb. 14, 1906
11. The advice given is to encourage readers to question the value of magic on the basis of "who or what can truly give us security in this life... and who or what will be the 'Lord of our life.'" "Magic and Religion" art. in Saints Herald. Jan. 1987, p.24.
12. Marrs, Texe. Texe Marrs Book of New Age Cults & Religions. Austin, TX.: Living Truth Pub., 1990, p. 278.
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THE ORIGIN OF MORMONISM,

By MRS. DR. HORACE EATON, of Palmyra, N. Y.

DEAR SISTERS.—A ride of less than three hours on the New York Central, due east, will bring you to the town of Palmyra, in the vicinity of which, the system of Mormonism was initiated. In this town it has been my privilege to reside for the last thirty-two years. I speak to you from credible testimony. Western New York has strong soil and rank weeds are incidental to strong soil. We must own the deceivers. "They went out from us, but they were not of us." The deceived were elsewhere.

As far as Mormonism was connected with its reputed founder, Joseph, always called "Joe Smith," it had its origin *in the brain and heart of an ignorant, deceitful mother*. Joe Smith's mother moved in the lowest walks of life, but she had a kind of mental power, which her son shared. With them both, the imagination was the commanding faculty. It was "vain" but vivid. To it was subsidized reason, conscience, truth. Both mother and son were noted for a habit of extravagant assertion. They would look a listener full in the eye, and without confusion or blanching, would fluently improvise startling statements and exciting stories, the warp and woof of which were alike sheer falsehood. Was an inconsistency alluded to, nothing daunted, a subterfuge was always at hand. As one old man, who knew them well, said to me, "You couldn't face them down. They'd lie and stick to it." Many of the noblest specimens of humanity have arisen from a condition of honest poverty; but few of these from one of dishonest poverty. Agur apprehended the danger when he said, "lest I be poor and steal." Mrs. Smith used to go to the houses of the village, and do family washings. But if the articles were left to dry upon the lines and not secured by their owners before midnight, the washer was often the winner—and in these nocturnal depredations she was assisted by her boys, who favored in like manner poultry yards and grain bins. Her son Joe never worked save at chopping bees and raisings, and then whisky was the impetus and the reward. The mother of the high-priest of Mormonism was superstitious to the last degree. The very air she breathed was inhabited by "familiar spirits that peeped and wizards that muttered." She turned many a penny by tracing in the lines of the open palm the fortunes of the inquirer. All ominous signs were heeded. No work was commenced on Friday. The moon over the left shoulder portended calamity; the breaking of a mirror, death. Even in the old Green Mountain State, before the family immigrated to the Genesee country, the then West, Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the "genus" of their nine children. So it was established that Joseph should be the prophet. To such an extent did the mother impress this idea upon the boy, that all the instincts of childhood were restrained. He rarely smiled or laughed. "His looks and thoughts were always downward bent." He never indulged in demonstrations of fun, since they would not be in keeping with the profound dignity of his allotted vocation. His mother inspired and aided him in every scheme of duplicity and cunning. All acquainted with the facts agree in saying that the evil spirit of Mormonism dwelt first in Joe Smith's mother.

Bad books had much to do with the origin of Mormonism. Joe Smith could read. He could not write. His two standard volumes were "The Life of Stephen Burroughs," the clerical scoundrel, and the autobiography of Capt. Kidd, the pirate. This latter work was eagerly and often perused. There was a fascination to him in the charmed lines:

"My name was Robert Kidd,
As I sailed, as I sailed,
And most wickedly I did,
And God's laws I did forbid,
As I sailed, as I sailed."

At the early age of fifteen, while watching his father digging a well, Joe espied a stone of curious shape. It must have borne resemblance to the stone foot of Buddha, which Mrs. House tells us of at Bangkok, Siam. All the difference, this was smaller, like a child's foot. At any rate, it has left footprints on the sands of time. "This little stone was the acorn of the Mormon-oak." This was the famous Palmyra "seer" or "peek stone," with which Joseph Smith did most certainly divine. Being before instructed of his mother, he immediately set up a claim to miraculous power. In a kneeling posture, with a bandage on

his eyes, so luminous was the sight without it, with the stone in a large white stove-pipe hat, and this hat in front of his face, he saw things unutterably wonderful. He could reveal, full too well, the place where stolen property, or wandering flocks could be found. Caskets of gold stored away by the Spaniards, or by his hero, the redoubtable Captain Kidd, coffers of gems, oriental treasures, the "wealth of Ormus and of Ind," gleamed beneath the ground in adjacent fields and woodlands. Digging became the order of the night, and sleep that of the day. Father and brothers, decayed neighbors, all who could be hired with cider or strong drink, were organized into a digging phalanx. They sallied forth in the darkness. Solemn ceremonies prefaced the work. Not a sod was disturbed by the spades, till Joe's mystic wand, the witch hazel, guided by the sacred stone, pointed out the golden somewhere. Entire silence was one condition of success. When hours had passed, and the answering thud on the priceless chest was about to strike the ear, some one, in a rapture of expectancy, always broke the spell by speaking, the riches were spirited away to another quarter, and the digging must be resumed another night. Thus matters went on for some seven or eight years. Little or no attention was paid to the performances of Smith near his home. Lovers of the marvelous from other towns now and then came in to see and hear some new thing. People from greater distances visited the several excavations and wondered. Newspapers heralded and ridiculed. But so far it amounted to nothing, unless it created a certain atmosphere heavy with myth and mystery, favorable to future developments.

The perseverance of Joe Smith was equal to his audacity. Both were boundless. But he alone could never have wrought out the institution of Mormonism. Here we have "black spirits, red spirits and gray." Early in the summer of 1827 a "mysterious stranger" seeks admittance to Joe Smith's cabin. The conferences of the two are most private. This person, whose coming immediately preceded a new departure in the faith, was Sidney Rigdon, a backsliding clergyman, at this time a Campbellite preacher in Mentor, Ohio. Now we have "a literary genius behind the screen." Rigdon was versatile in his gifts, had a taste for theological and scientific discussion, was shrewd, wily, deep and withal utterly unprincipled. Soon after his appearance on the stage, Mormonism begins to assume "a local habitation and a name." Now the angel talks more definitely to Smith, tells him all his sins are pardoned, that none of the sects are accepted of God as his church, but that he shall establish one the Almighty will own; that the North American Indians are a remnant of the Israelites; that hidden beneath the ground are their inspired writings; that these are to be intrusted to him, and to him only, as none other can see them and live. In the stillness of night Smith seeks alone his hill-top of Curmoral, an eminence four miles south of Palmyra, eight north of Canandaigua. Confronted by the very pyrotechnics of Piuto, he averred that he obtained from that place a series of golden plates, on which were written in hieroglyphics, the records so important in the new dispensation. Accompanying the plates is a pair of huge spectacles, the Urim and Thummim, by the aid of which the tablets are to become available. He soon finds it convenient to visit relatives in Pennsylvania, in which state, Rigdon was then sojourning. After a while he returns with an accurate translation. He appeals to the cupidity of a rich farmer, a semi-monomaniac, and prevails upon him to mortgage his estate to pay for the printing. Here is a copy taken off in sheets from the first edition, kindly loaned me by Major John Gilbert, of Palmyra, the venerable printer, who finished the work in 1830.

But who wrote the book? Surely not Smith or Rigdon. We will go back to the time when Joe Smith lay in his cradle in Sharon, Vt. In 1809, a Congregational minister, Rev. Solomon Spaulding, a graduate of Dartmouth College, left his native state of Vermont, sojourned awhile in ours, and then sought the more genial climate of Conneaut, Ashtabula County, Ohio. He was obliged by the state of his health to abandon preaching. The cast of his mind was peculiar. He often diverted himself by writing romances on different subjects. The mounds of that section of Ohio then attracted much attention. Mr. Spaulding was intensely interested in their study, and even opened up one near his own dwelling. He adopted the theory that these mounds were evidences of the existence of an extinct race, higher in the scale than the American aborigines. He wrote a story in Biblical phraseology, delineating in a fanciful manner the wanderings, wars, exploits, and fate of this primeval people. He afterward removed to Pittsburgh, Pa. Some said to him as John Bunyan's friends to the dreamer, "Print it." He left it with a publisher in Pittsburgh by the name of Patterson. For some reason it never went to press. After three years it was returned to its author, who died in 1816. Without doubt, Mr. Spaulding's romance, entitled "The Manuscript Found" is the Golden Bible, or Book of Mormon.*

But how came Rigdon or Smith, or both, in the possession of Mr. Spaulding's book? Here we have not absolute certainty. There were two or three ways in which the men and the book could have been brought together. This is common to each—by theft.

Smith was at one time servant or teamster in the family of William H. Sabine Esq., the brother of Mrs. Spaulding, and could easily have had access to this manuscript in an

* See SCRIBNER'S MONTHLY, August, 1880.

unlocked trunk in the garret of Mr. Sabine's house. It is generally believed however that Rigdon, while a journeyman printer in the office of Patterson, copied Mr. Spaulding's story: that by some means he heard of Smith, knew his man even at a distance, and was sure Smith's idiosyncrasies would just file in with his own purpose of carrying out a foul and lucrative imposture. There was a ubiquitous tin peddler in those days by the name of Parley P. Pratt. He knew everybody in Western New York and Northern Ohio. He was a member of Rev. Sidney Rigdon's church in Mentor, Ohio. Perhaps Pratt was the carrier-vulture who told Rigdon of the money digger, Smith.

The mildest criticism that can be passed upon Mr. Spaulding's fancy sketch is, that the interest is not well sustained, and that it indicates the languor and hectic of the physical decline of its author. But it is hardly fair to speak of the intellectual merits of a book which was, without question, grossly altered by Rigdon and Smith to adapt it to the code of the Latter Day Saints. When new commands were given by the angel, whether to institute the order of the priesthood of Melchizedek, or to engraft on the system permission for the polygamous or the spiritual marriage, Rigdon's pen was ever ready to issue the encyclical, simulating Mr. Spaulding's Hebraic idioms.

Mormonism fairly started, Smith prophesied, Rigdon and Pratt preached, Cowdery baptized, Harris paid. But no prophet is accepted in his own country. Converts came in tardily. The angel said, "Move forward to Kirtland, Ohio." This was near Rigdon's old parish. From this place they were soon expelled by the righteous indignation of an outraged people. Is there any significance in the fact that the Ohio Mormon encampment was located but a few miles from the home of our beloved President Garfield? Had their disgraceful career in his state anything to do with the manly words of the inaugural? Our President "knoweth of these things. We are persuaded that none of these things are hidden from him." God grant that he may have "come to the kingdom for such a time as this."

Those who originated Mormonism now stand before the tribunal of that Being who has threatened to "silence lying lips." In 1844, Joe Smith, when but thirty-six years old, was assassinated in Nauvoo, Ill. Parley P. Pratt died in the same manner in Arkansas in 1856 or 1857. After Smith's decease, Rigdon naturally aspired to the dictatorship. But he was defeated by Brigham Young, was expelled from the church and given over by Brigham to the buffetings of Satan. Rigdon has since died, as far as we know without penitence or confession.

An apology might be offered for the above puerile and revolting statements were they not connected with the beginning of the institution of Mormonism, which, as another has remarked, "presents a problem which the wisest politician has failed to solve, and whose outcome lies in the mystery of the future."

One thought more—and it is a solemn one—*Mormonism may have risen from neglect on the part of Christian workers.* We have no knowledge of the religious influences thrown around the Smith family when living in Vermont. At twelve years of age Joe came to Palmyra, and should have been immediately secured in one of its Sabbath schools. As far we can learn, not any of the family were invited cordially, heartily to the house of God. Some of them strolled in occasionally. But no persistent effort was made to induce them to become regular attendants. The children were not repeatedly visited, clothed or helped to clothe themselves that they might attend the Sabbath school. And this in a community distinguished for the godliness of its early settlers. Had they expressed to the visitor a preference for a denomination other than his own, he should promptly and honorably have given over their names and locality to the pastor of the church of their choice.

Depend upon it, there were redeeming traits somewhere even in this family. Joseph Smith's mother was not a malignant woman. She knew the virtues of remedial roots and herbs, and was ever ready to administer and assist when her lowly neighbors were sick or dying. But ladies of piety and culture never visited Mrs. Smith in her home in a sequestered neighborhood two or three miles from the village, never sat down by her side, and, in an *unpatronizing manner*, sympathized with her in her many cares and labors, wisely dropped a word of friendly advice, supplied the family with reading for the week days and the Sabbath days, and by all possible methods made them feel that *they loved their souls*. No male member of the church halted as he passed the door of the rude, unpainted house on a Sabbath morning, and found room in his capacious family carriage or sleigh for any of the little or big Smiths, that they might go up to the temple of the Lord, and learn to worship there. To the inquiry, "Why was not more done to win them to a better life," I received this reply,—“Oh, they were such an awful family. Nobody wanted to go there. Nobody could. Why, they were the torment and the terror of the neighborhood.” Our beloved Master “*came to seek and to save that which was lost.*” They said of Him, “*He was gone to be guest with a man that is a sinner.*” He was not ashamed or afraid to touch with His hand—mark, with His hand—the demoniac and the leper. Had His dear children in early day reached out theirs to this poor, outcast household, possibly this terrible ulcer of Mormonism might not now be corroding into the very vitals of the nation's purity and life.

The women of the Synods of Western New York are doing much for Utah. Aware that the poisonous virus went out from us, we feel that there is a relevancy, a fitness in our following it with the counteracting, neutralizing, healing antidote, the gospel of our Lord Jesus Christ. And in this work we are assured we have the co-operation of the women of our entire church.

This is of a kind, dear sisters, that goeth not out, but by prayer and fasting. Prof. Coyner, our missionary at Salt Lake City, thus analyzes it. "Mormonism is made up of twenty parts. Take eight parts diabolism, three parts of animalism from the Mohammedan system, one part bigotry from old Judaism, four parts cunning and treachery from Jesuitism, two parts Thugism from India and two parts Arnoldism, and then shake the mixture over the fires of animal passion and throw in 'the forms and ceremonies of the Christian religion and you will have this system in its true component elements." It numbers over 200,000. Its Book of Mormon is translated into many tongues. It has eighty two churches in Great Britain and 7000 converts in the Sandwich Islands. There are proselytes in every clime. Its representative has been honored in the halls of Congress and has a defence in the *North American Review*.

For the sake of our bewildered, deluded sisters, snared in an evil time, for the sake of the country we love, let us labor and pray and give for Utah.

We are encouraged to work for the speedy overthrow of this gigantic bulwark from the very nature of its origin. Its basis is not truth but falsehood. Every stone cries out of its wall "Deceit, deceit." Every beam out of its timber answers back, "deceit." May the words of a true prophet be fulfilled without blood, by the breath of Jehovah's mouth and the brightness of His coming.—"Because they have seen vanity and lying divination, saying, 'The Lord saith,' and they have made others to hope that they would confirm the word—therefore mine hand shall be against the prophets that see vanity and divine lies, because, even because they have seduced my people. And one built up a wall and others daubed it with untempered mortar. Therefore, saith the Lord God, I will even rend the wall with a stormy wind in my fury. So I will break down the wall and bring it down to the ground, so that the foundation thereof shall be discovered. And it shall fall. And I will say unto you, the wall is no more neither they that daubed it."

NOTE.—The above History was read by Mrs. Dr. Eaton at the Union Home Missionary Meeting, held at Buffalo, N. Y., May 27th, 1881, over which Mrs. J. L. Graham of New York presided. It is now published by the *Woman's Executive Committee of Home Missions*, of which Mrs. Ashbel Green is President.

The fact that in this 19th Century, a delusion as wicked as it is patent, should spread itself "like a green bay-tree," not alone through Utah, but into adjacent Territories, where already it begins to control the elections, shows what the power of Satan still is in the world.

Patriotism dies away under the shadow of Mormonism. On that sad day, July 2nd, 1881, when grief, elsewhere paralyzing and universal, welded us into a Nation, into a Union indeed, there were demonstrations of joy in Salt Lake City.

Is there not need of prompt, vigorous action in order to destroy, at its very roots, a tree, known by such fruit? Experience proves that let the minds and hearts of children be pre-empted by truth, error then cannot long maintain a foot-hold. To this end, let more christian schools be quickly and quietly established wherever Mormonism now prevails. This can be done by the Board of Home Missions of the Presbyterian Church, so far as the women of the Church provide the means for such extension. An average outlay of \$600 the first year, with salary of teacher, is needed at each station. This can be divided between several societies.

For information in detail as to the places where a chapel-school-room must be provided, and the support of a teacher assured, apply to Mrs. F. E. H. Haines, 23 Centre street, New York City, P. O. Box 3863. Money, where no Presbyterial nor Synodical Society is organized, may be sent direct to Mrs. M. E. Boyd, address at office as above given.

P. O. Box 3863,

23 CENTRE ST., NEW YORK.

October, 1881.

Church Handbook of Instructions

Book 1
Stake Presidencies and Bishoprics
2006

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Church Handbook of Instructions

Book 1

Stake Presidencies and Bishoprics

2006

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Introduction

The Lord admonished, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D&C 107:99; see also D&C 105:10).

Church leaders should seek personal revelation to help them learn and fulfill the duties of their callings.

Studying the scriptures and the teachings of latter-day prophets will also help leaders learn and fulfill their duties. The Lord has admonished leaders to treasure up in their minds continually the words of God so they will be receptive to the influence of the Spirit (see D&C 84:85).

Leaders also learn their duties by studying the instructions in Church handbooks. These instructions can facilitate revelation if they are used to provide an understanding of principles, policies, and procedures to apply while seeking the guidance of the Spirit.

Introduction to the Church Handbook of Instructions

The *Church Handbook of Instructions* consists of two books:

- *Book 1: Stake Presidencies and Bishoprics.* For the most part, this book includes information that only stake presidencies and bishoprics need. However, other stake and ward leaders may have access to this information as needed for reference.
- *Book 2: Priesthood and Auxiliary Leaders.* This book provides instructions for administering priesthood quorums and auxiliaries. It also provides instructions on Church programs, activities, leadership, and selected policies. This publication is bound as a single book for stake presidencies, bishoprics, high priests group leaders, elders quorum presidents, and auxiliary presidents. Individual sections are published for leaders who do not need the entire book.

Updates and Supplements to Instructions

Occasionally the information in the *Church Handbook of Instructions* will be updated or supplemented through letters, notices, and other communication from the First Presidency, Quorum of the Twelve,

and Presiding Bishopric. When this occurs, leaders should write the changes in their copies of the handbooks. Leaders should keep handbooks and these supplementary materials together.

Questions about Instructions

Leaders who have questions about information in the *Church Handbook of Instructions* or about issues that are not addressed should direct the questions to their immediate presiding authority.

Application in Branches, Districts, and Missions

Unless the context shows otherwise, the terms *bishop* and *bishopric* in the *Church Handbook of Instructions* refer also to branch presidents and branch presidencies. The terms *stake president* and *stake presidency* refer also to district presidents and district presidencies. References to wards and stakes usually apply also to branches, districts, and missions.

Distribution of Book 1

Book 1: Stake Presidencies and Bishoprics should be distributed as follows:

- General Authorities, Area Seventies, general Church department heads, general auxiliary presidencies, directors for temporal affairs (1 copy each)
- Temple presidency (4 copies)
- Stake presidency (5 copies)
- Bishopric (4 copies)
- Mission presidency (3 copies)
- District presidency (5 copies)
- Branch presidency (3 copies)

Book 1 has been prepared solely for use by general and local Church officers to administer the affairs of the Church. The entire book should not be duplicated. However, the stake president or bishop may authorize portions to be duplicated for high councilors and others as needed.

When Church officers who have a copy of *Book 1* are released, they should give the copy promptly to their successor or to their presiding authority.

List of Items Referenced

The *Church Handbook of Instructions* refers to many other Church-produced materials. An alphabetical list of these materials is provided below. If item numbers have been assigned, they are included in this list rather than in the text of the handbook. Most of these materials are available through Church Distribution Services. Contact information is provided below:

Distribution Services

1999 West 1700 South

Salt Lake City, Utah 84104-4233

Telephone: 240-3800 (Salt Lake City area)

1-800-537-5971 (U.S. and Canada)

1-801-240-1126 (other countries)

Internet: www.ldscatalog.com

Aaronic Priesthood: Fulfilling Our Duty to God booklets (deacon, 36412; teacher, 36413; priest, 36414)

Aaronic Priesthood Ordination Record and Certificate form (in areas that have Church record-keeping software, the record and certificate are printed in local units; in other areas the item number is 35857)

A Guide to Seminary and Institute Graduation Exercises (32372)

A Member's Guide to Temple and Family History Work (36795)

Annual History for Stakes and Districts (32299)

A Parent's Guide (31125)

Application to the First Presidency form (35789)

Baptism and Confirmation Certificate (in areas that have Church record-keeping software, the certificate is printed in local units; in other areas the item number is 35920)

Baptism and Confirmation Record form (in areas that have Church record-keeping software, the form is printed in local units; for full-time missionaries and areas that do not have record-keeping software, the item number is 35919)

Basic Unit Program Guidebook (36717)

Bishop's Order for Commodities forms (33585 and 31422)

Branch Guidebook (31179)

Certificate of Appointment (33120)

Child Blessing Record and Certificate form (in areas that have Church record-keeping software, the record and certificate are printed in local units; in other areas the item number is 35856)

Children's Songbook (35395)

Church Name and Logotype Guidelines for Local Units (35654)

Confidential Report on Proposed Temple Ordinance Workers form (34449)

Directory of General Authorities and Officers (available electronically only)

Duties and Blessings of the Priesthood, Part B (31112)

Endowed from on High: Temple Preparation Seminar Teacher's Manual (36854)

Facilities Management Guidelines for Meetinghouses and Other Church Property (United States and Canada) (35860)

Facilities Management Guidelines for Meetinghouses and Other Church Property (outside the United States and Canada) (36485)

Family Guidebook (31180)

Family Home Evening Resource Book (31106)

For the Strength of Youth (pamphlet, 36550; card, 36551)

Gospel Principles (31110)

Hymns (31243)

Identification and Prevention of Suicidal Behavior (32253)

Information and Suggestions for Patriarchs (31257)

Instructions for Clothing the Dead Who Have Received Their Endowments (31461)

Let Not Your Heart Be Troubled DVD (54616)

Limited-Use Recommend (32602)

Meetinghouse Artwork Brochure (34826)

Melchizedek Priesthood Record and Certificate form (in areas that have Church record-keeping software, the record and certificate are printed in local units; in other areas the item number is 35858)

Military identification tag for LDS servicemen and servicewomen (33118)

Military scripture set (31197)

Missionary Handbook (35996)

Missionary Recommendation packet (36549)

Missionary Tuberculosis Screening Report form (31966)

Mission President's Handbook (36203)

Needs and Resources Analysis form (32290)

Needs and Resources Analysis Supplement form (32291)

New Member Report form (in areas that have Church record-keeping software, this form is printed in local units; in areas that do not have this software, the form is sent to local units by the administration office; the form does not have an item number)

New Patriarch Recommendation form (31674)

Officers Sustained forms (in areas that have Church record-keeping software, these forms are printed in local units; in areas that do not have this software, the forms are sent to local units by the administration office)

Patriarchal Blessing Recommend (32017)

Performance Contract form (33811)

Preach My Gospel: A Guide to Missionary Service (36617)

Preparing to Enter the Holy Temple (36793)

Preventing and Responding to Child Abuse (35665)

Preventing and Responding to Spouse Abuse (35869)

Priesthood and Auxiliary Leaders' Guidebook (31178)

Principles of the Gospel (36447)

Progress Record form (36985)

Protect the Child: Responding to Child Abuse videocassette (53364)

Providing in the Lord's Way: A Leader's Guide to Welfare (36922; also available online at providentliving.org)

Recommendation for New Bishop form (31747)

Recommendation for New Counselor to Stake President form (31746)

Recommendation for Part-Time Church-Service Missionary form (35813)

Recommend for Living Ordinances (32601)

Recommend to Perform an Ordinance form (32595)

Report of Administrative Action form (32427)

Report of Church Disciplinary Action form (33493)

Request for Contact form (32387)

Request for Ordinance Information form (32388)

Request for Supplemental Financial Assistance for Full-Time Missionary form (31964)

Responding to Abuse: Helps for Ecclesiastical Leaders (32248)

Scouting Handbook (United States, 35814; Canada, 35810)

Serving Your Country (brochure, 35937; videocassette, 53675; DVD, 01684)

Stake and District Audit of Membership Records form (35584)

Stake and District Organization Application form (34203)

Teaching Guidebook (34595)

Teaching, No Greater Call (36123)

Temple Recommend (32600)

Temple recommend book (*Recommends to Enter the Temple*; 32599)

Tithing and Other Offerings form (31592)

Tithing Declaration Report (in areas that have Church record-keeping software, this form is printed in local units; in areas that do not have this software, the form is sent to local units by the administration office; the form does not have an item number)

True to the Faith: A Gospel Reference (36863; the item number for units to order this publication as a no-charge item is 37054)

Understanding and Helping Those Who Have Homosexual Problems: Suggestions for Ecclesiastical Leaders (32250)

Ward and Branch Organization Application form (34202)

Worldwide Leadership Training Meeting: The Patriarch (booklet, 25240; DVD, 25241 090)

Young Women Personal Progress book (36035)

1. General, Area, and Regional Administration

General Church Administration

First Presidency

The President of the Church is the prophet, seer, and revelator. As the senior apostle and president of the Melchizedek Priesthood, he presides over the entire Church (see D&C 107:8, 65–67, 91–92). He is the only person on earth who may use (or authorize another person to use) the apostolic keys of the priesthood for governing the entire Church (see D&C 43:1–4; 81:2; 132:7). He is also the only person on earth who is authorized to receive revelation for the entire Church (see D&C 28:2; 132:7).

The President's counselors are also prophets, seers, and revelators. The President and his counselors form the Quorum of the First Presidency of the Church (see D&C 107:22).

Quorum of the Twelve Apostles

Members of the Quorum of the Twelve Apostles are "special witnesses of the name of Christ in all the world" (D&C 107:23). They act under the direction of the First Presidency "to build up the church, and regulate all the affairs of the same in all nations" (D&C 107:33). They "open the door [to the nations] by the proclamation of the gospel of Jesus Christ" (D&C 107:35).

The Twelve direct the calling of stake patriarchs (see D&C 107:39). They also "ordain and set in order all the other officers of the church" (D&C 107:58).

Along with the First Presidency, the Twelve are prophets, seers, and revelators. They also hold the keys of the kingdom of God on earth (see D&C 27:12–13; 110:13–16; 112:30–32).

Quorums of the Seventy

Members of the Quorums of the Seventy are "called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world" (D&C 107:25). They work "under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same in all nations" (D&C 107:34). In their quorums, the Seventy are presided over by the Presidents of the Seventy (see D&C 107:93–94).

Those who are called to the First and Second Quorums of the Seventy are designated General Authorities, with jurisdiction throughout the Church.

Those who are called to other Quorums of the Seventy are designated Area Seventies, with jurisdiction limited to the areas in which they are assigned. Area Seventies are assigned to quorums according to geographic location.

Members of the Quorums of the Seventy may be assigned to preside at stake conferences, create and reorganize stakes, set apart stake presidencies, and ordain and set apart bishops. In addition, they may be assigned to tour missions and assist with training in stakes, missions, and districts. They may be given other responsibilities as needed.

Presiding Bishopric

The Presiding Bishopric is the presidency of the Aaronic Priesthood of the Church (see D&C 107:15). Under the direction of the First Presidency, the Presiding Bishopric also administers the temporal affairs of the Church (see D&C 107:68).

Area Administration

The Church is divided into geographic areas for administrative purposes. An area is the largest geographic division of the Church.

Presidency of the Seventy

The First Presidency assigns the Presidency of the Seventy to supervise designated areas of the Church under the direction of the Quorum of the Twelve.

The Presidency of the Seventy holds the keys of presidency over the Quorums of the Seventy.

Area Presidencies

The First Presidency assigns Area Presidencies to preside over selected areas of the Church under the direction of the Quorum of the Twelve. Area Presidents are usually assigned from the First or Second Quorum of the Seventy. Their counselors may be assigned from any Quorum of the Seventy.

Area Seventies

Area Seventies serve under the direction of the Quorum of the Twelve, the Presidents of the Seventy, and the Area Presidency where they are assigned. Area Seventies are assigned to areas and quorums according to geographic location.

Regional Administration

Areas of the Church are divided into regions *for welfare purposes only*. When creating or restructuring welfare regions, a member of the Presidency of the Seventy or the Area Presidency obtains the concurrence of the Presiding Bishopric and the Welfare Executive Committee.

A member of the Presidency of the Seventy or the Area Presidency organizes a regional welfare committee for each welfare region. The composition and responsibilities of this committee are outlined on pages 60–61.

2. Stake Administration

Purpose and Organization of a Stake

Most geographic areas of the Church are divided into stakes. A stake normally is composed of five to twelve wards and branches. The term *stake* comes from the prophecies of Isaiah, who described latter-day Zion as a tent or tabernacle that would be held secure by stakes (see Isaiah 33:20; 54:2). The stakes of Zion are places of security that protect all who enter.

The purpose of a stake is to be “a defense, and . . . a refuge from the storm, and from wrath when it shall be poured out . . . upon the whole earth” (D&C 115:6). Stakes are gathering places where Church members can serve and strengthen each other, become unified, and receive priesthood ordinances and gospel instruction.

Stake Presidency

The stake president holds the priesthood keys to preside over the stake and direct the work of the Church in the stake. He and his counselors minister to stake members in love, helping “bring to pass the immortality and eternal life of man” (Moses 1:39).

The stake president has four principal responsibilities in presiding over a stake:

1. He is the presiding high priest in the stake and president of the stake high priests quorum.
2. He is a common judge.
3. He directs the Church welfare program and operations.
4. He oversees finances, records, reports, and properties.

These responsibilities are outlined in this section. The stake president and his counselors should seek the Lord's guidance in fulfilling them.

The stake president should delegate many assignments to his counselors, high councilors, the stake clerk, the stake executive secretary, and assistant stake clerks. This allows him to concentrate on duties that he alone should ordinarily do.

If the stake president is absent, ill, or otherwise unable to perform his duties, a counselor may act in his place temporarily except as noted in this handbook. The counselor is to consult with a member of the Presidency of the Seventy or the Area President if he has questions about acting for the stake president.

Presiding High Priest

The stake president has the following responsibilities as the presiding high priest in the stake. His counselors assist him.

Teach the Gospel

Members of the stake presidency are teachers. They teach the gospel in meetings, classes, and interviews. They should also bear their testimonies often.

The stake president and his counselors base their teaching on the scriptures and the words of the latter-day prophets (see D&C 42:12; 52:9). They teach by the power of the Spirit, strengthening members' faith in the Savior and their commitment to obey His commandments (see D&C 42:14; 43:15).

Members of the stake presidency oversee others who teach the gospel in the stake. They ensure that teaching is effective and doctrinally correct. They also encourage members to study, teach, and live the gospel at home.

For more information about teaching, see pages 300–306 in *Book 2*.

Instruct Leaders

Members of the stake presidency instruct leaders in doctrines, responsibilities, policies, and procedures. This instruction should inspire leaders to grow spiritually and seek the Lord's guidance in fulfilling their callings.

Resources for instructing leaders include the scriptures, teachings of the latter-day prophets, Church handbooks, and other Church-produced training materials.

Oversee Efforts to Accomplish the Mission of the Church

Missionary Work (Proclaiming the Gospel). Members of the stake presidency have the following responsibilities for missionary work:

They set an example in sharing the gospel and fellowshipping new members. They also encourage members to participate in these efforts.

They assign a high councilor to assist them in overseeing missionary work. He is an important resource to them in missionary matters. He may be assigned to coordinate and follow through on much of the administrative work. He may also be assigned to

plan and conduct training for ward mission leaders, ward missionaries, and ward priesthood and auxiliary leaders, in coordination with bishops.

They ensure that priesthood leaders and others are instructed in their missionary responsibilities.

They ensure that the doctrines, principles, and blessings relating to missionary work are taught regularly in stake and ward meetings.

The stake president oversees bishops in their missionary, retention, and activation responsibilities. He ensures that each ward has an effective ward mission plan, that a capable ward mission leader and an appropriate number of ward missionaries have been called, and that missionary coordination meetings are being held in the ward.

In his monthly interviews with bishops, the stake president asks for a report on the progress of investigators, new members, and less-active members in the ward. He and the bishop discuss plans and goals for these individuals. The bishop should bring a copy of the Progress Record form, maintained by the full-time missionaries, for this discussion. The bishop should also bring copies of the New Member Report form and the ward mission plan to review as needed.

The stake president interviews and recommends prospective full-time missionaries. He also sets them apart before their missions and interviews and releases them at the completion of their missions. (See pages 91-102.)

The stake president meets regularly with the full-time mission president to share reports on the progress of the work and to coordinate the use of full-time missionaries in the stake as follows:

1. *Number and location of missionaries.* The mission president determines the placement of missionaries within the mission. In consultation with bishops, the stake president may recommend the number and location of full-time missionaries to be assigned within the stake. The mission president then assigns missionaries according to their availability and other considerations.
2. *Assistance in activation efforts.* The stake president and mission president work together to make full-time missionaries available to assist local leaders in their efforts with less-active members. The mission president informs the stake president of the missionary support that he can make available. The stake president, in consultation with bishops, determines how much missionary support is needed. For information about full-time missionaries helping with activation efforts, see page 310 in *Book 2*.

3. *Assistance in training.* The stake president may ask the mission president for help in training local leaders and members, including ward missionaries. The mission president may involve the full-time missionaries in this training.

4. *Meals and housing for missionaries.* The stake president and mission president determine whether and to what extent Church members should provide meals and housing for missionaries.

Where there are large numbers of stakes in one mission, coordinating council meetings may be used to coordinate these matters (see page 60).

When requested by the mission president, the stake president may interview or counsel individual missionaries.

The stake presidency's responsibility for new members and less-active members is outlined on page 308 in *Book 2*.

Spiritual and Temporal Welfare (Perfecting the Saints). Each member of the stake presidency should set an example in spiritual welfare by praying, serving, keeping covenants, and striving for virtue and holiness in his own life (see Moroni 10:32-33; D&C 38:24). The stake presidency sets the spiritual tone in the stake.

One of the stake presidency's most important responsibilities is helping members build spiritual strength. The stake presidency should pray continually for guidance in this effort. Suggestions include teaching and testifying of the gospel, teaching members to pray and study the scriptures, emphasizing the importance of the family, helping members prepare to receive all essential ordinances and keep the associated covenants, providing opportunities to serve, making meetings edifying, and showing love by ministering to members individually.

Members of the stake presidency set an example in temporal welfare by striving to become self-reliant and by caring for the poor and needy. They also encourage members in these efforts.

Members of the stake presidency teach stake, ward, and quorum leaders their welfare responsibilities. The stake president takes special care to instruct bishops in the principles and policies of administering welfare assistance. As part of his monthly interview with each bishop, the stake president inquires about the welfare of individual ward members and discusses the use of fast offerings and the welfare assistance given to members.

Members of the stake presidency ensure that the doctrines, principles, and blessings relating to welfare are taught regularly in stake and ward meetings.

For information about welfare doctrines and principles, see pages 255–58 in *Book 2*. For information about the stake presidency's responsibilities to direct the Church welfare program and operations, see pages 8–10 in this book. This information is also available in *Providing in the Lord's Way: A Leader's Guide to Welfare*.

Temple and Family History Work (*Redeeming the Dead*). Members of the stake presidency oversee temple and family history work in the stake. They also set an example in doing this work. This includes regularly attending the temple where circumstances allow, identifying their kindred dead, and providing temple ordinances for them.

Members of the stake presidency assign one or more high councilors to assist them in overseeing temple and family history work.

They ensure that the doctrines, principles, and blessings of temple and family history work are taught regularly in stake and ward meetings. To help encourage members to participate, they share their testimonies and experiences relating to this work.

They help members prepare to receive their own temple ordinances. They also encourage members to identify their kindred dead and provide temple ordinances for them.

They interview stake members for temple recommends as outlined on pages 75–79. They also teach bishoprics how to conduct these interviews and issue recommends. They encourage members to attend the temple regularly where circumstances allow.

They determine whether the stake should participate in family record extraction and whether the stake should request a family history center.

For more information, see pages 75–89 in this book and the “Temple and Family History Work” section of *Book 2*.

Preside over the Melchizedek Priesthood

Members of the stake presidency have the following responsibilities in presiding over the Melchizedek Priesthood in the stake:

1. Serve as the presidency of the stake high priests quorum; the stake president is the quorum president (see page 163 in *Book 2*).
2. Oversee elders quorums (see page 163 in *Book 2*).
3. Oversee ordinations to the offices of elder and high priest (see pages 39–41 in this book).
4. Preside over the stake priesthood executive committee and the stake Melchizedek Priesthood committee (see pages 315 and 316 in *Book 2*).

5. Oversee home teaching (see pages 168–70 in *Book 2*).
6. Oversee efforts to minister to new members and less-active members (see pages 307–10 in *Book 2*).

Oversee the Aaronic Priesthood and Young Women

Members of the stake presidency have the following responsibilities in overseeing Aaronic Priesthood holders and young women in the stake:

1. Preside over the stake Aaronic Priesthood committee and the stake Aaronic Priesthood–Young Women committee (see page 316 in *Book 2*).
2. Oversee the stake Young Men and Young Women organizations.
3. Instruct bishoprics in their responsibilities for Aaronic Priesthood holders and young women.

For more information, see pages 178–79 and 214–15 in *Book 2*.

Direct the High Council

See pages 10–11.

Preside over Stake Committees and Councils

The stake president presides over the stake priesthood executive committee, stake council, stake welfare committee, and stake Melchizedek Priesthood committee.

The stake president usually assigns one of his counselors to preside over the stake Aaronic Priesthood committee, stake Aaronic Priesthood–Young Women committee, and stake committee for single members. The stake president or an assigned counselor is chairman of the stake public affairs council.

For information about these committees and councils, see pages 315–17 in *Book 2*.

Conduct Stake Business

The stake president conducts stake business with General Authorities and Area Seventies and receives counsel and instructions from them. He also oversees the goals and plans for each part of stake activity. When needed, he recommends the creation, division, or changing of boundaries of stakes and wards (see pages 167–71).

Oversee Callings and Releases

See pages 45–58.

Oversee Stake Auxiliaries and Programs

The stake presidency oversees the stake auxiliary organizations:

Relief Society (see page 194 in *Book 2*)

Young Men (including Scouting, where authorized; see pages 178–79 in *Book 2* and the *Scouting Handbook*)

Young Women (see pages 214–15 in *Book 2*)

Primary (see pages 229–30 in *Book 2*)

Sunday School (see page 241 in *Book 2*)

The stake president oversees the stake Relief Society. He assigns his counselors to oversee the other auxiliaries under his direction. He also assigns a high councilor to be an adviser to each auxiliary presidency (assigning a high council adviser is optional for the Relief Society; if one is assigned, the stake president should continue to oversee the stake Relief Society personally with the high councilor's assistance).

The stake presidency ensures that the following Church programs are implemented in the stake and, if necessary, adapted to local circumstances. The stake president usually assigns primary responsibility for each program to one of his counselors. He also assigns a high councilor to help oversee each program (except military relations and except Church magazines if the stake executive secretary or someone else is assigned this responsibility).

Activities committee (see pages 271–76 in *Book 2*)

Church magazines and *Church News* (see pages 283 and 284 in *Book 2*)

Meetinghouse libraries (see pages 285–88 in *Book 2*)

Military relations (see pages 137–38 in this book)

Music (see pages 289–94 in *Book 2*)

Physical facilities (see pages 163–65 in this book)

Seminary and institute (see pages 129–34 in this book)

Single members (see pages 125–28 in this book)

Preside over Stake Meetings

The stake presidency plans the stake meetings listed on pages 61–63 in this book and pages 315–17 in *Book 2*. The stake president presides at these meetings unless a General Authority or Area Seventy attends. The stake president's counselors may conduct these meetings and may preside if the stake president is absent.

Oversee the Stake Patriarch

The stake president presides over the stake patriarch and should develop a close relationship with him. Guidelines for calling, ordaining, instructing, and overseeing the stake patriarch are provided in the following paragraphs. For information about patriarchal blessings, see pages 42–44 and the booklet *Information and Suggestions for Patriarchs*.

Calling, Sustaining, and Ordaining a Stake Patriarch. The Quorum of the Twelve directs the calling of stake patriarchs (see D&C 107:39). To recommend a man to be called as a stake patriarch, the stake president completes a New Patriarch Recommendation form and submits it to the Quorum of the Twelve. In making this recommendation, he should fast and pray for the Spirit to direct him. The recommendation should be approved by his counselors.

A man whom the stake president recommends as stake patriarch should be a worthy Melchizedek Priesthood holder. He should be mature in the gospel and the Church, a worthy husband and patriarch in his own home, and sensitive to guidance from the Spirit. He should have received his own patriarchal blessing, and normally he should be age 55 or older. He must be married.

If the Quorum of the Twelve approves the recommendation, the stake president may be authorized to interview and call the patriarch, present his name for a sustaining vote at the next stake conference or stake general priesthood meeting, and ordain him. Because the calling of patriarch is an office of the Melchizedek Priesthood, a patriarch is ordained, not set apart.

A stake president may not assign a counselor to ordain a patriarch. Nor should he invite others to stand with him during the ordination of a patriarch.

Calling a Second Stake Patriarch. The Quorum of the Twelve normally does not approve calling a second patriarch for a stake unless the present patriarch is unable to give the number of blessings requested or has been given nonfunctioning status (see page 7). Nor does the Quorum of the Twelve normally approve an additional patriarch simply because a stake is geographically large or includes members who do not speak the majority language. If a stake includes members who speak different languages, bishops and stake presidencies may authorize them to go to a patriarch in a nearby stake who can give the blessing in the member's own language.

Instructing a Newly Called Stake Patriarch. The stake president instructs a newly called patriarch in the sacred, revelatory nature of the office before the patriarch begins giving blessings. The stake president carefully reviews with him the instructions in *Information and Suggestions for Patriarchs and Worldwide Leadership Training Meeting: The Patriarch*.

Supervising the Work of the Stake Patriarch. The stake president supervises the work of the stake patriarch as outlined in *Information and Suggestions for Patriarchs*. He should not delegate this responsibility to one of his counselors. Patriarchs benefit from a close relationship with their stake president.

The stake president interviews the patriarch at least twice each year. He also reviews blessings the patriarch has given at least twice a year. As needed, the stake president may make general suggestions regarding the content of the patriarch's blessings. The stake president also discusses the patriarch's feelings about the work, the health and welfare of his family, and any other matters on which the patriarch seeks or needs counsel.

The stake president ensures that copies of transcribed blessings are given promptly to recipients. He also ensures that at least every two years the originals of all blessings are sent to Church headquarters at the following address:

Patriarchal Blessings
50 East North Temple Street, Room 215E
Salt Lake City, UT 84150-3421

Nonfunctioning Status for a Patriarch. The ordination of a patriarch is for a lifetime, so he is not released. However, he may be given nonfunctioning status, excusing him from giving blessings.

If a patriarch is incapacitated by age or illness, as determined by the stake president or the patriarch, the stake president writes a recommendation to the Quorum of the Twelve that the patriarch be given nonfunctioning status. If the recommendation is approved, the patriarch's name is not presented for a sustaining vote at the next stake conference when Church officers are sustained. The stake president notifies bishops not to send members to that patriarch. The stake president also ensures that all the blessings the patriarch has given are sent promptly to the recipients and to Church headquarters at the address given above.

A patriarch is also given nonfunctioning status if he leaves to serve a mission, is absent from his home for other reasons, moves to a different stake, or is approved to be called to a position of Church administration (see "Patriarchs Who Are Called to Another Church Position" in the next column). In such circumstances, the stake president sends written noti-

cation to the Quorum of the Twelve and follows the instructions in the previous paragraph.

A patriarch who has been given nonfunctioning status may continue to give patriarchal blessings to his lineal descendants (children, grandchildren, and great-grandchildren) if the stake president determines that he is able to do so. The stake president should review these blessings and ensure that copies are sent to Church headquarters.

Returning a Patriarch to Functioning Status. To return a patriarch to functioning status, the stake president interviews him carefully and sends a written recommendation to the Quorum of the Twelve. If the recommendation is approved, the patriarch's name is presented for a sustaining vote at the next stake conference or stake general priesthood meeting.

Patriarchs Who Move to a Different Stake. If a patriarch moves to a different stake, his status becomes nonfunctioning. He should contact the president of the new stake as a courtesy to inform him of his residence there. If the stake president wants him to serve as a patriarch in the new stake, he contacts the patriarch's former stake president to confirm the patriarch's worthiness and past service. The new stake president then follows the procedure in the preceding paragraph.

If the stake president decides not to recommend having the patriarch serve in the new stake, the patriarch is given nonfunctioning status as explained in the previous column. However, the stake president should notify the Office of the Quorum of the Twelve of the patriarch's new address in the stake.

Patriarchs Who Are Called to Another Church Position. A patriarch may not be called to serve in a position of Church administration, such as bishop, high councilor, or stake president, unless the First Presidency and Quorum of the Twelve approve the call. Such a request is rarely approved. If it is approved, the patriarch is given nonfunctioning status as explained in the previous column.

Confidentiality of Patriarchal Blessings. To protect the confidentiality of patriarchal blessings, the stake president ensures that the patriarch understands that after the printed copies are prepared for the recipient and the blessing book, the audio recording of the blessing should be erased.

If there is an electronic copy of the text of the blessing, it should be deleted from all computer storage, including any storage devices to which it may have been copied.

If the computer is to be turned over to anyone else, either by sale, for salvage, or for use by others, the patriarch should ensure that previously deleted

blessings cannot be recovered through any technical means. This should be done by either reformatting the hard drive or running a cleaning utility that will eliminate the possibility of recovering the text.

Direct the Perpetual Education Fund Program

In countries where Perpetual Education Fund (PEF) loans are approved, the stake president administers the program for his stake under the direction of the area PEF committee. He directs efforts to seek out worthy young adults, particularly returned missionaries, and encourages them to develop a plan for a career and schooling.

When a person requests a PEF loan, a member of the stake presidency interviews him or her for worthiness and need.

PEF efforts are coordinated with the Church Educational System, Church Employment Resource Services, and others who assist in the stake.

For more information about the PEF program, see page 135.

Direct Public Affairs Efforts

The stake presidency directs public affairs efforts in the stake. Members of the stake presidency also have primary responsibility for the Church's good standing in the community and for relationships with civic and community leaders. The stake president serves as the primary Church spokesman to the news media on matters that pertain to the stake.

The stake president or an assigned counselor organizes and oversees the stake public affairs council. The stake president may also be designated by a member of the Presidency of the Seventy or the Area Presidency to be chairman of a multistake or national public affairs council.

For more information, see pages 295–98 in *Book 2*.

Perform Civil Marriages

The stake president may perform civil marriages where legally authorized by local government authority. For instructions, see "Civil Marriage" on pages 83–84. He may not assign this to a counselor.

Respond to Accidents and Other Serious Situations

The stake president should be notified promptly of any injuries, illnesses, accidents, and property damage that occur on Church property or are the result of something that happened during a Church-sponsored activity in the stake. In these situations he should follow the instructions on pages 164–65.

Refer Legal Matters

See page 178.

Common Judge

As a common judge, the stake president conducts worthiness interviews (see page 23), counsels stake members (see pages 25–27), and administers Church discipline (see pages 105–23). He may also be asked to certify the worthiness of Church employees (see page 174).

Direct the Church Welfare Program and Operations

Oversee Welfare Assistance in Special Circumstances

Welfare assistance is administered by bishops. However, in the following circumstances a bishop must receive special approval before providing welfare assistance.

Medical Expenses That Exceed \$5,000. If the total Church payment of a needy member's medical expenses is expected to exceed \$5,000, the stake president's approval is required before the bishop may commit to pay health care providers. The stake president may authorize the bishop to pay up to a total of \$10,000. Outside the United States and Canada, Area Presidencies may decrease the \$5,000 and \$10,000 limits as circumstances warrant.

In the United States and Canada, the Presiding Bishopric's approval is required if the total Church payment of a needy member's medical expenses is expected to exceed \$10,000. If the stake president feels that Church payment may be justified, he submits a recommendation for the Presiding Bishopric to consider. He submits this recommendation through Welfare Health Services (1-801-240-3635 or 1-800-453-3860, extension 2-3635).

Outside the United States and Canada, the stake president contacts the Area Presidency for instructions if Church payment of a needy member's medical expenses is expected to exceed the amount a stake president may authorize. The Area Presidency may authorize expenditures of up to \$25,000. If the Area Presidency feels that expenditures exceeding this amount may be justified, they submit a recommendation for the Presiding Bishopric to consider. They submit this recommendation through Welfare Health Services (1-801-240-3635 or 1-800-453-3860, extension 2-3635).

When the Church provides assistance with medical expenses, the member or family should be designated as the party responsible for payment.

Other Special Medical Circumstances. Fast-offering funds may not be used to help pay for medical care that is beyond the usual and customary practice unless priesthood leaders have received approval in advance from the First Presidency in each case (see page 19 for principles about providing medical care).

Fast-offering funds may not be used to help pay for medical care that is received outside the administrative area of the Church where the member's ward is located unless priesthood leaders have received approval in advance from the Presiding Bishopric in each case (see page 19).

If the bishop feels that Church payment of medical expenses in either of these special circumstances may be justified, he counsels with the stake president. If the stake president agrees, he may submit a recommendation for the presiding councils to consider an exception. He submits this recommendation through Welfare Health Services (1-801-240-3635 or 1-800-453-3860, extension 2-3635).

Welfare Assistance for Bishops and Stake Presidents. When a bishop or members of his immediate family need welfare assistance, he reviews the needs and the proposed assistance with the stake president. The stake president's written approval is required before the bishop may sign a bishop's order for Church welfare assistance or expend fast-offering funds for himself or for immediate family members. If fast-offering funds are used, the stake president reviews the bills that the fast offerings will pay. A similar procedure is followed when obtaining help for the bishop or his immediate family through Church welfare operations.

When a stake president or members of his immediate family need welfare assistance, he contacts the bishop of the ward in which he resides. The bishop follows the principles and guidelines governing welfare assistance as he would for any other Church member.

Keep Needs and Assistance Confidential

The stake president should keep confidential the needs of members and the help that is provided.

Assist Bishops If Fast-Offering Expenditures Exceed Contributions

See page 20.

Preside over the Stake Welfare Committee

See pages 315-16 in *Book 2*.

Organize the Stake Bishops' Welfare Council

See page 63.

Participate in the Regional Welfare Committee

See pages 60-61.

Be the Agent Stake President for Welfare Operations

A member of the Presidency of the Seventy or the Area Presidency appoints an agent stake to each bishops' storehouse, cannery, home storage center, employment resource center, production project, Deseret Industries store, and other welfare operation or project in the area. The agent stake president is accountable to a member of the Presidency of the Seventy or the Area Presidency. The agent stake assignment usually changes every three to five years.

All stakes that are served by a welfare operation, not just the agent stake, may be called on to provide volunteer labor for it. These efforts are coordinated in regional welfare committee meetings or coordinating council meetings (see pages 60-61).

Organize an Agent Stake Operating Committee

When a stake is assigned to oversee a Church welfare operation, the president of the agent stake organizes an agent stake operating committee. This committee is composed of the stake president or an assigned counselor, the stake bishops' welfare council chairman, the stake Relief Society president, the manager of the operation, and other specialists as needed. This committee meets regularly to provide priesthood guidance and support to the operation manager, to ensure that the operation serves needy members appropriately, and to coordinate volunteer labor.

Prepare for and Respond to Emergencies

The stake president directs the stake welfare committee in preparing a stake emergency response plan. This plan should be coordinated with similar plans in the welfare region and community. A member of the Presidency of the Seventy or the Area Presidency provides guidelines for preparing the plan.

The stake welfare committee makes assignments for carrying out the stake's emergency response plan. The committee periodically reviews and updates these assignments.

During an emergency, the stake presidency receives reports from the bishops on the condition of

Church members and Church property. The stake presidency then reports to a member of the Presidency of the Seventy or the Area Presidency.

During an emergency, Church leaders should make the services of the Church available to civil authorities. Church leaders should also take independent action in behalf of Church members as needed.

With approval from a member of the Presidency of the Seventy or the Area Presidency, Church buildings, except temples, may be used as shelters, first-aid stations, feeding locations, and recreation centers during emergencies. Stake and ward welfare committees ensure that buildings are maintained and protected from destruction and vandalism. Committee members also ensure that those using the buildings observe Church standards of conduct, including the Word of Wisdom, while they are in the building.

During an emergency, the stake president oversees public information that is released locally by the Church, ensuring that it is accurate and timely. He may respond to questions from the media, or he may assign a stake public affairs director or assistant to do so. He also may serve as the local Church spokesman or may designate a spokesman. The stake president reviews and approves all news releases given by the spokesman. He also gives proper recognition to civil authorities and relief agencies.

Assign a Bishop to Assist Transients

Where there are two or more wards in the vicinity, the stake president may appoint one bishop to handle all requests from transients. This helps avoid duplication and confusion.

Where large numbers of transients are seeking assistance, a member of the Presidency of the Seventy or the Area Presidency may request approval from the Presiding Bishopric to call a Church-service worker to handle such requests. When possible, the man who is called should have served as a bishop, be experienced in helping the needy, be familiar with the use of Church welfare resources, and serve under the direction of the bishops' storehouse manager. Exceptions to these guidelines must be approved by the Presiding Bishopric.

Provide Support to Members in Prisons, Hospitals, and Other Institutions

Stake presidents are encouraged to provide support to members in prisons, hospitals, and other institutions within their boundaries. They should do so within priesthood channels and according to the guidelines established by the Church and the institutions.

The stake president determines the support that is to be provided at each institution. He also supervises the support, assisted by other local priesthood leaders. If the stake needs help providing service to institutions within its boundaries, a member of the Presidency of the Seventy or the Area Presidency may assign one or more nearby stakes to assist.

The stake president or an assigned bishop may call a priesthood holder to oversee the support that is given to members at these institutions. In prisons, men should be called to work with male inmates, and at least two men, two women, or a husband and wife should be called to work with female inmates.

Worship services for members in prisons, hospitals, and other institutions may be simplified as necessary to meet the needs of those involved. Services usually follow the same format as sacrament meeting except that the sacrament is not administered to inmates in prisons. As an exception to Church policy, when services are held in prisons, inmates may participate by offering prayers or giving talks regardless of their religious affiliation or standing in the Church.

Other support that may be given to members in these institutions includes counseling, home teaching, visiting teaching, Sunday School classes, family home evening, seminary or institute classes, and other special programs.

In collaboration with the Priesthood Department at Church headquarters, LDS Family Services is responsible for materials and professional resources to assist those in correctional institutions and their families. For assistance from LDS Family Services, call 1-801-240-3646 or contact a member of the Presidency of the Seventy or the Area Presidency.

Oversee Finances, Records, Reports, and Properties

See pages 139-65.

High Council

The stake presidency calls twelve high priests to form the stake high council (see D&C 102:1). Elders may be considered to serve on the high council but must first be ordained high priests. (District councils may be composed of elders and high priests.) The stake presidency may call military chaplains who live in the stake to serve as high councilors.

Under the direction of the stake presidency, high councilors help oversee the work of the Church in the stake. They have the following advisory and administrative responsibilities:

1. Represent the stake presidency in high priests groups, elders quorums, wards, and branches.

2. Serve as advisers to stake auxiliary presidencies. Assist the stake presidency in fulfilling their responsibilities for missionary work in the stake. Help oversee temple and family history work and the Church programs listed on page 6.
 3. Serve on the stake priesthood executive committee, stake council, and stake welfare committee. Serve on the stake Melchizedek Priesthood committee or stake Aaronic Priesthood committee as assigned.
 4. Participate in stake disciplinary councils.
- These responsibilities are explained in detail on pages 163–64 in *Book 2*.

The high council does not meet unless a member of the stake presidency is present.

Clerks

Every stake should have a qualified, functioning stake clerk. One or more assistant stake clerks may also be called. If assistant stake clerks are called, the stake presidency may assign them to various parts of stake record keeping, such as financial records, reports on member participation, and historical records. Other assignments that are given to clerks include overseeing Church materials in the stake and serving as the stake technology specialist.

The stake clerk is called and set apart by the stake president. Assistant stake clerks are called and set apart by the stake president or an assigned counselor. Clerks are trained by the stake presidency and work under their direction. Assistant stake clerks also work under the direction of the stake clerk.

The stake clerk and assistant stake clerks should be Melchizedek Priesthood holders who are worthy to have a temple recommend.

All clerks should have unquestionable integrity and demonstrate a willingness to follow the Lord's commandments. They should be honest and careful record keepers. They should also be capable teachers and administrators. The clerk who is assigned to finances should be qualified to handle financial matters. Calling clerks who meet these qualifications will help ensure that they have the Spirit of the

Lord with them as they work with Church finances and records.

The duration of clerks' service should be sufficient for them to learn their duties, magnify their callings, and preserve continuity in their work. They do not need to be released when a stake presidency is reorganized.

The stake clerk's responsibilities are outlined on pages 139–41 and 153. The responsibilities of assistant stake clerks are outlined on pages 141–42 and 153 in this book and page 284 in *Book 2*.

Stake Executive Secretary

The stake president or an assigned counselor calls and sets apart a stake executive secretary. The executive secretary should be a Melchizedek Priesthood holder who is worthy to have a temple recommend.

The executive secretary is an assistant to the stake presidency. He meets with the stake presidency and prepares meeting agendas as instructed. He also attends meetings of the stake priesthood executive committee, stake council, and stake welfare committee.

He coordinates stake business between the stake presidency and high council. He also schedules appointments for the stake presidency. He distributes copies of Church publications and correspondence promptly.

He reviews the status of home teaching in the stake with the stake presidency.

He coordinates the Church magazine subscription efforts in the stake unless the stake president assigns this responsibility to someone else (see page 284 in *Book 2*).

He advises the stake presidency of members who are entering the military or are already in military service. Under the direction of the stake presidency, he may help coordinate Church orientation for stake members who are entering the military (see page 138).

He instructs ward executive secretaries as requested by the stake president or by bishops.

3. Ward Administration

Purpose and Organization of a Ward

During His mortal ministry, the Savior organized His Church and established congregations of believers. Members of His Church met together to worship, learn the gospel, and serve and strengthen each other.

As in the ancient Church, members of The Church of Jesus Christ of Latter-day Saints are organized into congregations. Large congregations are called wards. Small congregations are called branches. The purpose of these congregations is to help all people "come unto Christ, and be perfected in him" (Moroni 10:32).

Bishopric

The bishop holds the priesthood keys to preside over a ward and direct the work of the Church in the ward. He and his counselors minister to ward members in love, helping "bring to pass the immortality and eternal life of man" (Moses 1:39).

The bishop has five principal responsibilities in presiding over a ward:

1. He is president of the Aaronic Priesthood.
2. He is the presiding high priest.
3. He is a common judge.
4. He administers the Church welfare program.
5. He oversees finances, records, and the use and security of the meetinghouse.

These responsibilities are outlined in this section. The bishop and his counselors should seek the Lord's guidance in fulfilling them.

The bishop should delegate many assignments to his counselors, the ward clerk, the ward executive secretary, assistant ward clerks, and quorum and auxiliary leaders. This allows him to concentrate on duties that he alone should ordinarily do.

If the bishop is absent, ill, or otherwise unable to perform his duties, a counselor may act in his place temporarily except as noted in this handbook. The counselor is to consult with the stake president if he has questions about acting for the bishop.

Presidency of the Aaronic Priesthood

The bishopric is the presidency of the Aaronic Priesthood in the ward (see D&C 107:15). The bishop

is also president of the priests quorum in the ward (see D&C 107:87–88). The bishopric should study passages in the scriptures and instructions in the handbooks that pertain to the Aaronic Priesthood. The bishop and his counselors have similar responsibilities for young women in the ward as they have for Aaronic Priesthood holders.

Members of the bishopric watch over and nurture young men and young women in the ward. They help Aaronic Priesthood holders accomplish the purposes of the Aaronic Priesthood (see pages 177–78 in *Book 2*). They help young women live the Young Women values (see pages 211–12 in *Book 2*). They help all youth live the standards in *For the Strength of Youth*.

The bishopric oversees Aaronic Priesthood quorums and Young Women classes. The bishopric also oversees the ward Young Men and Young Women organizations. The bishop presides over the ward Aaronic Priesthood committee and bishopric youth committee.

For more information, see pages 180–81 and 216–17 in *Book 2*.

Presiding High Priest

The bishop has the following responsibilities as the presiding high priest in the ward. His counselors assist him.

Teach the Gospel

Members of the bishopric are teachers. They teach the gospel in meetings, classes, and interviews. They should also bear their testimonies often.

Members of the bishopric base their teaching on the scriptures and the words of the latter-day prophets (see D&C 42:12; 52:9). They teach by the power of the Spirit, strengthening members' faith in the Savior and their commitment to obey His commandments (see D&C 42:14; 43:15).

The bishop and his counselors oversee and support others who teach the gospel in the ward. They ensure that teaching is effective and doctrinally correct. They also encourage members to study, teach, and live the gospel at home.

For more information about teaching, see pages 300–306 in *Book 2*.

Instruct Leaders

Members of the bishopric instruct leaders in doctrines, responsibilities, policies, and procedures. This instruction should inspire leaders to grow spiritually and seek the Lord's guidance in fulfilling their callings.

Resources for instructing leaders include the scriptures, teachings of the latter-day prophets, Church handbooks, and other Church-produced training materials.

Oversee Efforts to Accomplish the Mission of the Church

Missionary Work (Proclaiming the Gospel). Efforts to share the gospel are most effective when they are ward centered and ward directed. As the presiding high priest, the bishop is responsible for the work of sharing the gospel, retention, and activation in the ward. His counselors, the ward mission leader, and others assist him, but his personal participation and leadership are essential.

Members of the bishopric set an example in sharing the gospel and fellowshipping new members. They encourage and oversee others in these efforts, giving direction as needed.

Members of the bishopric ensure that the doctrines, principles, and blessings relating to missionary work are taught regularly in ward meetings and classes. They plan spiritually uplifting sacrament meetings that members feel comfortable inviting others to attend.

The bishopric helps prospective full-time missionaries prepare to serve missions. The bishop interviews and recommends worthy ward members to serve as full-time missionaries (see pages 91-102).

The bishopric oversees the priesthood executive committee and ward council in developing and implementing a ward mission plan (see *Preach My Gospel*, page 220). Based on this plan, the bishopric coordinates the ward's missionary, retention, and activation efforts. The Progress Record form, which is maintained by the full-time missionaries, is a valuable resource for planning and coordinating this work. As needed, the bishopric makes assignments to help investigators, new members, and less-active members.

The bishop calls a ward mission leader, and the bishop or his counselors call ward missionaries. Members of the bishopric direct the efforts of the ward mission leader. He is an important resource to them in developing and implementing the ward mission plan and in following through on missionary matters.

The bishopric receives regular reports from the ward mission leader on the following efforts of ward members, ward missionaries, and full-time missionaries: sharing the gospel, teaching, fellowshipping, strengthening new members, and activation.

The bishop and his counselors get to know investigators and oversee efforts to fellowship them. The bishop meets with them personally before they are baptized, but he does not interview them for baptism or determine their worthiness.

A member of the bishopric usually presides at convert baptismal services in the ward. He or the ward mission leader usually conducts the services (see page 35).

The bishopric ensures that each new member is confirmed in a sacrament meeting of the ward as soon as reasonable after baptism (see page 36).

The bishopric oversees efforts to minister to new members and help them sustain their activity. These responsibilities are outlined on pages 308-9 in *Book 2*.

The bishopric oversees the assistance that full-time missionaries give priesthood leaders in activation efforts (see page 310 in *Book 2*).

In monthly interviews, the bishop reports to the stake president on the progress of investigators, new members, and less-active members in the ward. He and the stake president discuss plans and goals for these individuals. He should bring a copy of the Progress Record form, maintained by the full-time missionaries, for this discussion. He should also bring copies of the New Member Report form and the ward mission plan to review as needed.

Spiritual and Temporal Welfare (Perfecting the Saints). Each member of the bishopric should set an example in spiritual welfare by praying, serving, keeping covenants, and striving for virtue and holiness in his own life (see Moroni 10:32-33; D&C 38:24). The bishopric sets the spiritual tone in the ward.

One of the bishopric's most important responsibilities is helping members build spiritual strength. The bishopric should pray continually for guidance in this effort. Suggestions include teaching and testifying of the gospel, teaching members to pray and study the scriptures, emphasizing the importance of the family, helping members prepare to receive all essential ordinances and keep the associated covenants, providing opportunities to serve, making meetings edifying, and showing love by ministering to members individually.

Members of the bishopric set an example in temporal welfare by striving to become self-reliant and by caring for the poor and needy. They also encourage members in these efforts.

Members of the bishopric teach priesthood and auxiliary leaders their welfare responsibilities. They also ensure that the doctrines, principles, and blessings relating to welfare are taught regularly in ward meetings. For information about the bishopric's responsibilities to administer the Church welfare program, see pages 16–21 in this book. This information is also available in *Providing in the Lord's Way: A Leader's Guide to Welfare*.

Temple and Family History Work (Redeeming the Dead). Members of the bishopric oversee temple and family history work in the ward. They also oversee the high priests group leader, who coordinates this work in the ward. Where there is no high priests group leader, a member of the elders quorum presidency is assigned to fill this role.

Members of the bishopric set an example in doing temple and family history work. This includes regularly attending the temple where circumstances allow, identifying their kindred dead, and providing temple ordinances for them.

Members of the bishopric ensure that the doctrines, principles, and blessings of temple and family history work are taught regularly in stake and ward meetings. To help encourage members to participate, they share their testimonies and experiences relating to this work.

Members of the bishopric help members prepare to receive their own temple ordinances. They also encourage members to identify their kindred dead and provide temple ordinances for them.

Members of the bishopric ensure that a sufficient number of family history consultants are called to meet the needs of the ward. These consultants may be brethren or sisters. The bishopric works with the high priests group leader, the priesthood executive committee, and the ward council to identify people whom the consultants may assist in their family history work. The bishopric ensures that a family history consultant contacts new members soon after their baptism to help them gather information to provide baptisms for their deceased ancestors.

Members of the bishopric interview ward members for temple recommends as outlined on pages 75–79. They also help less-active members and endowed members who have not renewed their recommends for an extended time prepare to go to a temple. The bishop regularly organizes temple preparation seminars for these members (see page 75).

For more information, see pages 75–89 in this book and the "Temple and Family History Work" section of *Book 2*.

Coordinate the Work of the Melchizedek Priesthood

The bishop and his counselors work closely with the elders quorum president and high priests group leader in watching over quorum and group members, building strength in the quorum and group, and ensuring that the work of the priesthood is accomplished.

Members of the bishopric oversee home teaching in the ward (see pages 168–70 in *Book 2*). They also oversee efforts to minister to new members and less-active members (see pages 307–10 in *Book 2*).

At least quarterly the bishop holds priesthood interviews with the elders quorum president and high priests group leader.

Preside over Ward Committees and Councils

The bishop presides over the ward priesthood executive committee, ward council, ward welfare committee, ward Aaronic Priesthood committee, and bishopric youth committee. The bishop usually assigns one of his counselors to preside over the ward committee for single members. For information about these committees and councils, see pages 317–19 in *Book 2*.

Conduct Ward Business

The bishop conducts ward business with the stake presidency and receives counsel and instructions from presiding authorities. He also oversees the goals and plans for each part of ward activity.

Oversee Callings and Releases

See pages 45–58.

Oversee the Performance of Ordinances and Blessings

The bishop oversees the administration of the sacrament, blessing of children, baptism of eight-year-old members of record, confirmation, and ordination to Aaronic Priesthood offices.

The bishop usually initiates recommendations to the stake presidency for brethren to be ordained elders or high priests (see page 39). These ordinations are performed under the direction of the stake president.

Instructions for performing ordinances and blessings are outlined on pages 29–42.

Oversee Ward Auxiliaries and Programs

The bishopric oversees the ward auxiliary organizations:

Relief Society (see page 196 in *Book 2*)

Young Men (including Scouting, where authorized; see pages 180-81 in *Book 2* and the *Scouting Handbook*)

Young Women (see pages 216-17 in *Book 2*)

Primary (see pages 230-31 in *Book 2*)

Sunday School (see pages 241-42 in *Book 2*)

The bishop oversees the ward Relief Society. He assigns his counselors to oversee the other auxiliaries under his direction.

The bishopric ensures that the following Church programs are implemented in the ward and, if necessary, adapted to local circumstances. The bishop usually assigns primary responsibility for each program to one of his counselors:

Activities committee (see pages 271-76 in *Book 2*)

Church magazines and *Church News* (see pages 283 and 284 in *Book 2*)

Meetinghouse library (see pages 285-88 in *Book 2*)

Military relations (see pages 137-38 in this book)

Music (see pages 289-94 in *Book 2*)

Physical facilities (see pages 163-65 in this book)

Seminary and institute (see pages 129-34 in this book)

Single members (see pages 125-28 in this book)

Preside over Ward Meetings

The bishopric plans the ward meetings listed on pages 63-67 in this book and pages 317-19 in *Book 2*. The bishop presides at these meetings unless a member of the stake presidency, a General Authority, or an Area Seventy attends. The bishop's counselors may conduct these meetings and may preside if the bishop is absent.

Perform Civil Marriages

The bishop may perform civil marriages where legally authorized by local government authority. For instructions, see "Civil Marriage" on pages 83-84. He may not assign this to a counselor.

Conduct Funeral and Burial Services

The bishop, or an assigned counselor in his absence, conducts funeral and burial services for ward

members and for others as requested (see pages 68-69).

Respond to Accidents and Other Serious Situations

The bishop should be notified promptly of any injuries, illnesses, accidents, and property damage that occur on Church property or are the result of something that happened during a Church-sponsored activity in the ward. The bishop should notify the stake president. Additional instructions are provided on pages 164-65.

Refer Legal Matters

See page 178.

Common Judge

The bishop is "to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his counselors, whom he has chosen or will choose among the elders of the church.

"This is the duty of a bishop. . . .

"Thus shall he be a judge, even a common judge among the inhabitants of Zion" (D&C 107:72-74).

As a common judge, the bishop conducts worthiness interviews (see pages 23-24), counsels ward members (see pages 25-27), and administers Church discipline (see pages 105-23). He may also be asked to certify the worthiness of Church employees (see page 174) and of applicants for Perpetual Education Fund loans.

Administer the Church Welfare Program

The office of bishop carries with it a special mandate to care for the poor and needy (see D&C 84:112; 107:68). The bishop's responsibilities for caring for the needy and administering the Church welfare program are outlined in this section. The bishop is assisted by his counselors; Melchizedek Priesthood, Aaronic Priesthood, and Relief Society leaders; and home teachers and visiting teachers.

Basic Welfare Principles in Caring for the Poor and Needy

Through the Church, the Lord has established a way to care for the poor and needy and help them regain their self-reliance. When Church members are doing all they can to provide for themselves but still cannot meet their basic needs, they should first turn

to their families for help. When this is not sufficient, the Church stands ready to help.

The bishop is entrusted with the sacred responsibility of using Church funds and commodities to care for the poor and needy members of the ward. He determines who should receive such assistance and how it should be given. In making this determination, he should bear in mind that the temporal circumstances and needs of members vary from country to country. A family that might be considered needy in one location might not be considered so if they lived elsewhere. Also, members who are considered poor by some often do not view themselves as being poor.

In determining which Church members need help and what help to provide, the bishop should seek inspiration while applying the following basic welfare principles:

Strengthen Needy Members. The objectives of Church welfare assistance are to (1) help members become self-reliant and stand independent of all welfare assistance, regardless of its source; (2) help members become stronger spiritually and learn to provide for others; and (3) build integrity, self-respect, dignity, and soundness of character in each person who receives help.

Give Temporary Help. Church assistance is normally given to meet temporary needs as members strive to become self-reliant. It is intended to help people help themselves and develop independence, not dependence. Even the disabled, aged, and others who may require long-term assistance should be given opportunities to do all they can to help themselves.

Assist with Necessities. The Church helps needy members by providing the goods and services they need to sustain life. In general, needy members should be assisted with basic life-sustaining necessities common to most members of the ward.

The Church does not provide the means to maintain an affluent standard of living. Members who are temporarily unable to provide for themselves may need to alter their standard of living until they are self-reliant. They should not rely on Church welfare to insure them against temporary hardship or to allow them to continue their present standard of living without interruption.

Provide Opportunities to Work. Work is a spiritual and temporal necessity. When members receive Church welfare assistance, the bishop gives them opportunities to work to the extent of their ability for the assistance they receive. When they work for assistance, they remain industrious, maintain self-

respect, and increase their ability to be self-reliant (see page 19).

Seek Out the Needy

The bishop should be aware of the temporal circumstances of needy ward members and ensure that those in need receive proper care. It is not enough to assist only when asked. The bishop should seek out the poor and the needy. He should also be aware of the conditions of single parents, the aged, the disabled, the fatherless, the widowed, and others who have special needs.

The bishop can identify needy ward members in many ways. One way is through promptings of the Spirit. He should listen for the Spirit to prompt him to inquire about members' well-being and to reveal undisclosed needs.

The New Testament teaches that "pure religion . . . is this, To visit the fatherless and widows in their affliction" (James 1:27). Seeking out the poor and needy will often require bishops and those who assist them to visit ward members in their homes.

The bishop may also identify welfare needs during meetings of the ward priesthood executive committee, ward council, and ward welfare committee. Interviews with the elders quorum president, high priests group leader, and Relief Society president also help him identify welfare needs.

Home teachers and visiting teachers can also help identify welfare needs. They should inquire about the well-being of those whom they visit. They report any welfare needs to their priesthood or Relief Society leader, who reports them to the bishop.

Under the direction of the bishop, home teachers and visiting teachers can help members assess the causes of welfare needs, prepare plans to fulfill the needs, assess resources that could lead toward self-reliance, and provide encouragement. When possible, home teachers and visiting teachers also help meet these needs.

Determine What Assistance to Render

The bishop determines how much assistance to provide as Church welfare and when and how to provide it. Individual circumstances vary, so he should seek guidance from the Lord for each situation. He should also be guided by established welfare policies.

To determine what welfare assistance to provide, the bishop considers the causes of members' needs. He also evaluates what members have done and may do to provide for themselves and their families.

Completing a Needs and Resources Analysis form may help the bishop determine what assistance to provide. If the circumstances are complicated and additional information is needed, bishops in the United States and Canada may consider using the Needs and Resources Analysis Supplement form.

When appropriate and without breaking confidences, the bishop may include the Relief Society president in determining what assistance to provide. He may assign her to visit members to assess their needs and suggest how to respond to them. This may include preparing an itemized list of basic food and clothing needs. It may also include preparing a Bishop's Order for Commodities form for the bishop to review. The bishop's signature on this form authorizes service at a bishops' storehouse or purchases from a local vendor. The Relief Society president's role in making these visits is explained more fully on pages 208-9 in *Book 2*.

Generally, the bishop assists only those members who currently live within his own ward's boundaries.

Individuals who are not members of the Church are usually referred to local community resources if they need welfare assistance.

Render Assistance

The following guidelines will help the bishop provide appropriate welfare assistance.

Draw upon the Lord's Storehouse. The Lord's storehouse includes the time, talents, skills, compassion, consecrated materials, and financial resources of faithful Church members. The bishop is the Lord's agent in using these resources to assist the poor and needy (see D&C 42:34). As he uses these resources to care for the needy in the Lord's way, both givers and receivers are blessed (see D&C 104:16; Acts 20:35).

1. *Fast offerings.* Fast offerings are a primary resource of the Lord's storehouse. The bishop uses fast offerings to provide necessities to needy members. With these funds the bishop may provide food, clothing, shelter, medical assistance, or other life-sustaining aid. Following are some guidelines for how bishops should administer fast-offering assistance:

All payments of fast-offering funds are to be approved by the bishop.

It is preferred that the bishop provide members commodities rather than give them money or pay their bills. If necessary, fast offerings may be used to buy the commodities. Members then can use their own money to pay their obligations. If members do not have money to pay all of their immediate and essential obligations, the bishop

normally makes payments directly to the provider of the goods or services, not to the person being assisted.

The bishop may not loan fast offerings to members, and members are not required to repay welfare assistance they receive from the Church. When members are again in a position to do so, they should be encouraged to contribute generously to the fast-offering fund.

The bishop may not use fast offerings to pay off members' consumer debt or obligations incurred in business failures or speculative ventures.

For information about using fast-offering funds to pay a needy member's medical expenses, see page 19.

Any fast-offering assistance to the bishop or his immediate family members must first be approved in writing by the stake president (see page 9).

Two authorized signers should always sign checks that are written for fast-offering assistance. The authorized signature card, where used, should be up-to-date and should be submitted to the Church administration office.

The payee of a check or the person being assisted should not be related to either of the persons who signs the check. Nor should the payee of the check or the person being assisted be one of the persons who signs the check.

For information about the law of the fast, see page 20. For information about gathering and accounting for fast offerings, see page 155.

2. *Other ward resources.* In caring for the needy, the bishop also directs the use of ward resources other than fast offerings, including the time, talents, skills, compassion, and consecrated materials of ward members. He does this by directing the ward welfare committee; by counseling, as appropriate, with high priests group, elders quorum, and Relief Society leaders; by asking families, home teachers, and visiting teachers to serve the needy in specific ways; and by using resources made available by the stake welfare committee.
3. *Other Church welfare resources.* In some parts of the world, the Church has established welfare operations. These include Church employment resource centers, Deseret Industries stores, bishops' storehouses, canneries, home storage centers, grain storage facilities, and a variety of commodity production projects. The Church also contracts with LDS Family Services to provide counseling, foster care, assistance to unwed parents, and adoption services to members.

Where these welfare operations and contracted services exist, they provide resources that bishops can use to help the poor and needy. If a bishop needs information about such resources in his area, he should contact the chairman of the stake bishops' welfare council or his stake president.

Use Appropriate Non-Church Resources. Members may use appropriate services in the community to meet their basic needs. These services may include hospitals, physicians, and other sources of medical care; job training and placement services; services for disabled persons; professional counselors or social workers; domestic violence centers; and alcohol or drug treatment services. The bishop and the ward welfare committee should become familiar with the resources that are available in the community. Members should be reminded to maintain gospel standards while using such services.

In some instances, members may decide to seek welfare assistance from the government. The bishop should advise members to comply with any laws that regulate the receipt of non-Church assistance, especially while receiving Church welfare assistance. Bishops should be careful not to duplicate welfare assistance.

Regardless of the source of assistance, members should avoid becoming dependent on these sources and strive to become self-reliant. Where possible, they should work in return for the assistance they receive.

Help Needy Members Obtain Medical Care. The bishop may help arrange and pay for medical care for needy ward members. In deciding whether the Church should help pay these expenses, the bishop determines whether the care is necessary based on sound medical advice. He also determines whether family members are able and willing to assist. In addition, he determines whether the member is fully using insurance, government assistance, and other available benefits.

If the bishop feels that the Church should help pay a needy member's medical expenses, he asks the health care providers if they will reduce their fees. He ensures that the Church promptly pays the expenses it has agreed to pay. When the Church provides assistance with medical expenses, the member or family should be designated as the party responsible for payment.

The bishop may not pay more than \$5,000 of a needy member's medical expenses unless authorized by the stake president as outlined on page 8. Outside the United States and Canada, Area Presi-

dencies may decrease the \$5,000 limit as circumstances warrant. (In districts, when expenses exceed the limit of what the branch president may authorize, he normally refers the matter to the mission president, not the district president.)

When fast-offering funds are used to help pay for a needy member's medical care, the care should be consistent with what is normally provided in the local culture. Fast-offering funds may not be used to help pay for medical care that is beyond the usual and customary practice unless priesthood leaders have received approval in advance from the First Presidency in each case.

Any medical care that is paid for with fast-offering funds should be obtained at the nearest appropriate medical facility within the administrative area of the Church where the member's ward is located. Fast-offering funds may not be used to help pay for medical care that is received outside the administrative area unless priesthood leaders have received approval in advance from the Presiding Bishopric in each case.

If a bishop feels that a special medical circumstance may justify seeking approval for Church payment of medical expenses, he counsels with his stake president. If the stake president agrees, he may seek this approval as outlined on page 9.

Fast-offering funds may not be used to pay for medical or health care that is ethically or legally questionable. Another restriction on using fast-offering funds for medical care is outlined in "Self-Awareness Groups" on pages 184-85.

Give Work Assignments to Members Who Receive Assistance

The bishop strives to give work assignments that are meaningful. Ideally, needy members are given assignments that allow them to serve others. The bishop ensures that members are given the instruction they need to fulfill their assignments.

When giving a work assignment, the bishop asks the members to commit themselves to fulfilling it. If they are reluctant or refuse to work, he should help them understand that work assignments are given to bless them.

There are many creative ways to provide work opportunities. Bishops may include the ward welfare committee in compiling a list of such opportunities. Where local Church welfare operations exist, they may provide work opportunities and training for people who need Church assistance.

Administer Fast Offerings

Encourage Members to Live the Law of the Fast. The bishopric encourages ward members to fast each fast Sunday for two consecutive meals and to contribute a fast offering at least equal to the value of the food they would have eaten. If possible, members are encouraged to be generous and give much more than the value of two meals.

The bishopric teaches members that fasting and contributing fast offerings will bless their lives and the lives of the needy. These principles should be taught in priesthood meetings, Relief Society and other auxiliary meetings, home visits, and sacrament meetings. The bishop also teaches these principles in temple recommend interviews and tithing settlement interviews.

Oversee the Gathering and Accounting of Fast Offerings. See page 155 in this book and page 186 in *Book 2*.

Use Fast Offerings to Render Assistance. See pages 18–19.

Consult with the Stake President in Special Circumstances

Fast-Offering Expenditures That Exceed Contributions. When fast-offering expenditures will exceed contributions in a ward, the stake president counsels with the bishop to make sure that he and ward members correctly understand and apply the principles of self-reliance and providing for the poor and needy. Procedures for obtaining additional fast offerings from the Church are outlined in instructions sent to stake and ward financial clerks.

Surplus Fast Offerings. Procedures for remitting surplus fast offerings to the Church are outlined in instructions sent to stake and ward financial clerks.

Special Medical Circumstances. See pages 8–9, 19.

Welfare Assistance for Bishops and Stake Presidents or Members of Their Immediate Families. See page 9.

Preside over the Ward Welfare Committee

See page 318 in *Book 2*.

Participate in the Stake Bishops' Welfare Council

See page 63.

Serve on the Stake Welfare Committee

The stake president assigns the bishop who is chairman of the stake bishops' welfare council to serve on the stake welfare committee. A suggested

agenda for this committee's meetings is provided on pages 315–16 in *Book 2*.

Keep Needs and Assistance Confidential

The bishop should keep confidential the needs of members and the help that is provided. He should be careful not to embarrass members who need assistance. If he asks the Relief Society president or others to help, he shares only the information they need to fulfill their welfare duties. He also instructs them to maintain confidentiality. This helps safeguard the privacy and dignity of members who are being assisted.

Prepare for and Respond to Emergencies

The bishopric directs the ward welfare committee in preparing a ward emergency response plan. This plan should be coordinated with similar plans in the stake and community.

When emergencies arise, home teachers contact the families and individuals assigned to them and assess their condition and needs. Home teachers report to the elders quorum presidency and high priests group leadership, who report to the bishop. The bishop then reports to the stake presidency the condition of members and Church property. This system may also be used to communicate messages from the stake presidency or bishopric.

During an emergency, Church leaders should make the services of the Church available to civil authorities. Church leaders should also take independent action in behalf of Church members as needed. For information on using Church buildings during emergencies, see page 10.

Supplemental equipment, food, clothing, and services are available through bishops' storehouses, Deseret Industries, and LDS Family Services agencies where they are established. During emergencies, the bishop should request these commodities or services as needed.

Assist Transients

The bishop may assist members and others who are transients, but he should be discerning about the type and amount of assistance he gives. When possible, he contacts the bishop of the person's home ward before providing assistance.

Where there are two or more wards in the vicinity, the stake president may appoint one bishop to handle all requests from transients. This helps avoid duplication and confusion.

Individuals who are not members of the Church are usually referred to local community resources if they need welfare assistance.

Protect against Welfare Fraud and Abuse

Bishops should protect against welfare fraud and abuse. In the United States and Canada, bishops who have concerns about welfare fraud or abuse may call the bishops' help line (1-801-240-7887 or 1-800-453-3860, extension 2-7887). Bishops may also call the help line to verify a person's membership in the Church before giving welfare assistance. Outside the United States and Canada, bishops should contact the administration office.

Receive Humanitarian Aid Funds

The bishop receives members' contributions to the Church's humanitarian aid fund. Members make these contributions using the Tithing and Other Offerings form (see page 156). Members should contribute without designating how the funds should be used.

Oversee Finances, Records, and the Use and Security of the Meetinghouse

See pages 139-65.

Clerks

Every ward should have a qualified, functioning ward clerk. One or more assistant ward clerks may also be called as needed. If assistant ward clerks are called, the bishopric may assign them to various parts of ward record keeping, such as financial records, membership records, reports on member participation, and historical records. The bishopric also assigns a clerk to oversee Church materials in the ward.

Ward clerks and assistant ward clerks are recommended by the bishop and called and set apart by a member of the stake presidency. They are trained by the bishopric and by stake clerks. They work under the direction of the bishopric. Assistant ward clerks also work under the direction of the ward clerk.

The ward clerk and assistant ward clerks should be priesthood holders who are worthy to have a temple recommend. The ward clerk and the assistant ward clerk assigned to finances should hold the Melchizedek Priesthood.

All clerks should have unquestionable integrity and demonstrate a willingness to follow the Lord's commandments. They should be honest and careful record keepers. They should also be capable teachers and administrators. The clerk assigned to finances should be qualified to handle financial matters. Calling clerks who meet these qualifications will help ensure that they have the Spirit of the Lord with them as they work with Church finances and records.

The duration of clerks' service should be sufficient for them to learn their duties, magnify their callings, and preserve continuity in their work. They do not need to be released when a bishopric is reorganized.

The ward clerk's responsibilities are outlined on pages 142-43 and 154. The responsibilities of assistant ward clerks are outlined on pages 143 and 154 in this book and page 284 in *Book 2*.

Ward Executive Secretary

The ward executive secretary is recommended by the bishop and called and set apart by a member of the stake presidency or an assigned high councilor. He should be a Melchizedek Priesthood holder who is worthy to have a temple recommend.

The executive secretary is an assistant to the bishopric. He meets with the bishopric and prepares meeting agendas as instructed. He also attends meetings of the ward priesthood executive committee, ward council, and ward welfare committee.

He coordinates ward business between the bishopric and other leaders. He schedules appointments for the bishopric. He also distributes Church publications and correspondence promptly.

He reviews the status of home teaching in the ward with the bishopric.

He coordinates the Church magazine subscription efforts in the ward unless the bishop assigns this responsibility to someone else (see page 284 in *Book 2*).

He assists with matters pertaining to the Church Educational System, such as seminary and institute registration.

He keeps a current list of the names and addresses of ward members who are in the military and circulates this list to the ward welfare committee. He also informs the stake executive secretary when members plan to enter the military.

4. Interviews and Counseling

Interviews

Each stake president and bishop is “a judge in Israel” (D&C 107:72). By this authority he conducts worthiness interviews and priesthood interviews. He represents the Lord in conducting these interviews. Accordingly, he should seek to bless members and help them live the gospel of Jesus Christ.

General Instructions for Worthiness Interviews

Stake presidents, bishops, and (when authorized) their counselors conduct worthiness interviews as outlined in this section. They should prepare spiritually so they can be guided by the Spirit during these interviews. They should also seek the power of discernment. This is a spiritual gift that will help them discern truth, as well as a member’s needs (see D&C 46:27–28).

Worthiness interviews should be private. For example, a husband and wife are interviewed separately for temple recommends.

Careful listening is important during worthiness interviews. The member of the stake presidency or bishopric should give full and sincere attention to the person being interviewed. The interviewer also makes sure that the member understands the questions being asked. He sets aside enough time to conduct the interview in a dignified, unhurried manner.

General Instructions for Priesthood Interviews

Stake presidents, bishops, and their counselors regularly interview the priesthood leaders who report to them. One purpose of these interviews is to receive an accounting of the leader’s responsibilities. Another purpose is to help the leader set goals and make plans to accomplish them. Where applicable, budgets and expenditures are also reviewed during these interviews.

The person who conducts a priesthood interview should instruct, encourage, and inspire leaders in their efforts to fulfill their callings. He should also express gratitude and strengthen the leader in his personal and family life.

Interviews Conducted by the Stake President

The stake president conducts the following interviews with stake members:

1. For temple recommends (see pages 75–79).

2. For recommendation of full-time missionaries and for release of missionaries who have returned home (see pages 93, 100, and 101–2).
3. For callings to serve as counselors in the stake presidency, as patriarchs, and as bishops, when authorized.
4. For callings to serve as elders quorum presidents and stake clerks.

The stake president holds a monthly priesthood interview with each bishop. He also interviews the stake patriarch at least twice each year (see page 7).

Interviews Conducted by the Stake President or His Counselors

The stake president or an assigned counselor conducts the following interviews with stake members. Before interviewing a person for any of the purposes listed below, the member of the stake presidency ensures that the person has been interviewed or cleared by the bishop. If a counselor encounters serious matters, such as transgressions that require confession, he should refer the member to the stake president without delay.

1. For temple recommends (see pages 75–79).
2. For ordination to the offices of elder and high priest (see page 39).
3. For callings to serve in Church positions (see pages 45–58).
4. For an endorsement to enroll at a Church university or college (see page 133).
5. For an endorsement to participate in the Perpetual Education Fund loan program (where the program is approved).

Members of the stake presidency hold regular priesthood interviews with each elders quorum president and high priests group leader in the stake.

Interviews Conducted by the Bishop

The bishop conducts the following interviews with ward members:

1. For temple recommends (see pages 75–79).
2. For recommendation of full-time missionaries (see pages 93 and 101–2).
3. For ordination to the offices of elder and high priest when authorized by the stake presidency (see page 39).

4. For annual tithing settlement (see page 155).
5. For callings to serve as ward auxiliary presidents.
6. For baptism and confirmation of eight-year-old children who are members of record or who are not members of record but have at least one member parent or guardian (see pages 32–33).
7. For ordination to the office of priest.
8. For callings to serve as his assistants in the priests quorum.
9. For youth (see “Guidelines for Youth Interviews” on this page).
10. For an endorsement to enroll or continue enrollment at a Church university or college (see pages 133–34).
11. For patriarchal blessings (see pages 42–44).

At least quarterly the bishop holds priesthood interviews with the elders quorum president and high priests group leader.

Interviews Conducted by the Bishop or His Counselors

The bishop or an assigned counselor conducts the following interviews with ward members. Only the bishop resolves concerns about chastity and associated moral matters in these interviews. If a counselor encounters serious matters, such as transgressions that require confession, he should refer the member to the bishop without delay.

1. For temple recommends (see pages 75–79).
2. For callings to serve in the ward (see pages 45–58).
3. For callings to serve as deacons or teachers quorum president and counselors (however, only the bishop may set apart the deacons or teachers quorum president). For callings to serve as deacons, teachers, or priests quorum secretaries.
4. For 12-year-old children as they advance from Primary. (During this interview, the bishop or assigned counselor also interviews the boys to determine whether they are worthy and prepared to receive the Aaronic Priesthood. He interviews the girls in preparation for entering the Young Women program.)
5. For ordination to the offices of deacon and teacher.
6. For youth (see “Guidelines for Youth Interviews” on this page).
7. For young single adults, single adults, and students (usually annually; however, acting with inspiration and wisdom, the bishopric may adjust the frequency of these interviews).

8. For seminary or institute graduation (if the bishop feels that an interview may be necessary to determine the person’s worthiness for graduation).
9. For brethren who desire to act as voice in performing an ordinance in another ward but do not have a temple recommend. (If the person is worthy, the bishopric member fills out and signs a Recommend to Perform an Ordinance form.)
10. For members entering military service (see page 137).
11. For endorsement to participate in the Perpetual Education Fund loan program (where the program is approved).

Guidelines for Youth Interviews

The bishop interviews each young man and each young woman in the ward at least annually. If possible, he interviews each 16- and 17-year-old young man and young woman twice annually. In addition, six months after the annual interview with the bishop, counselors in the bishopric interview each young man and young woman who belongs to the Aaronic Priesthood quorum or Young Women class the bishop has assigned them to oversee.

Leaders should encourage parents to stay close to their children and to counsel them, allowing local Church leaders to act in a supporting role.

In large wards, bishops, acting with inspiration and wisdom, may adjust the frequency of interviews. Some youth may need added attention, while others may need less frequent interviews than are suggested, though all should be interviewed at least annually.

Interviews are excellent teaching opportunities and can be spiritual experiences for youth. Members of the bishopric should express love and listen carefully. They should encourage youth to talk rather than doing most of the talking themselves.

Matters for discussion should include the growth of the young person’s testimony of Heavenly Father, the mission and Atonement of Jesus Christ, and the restored gospel. The importance of sustaining the President of the Church and other general and local Church leaders should also be discussed.

Another matter for discussion should be the importance of obeying the commandments, particularly:

1. Praying regularly in private and with the family, studying the scriptures, honoring parents, and paying a full tithing.

2. Being modest in dress and action, refraining from any kind of sexual activity, and refraining from reading, listening to, or viewing pornographic material.
3. Obeying the Word of Wisdom and refraining from using illegal drugs and misusing other substances.
4. Refraining from using the name of the Lord in vain and from using vulgar expressions and other degrading language.
5. Attending priesthood and sacrament meetings, participating in other Church meetings and activities, and fulfilling assignments given by the priesthood quorum or Young Women class presidency.

The bishopric may want to refer to the scriptures, *For the Strength of Youth*, and *True to the Faith* during discussions about gospel principles and obeying the commandments.

While interviewing young men, the bishopric member gives special attention to their preparation for a full-time mission. He discusses being worthy, studying the gospel, building a testimony, and preparing financially, emotionally, physically, and spiritually. Bishopric members should be sensitive to the circumstances under which young men are honorably excused from full-time missionary service (see pages 94–95).

The bishop and his counselors encourage young women to support young men in accepting mission calls. Young women of eligible age who desire to serve a mission may do so, but they should not be pressured to serve (see page 92).

Members of the bishopric ensure that youth understand the blessings of temple covenants and temple marriage and the requirements for receiving these blessings.

When interviewing a young man for priesthood ordination, the bishop or his assigned counselor discusses the blessings of holding the Aaronic Priesthood and the duties of the office to which the young man will be ordained, as revealed in Doctrine and Covenants 20:46–60 (see also pages 175–76 in *Book 2*). In all interviews with young men, the bishopric member emphasizes the importance of accomplishing the purposes of the Aaronic Priesthood. He also emphasizes the importance of completing the Aaronic Priesthood Duty to God program. He evaluates each young man's progress and encourages him. During this part of the interview he may want to review the young man's *Aaronic Priesthood: Fulfilling Our Duty to God* booklet.

When interviewing a young woman, the bishopric member emphasizes the importance of incorporating

the Young Women values and the standards in *For the Strength of Youth* in her daily living (see pages 211–12 in *Book 2*). He also emphasizes the importance of completing the Personal Progress program. He evaluates the young woman's progress and encourages her.

When interviewing youth of seminary age, the bishopric member emphasizes the importance of regular attendance at seminary and the blessings that come from active participation.

When discussing moral cleanliness, the bishop adapts the discussion to the understanding of the youth. He also ensures that the discussion does not arouse curiosity or experimentation.

Other Interviews

Interviews for Convert Baptisms

See pages 32–33.

Interviews of Persons to Be Readmitted by Baptism and Confirmation

For instructions on interviewing persons who have been excommunicated and want to be readmitted by baptism and confirmation, see page 119.

For instructions on interviewing persons who have had their names removed from Church records and want to be readmitted by baptism and confirmation, see pages 149–50.

Counseling

As judges in Israel, stake presidents and bishops counsel stake and ward members who seek spiritual guidance, who have weighty personal problems, or who have committed serious transgressions. The stake president or bishop may not delegate counseling of this kind to his counselors except in the most urgent cases when he is absent.

Church members should make a diligent effort, including earnest prayer and scripture study, to find solutions and answers themselves. If they still need help, they should counsel first with their bishop. If necessary, he refers them to the stake president. Local leaders should discourage members from calling, visiting, or writing to Church headquarters about personal matters (see pages 178–79).

The stake president and bishop are entitled to the discernment and inspiration necessary to be spiritual advisers and temporal counselors to ward members who need such help. They should prepare spiritually before counseling a member by seeking the power of

discernment and the guidance of the Spirit. This guidance usually comes as impressions, thoughts, or feelings. The Spirit often prompts leaders to remember teachings from the scriptures and from latter-day prophets.

Leaders should frequently use the scriptures and the words of latter-day prophets as they counsel. These inspired words should be used with sensitivity, love, and warmth. They should be used to inspire and encourage, not to coerce or cause fear.

The stake president or bishop should schedule adequate time for appointments. Members should not feel that he is too busy and can devote only a few minutes to them. He should also help members feel comfortable as the appointment begins.

If the stake president or bishop does not feel prepared to counsel a member, he should schedule another appointment. Between appointments he should seek guidance through study, prayer, and, if necessary, fasting. He may also confer with his priesthood leader.

The stake president or bishop should counsel members privately in his office. When meeting with a woman, he should ask a priesthood holder to be in an adjoining room, foyer, or hall. He should avoid circumstances that might be misunderstood.

The stake president or bishop should avoid making decisions for those he counsels. Instead, he helps them make their own decisions with the Lord's guidance.

The stake president or bishop should also avoid immediately offering solutions to those he counsels. To the extent possible, he helps them analyze and resolve their own problems or questions in the context of the doctrines of the gospel and the plan of salvation. Ideally, he teaches members how to find solutions and strength from the scriptures on their own.

When counseling, the stake president or bishop asks questions to help him understand the member's situation, though he should avoid unnecessary probing. Questions usually should bring out feelings and thoughts rather than *yes* or *no* replies. Members should do most of the talking.

While members talk, the stake president or bishop should listen carefully, giving full and sincere attention. Listening is vital in establishing confidence and trust. People often need someone they trust to listen to them as they work through their challenges and problems.

If a member has transgressed, the stake president or bishop firmly and lovingly helps him or her repent. He teaches that repentance includes exercising

faith in Jesus Christ, having a broken heart and contrite spirit, recognizing and forsaking sin, seeking forgiveness, making restitution, and demonstrating a renewed commitment to keep the commandments. If necessary, he imposes informal Church discipline or initiates formal discipline. He should be familiar with the circumstances that may necessitate Church discipline and the procedures for initiating it (see pages 105-23).

When counseling members, the stake president or bishop helps them take preventive action to resist temptations. For example, members who are courting, are having difficulty in their marriages, are separated or divorced, or are struggling with minor moral problems may be protected and strengthened by counseling designed to help them guard against transgression. Presiding officers need not wait for members to seek such help but may call them in for counseling.

If a member needs professional counseling or therapy, the stake president or bishop should select or recommend a professional who will work in harmony with gospel teachings and principles. Leaders may work through LDS Family Services where it is available.

No priesthood officer is to counsel a person whom to marry. Nor should he counsel a person to divorce his or her spouse. Those decisions must originate and remain with the individual.

When a marriage ends in divorce, or if a husband and wife separate, they should always receive counseling from Church leaders. One or both may also need Church discipline if they have committed serious transgressions in connection with the divorce or separation.

Members who are separated from their spouse or are going through a divorce should be counseled not to date until their divorce decree has become final according to law.

The stake president or bishop may give a priesthood blessing if the member who is being counseled sincerely wants one.

Keeping Confidences

During and after their term of service in a calling, leaders must keep confidences about matters discussed when interviewing and counseling. A breach of confidence can damage trust, testimonies, and faith. A leader must not discuss confidential matters with others, including his counselors and wife, unless he receives consent from the person he is interviewing or counseling.

If a counselor in the bishopric or stake presidency encounters matters that need to be discussed with the bishop or stake president, he should explain this to the member and refer the member to the bishop or stake president without delay.

If a person moves to a new ward or stake, the presiding officer of the unit from which he or she moved may need to share information about unresolved transgressions or concerns about worthiness with the person's new presiding officer. Doing so is not considered a violation of confidentiality.

Responding to Abuse

While interviewing or counseling a person, a priesthood leader may become aware of incidents of abuse of a child, spouse, or other person. Abuse cannot be tolerated in any form. Guidelines for responding to abuse are provided on page 186.

5. Ordinances and Blessings

General Instructions

An ordinance is a sacred act, such as baptism, that is performed by the authority of the priesthood. The ordinances of baptism, confirmation, Melchizedek Priesthood ordination (for men), and the temple endowment and sealing are required for exaltation for all accountable persons. These are called the saving ordinances. As part of each saving ordinance, the recipient makes covenants with God.

Priesthood blessings are important for the blessing, comfort, and encouragement of God's children.

Brethren who perform ordinances and blessings should prepare themselves by living worthily and striving to be guided by the Holy Spirit. They should perform each ordinance and blessing in a dignified manner, making sure it meets the following requirements:

1. It should be performed in the name of Jesus Christ.
2. It should be performed by the authority of the priesthood.
3. It should be performed with any necessary procedures, such as using specified words or using consecrated oil.
4. It should be authorized by the presiding authority who holds the proper keys (normally the bishop or stake president), if necessary according to the instructions in this section.

A priesthood leader who oversees an ordinance or blessing ensures that the person who performs it has the necessary priesthood authority, is worthy, and knows and follows the proper procedures. Leaders also seek to make the ordinance or blessing a reverent and spiritual experience.

When ordinances or blessings are performed in sacrament meeting, the bishop ensures that they are performed properly. To avoid embarrassing a priesthood holder, the bishop quietly corrects errors only if essential elements of the ordinance or blessing are incorrect.

Participation in Ordinances and Blessings

Only brethren who hold the necessary priesthood and are worthy may perform an ordinance or blessing or stand in the circle. Those who participate are usually limited to priesthood leaders, close family members, and close associates such as home teachers. For more detailed information about who may participate in a priesthood ordination, see pages 39 and 41.

When several brethren participate in an ordinance or blessing, each one places his right hand lightly on the person's head (or under the baby being blessed) and his left hand on the shoulder of the brother to his left. The practice of inviting large numbers of family, friends, and leaders to assist in an ordinance or blessing is discouraged. When too many participate, it can become cumbersome and detract from the spirit of the ordinance.

Family members are usually invited to attend when a person receives an ordinance or blessing.

Leaders encourage worthy fathers who hold the necessary priesthood to perform or participate in ordinances and blessings for their own children.

Performing an Ordinance or Blessing in Another Ward

To act as voice when naming and blessing a child, baptizing or confirming a person, ordaining a person to a priesthood office, or dedicating a grave, a priesthood holder who is outside his own ward should show the presiding officer a current temple recommend or a Recommend to Perform an Ordinance form (obtained from his bishopric).

Teaching How to Perform Ordinances and Blessings

Priesthood leaders teach brethren how to perform ordinances and blessings. Leaders also help fathers be prepared and worthy to perform ordinances and blessings for family members.

Priesthood leaders ensure that brethren have access to instructions on how to perform priesthood ordinances and blessings. Sources of these instructions are listed under the following heading.

Instructions for Ordinances and Blessings

In addition to this section, instructions for performing most ordinances and blessings are published in the "Melchizedek Priesthood" section of *Book 2* (pages 171–74). Instructions for ordinances that Aaronic Priesthood holders may perform are also published in the "Aaronic Priesthood" section of *Book 2* (pages 190–92).

Instructions for ordinances and blessings are also provided in the *Family Guidebook* (pages 18–25) and in *Duties and Blessings of the Priesthood, Part B* (pages 42–47). Priesthood leaders ensure that brethren have copies of one of these publications.

Priesthood leaders should not produce or use publications that give instructions for ordinances, blessings, or prayers unless the First Presidency has authorized such publications.

Interpreting and Translating Ordinances and Blessings

If necessary, a bishop may ask a worthy priesthood holder to interpret orally an ordinance or blessing into a language that the recipient understands. If a worthy priesthood holder is not available, the bishop may ask a worthy woman to do the interpretation.

The bishop may also ask a worthy priesthood holder to interpret an ordinance or blessing if the recipient is hearing impaired. If a worthy priesthood holder is not available, the bishop may ask a worthy woman to do the interpretation.

For information on translating patriarchal blessings, see page 44.

Records of Ordinances

When a person receives a saving ordinance or priesthood ordination, a clerk from the ward where the person's membership record is held should (1) obtain information about the ordinance or ordination and (2) ensure that this information is recorded on the person's membership record and certificate.

The complete date that the following ordinances were performed should be recorded on a person's membership record: baptism, confirmation, priesthood ordinations, temple endowment, and temple sealing. For Melchizedek Priesthood ordinations, the name of the person who performed each ordination should also be recorded.

Recording the Words of Ordinances and Blessings

Patriarchal blessings are recorded and transcribed. The exact wording of other ordinances and blessings is not recorded in writing or by recording device. However, a family may record father's blessings.

Photographs and Video Recordings of Ordinances and Blessings

No one should take photographs, motion pictures, or video recordings of priesthood ordinances or blessings or of baptismal services.

Ordinances for Adopted Children

After a legal adoption is final, adopted children receive ordinances in the surname of their adopting

parents. An older child who is adopted and who has been baptized is not baptized again. The ward clerk changes the membership record to conform to the decree of adoption.

For information about the sealing of adopted or foster children, see pages 86-87.

Ordinances for Persons Who Have Mental Disabilities

When contemplating ordinances for a person who has a mental disability, priesthood leaders and parents prayerfully consider the person's wishes and degree of understanding. Ordinances should not be withheld if the person is worthy, wants to receive them, and demonstrates an appropriate degree of responsibility and accountability. Living persons whose disabilities cause them to have the mental capacity of little children may not be accountable (see D&C 29:46-50). The saving ordinances do not need to be performed for these individuals.

If leaders determine that a person should receive an ordinance, they help him or her understand and prepare for it in a private, appropriate setting.

For information about baptism for persons who have mental disabilities, see page 33. For information about priesthood ordination, see page 41. For information about patriarchal blessings, see page 43. For information about temple ordinances, see pages 77 (living members) and 88 (deceased persons). A bishop should consult with his stake president if he has questions about specific persons. The stake president may direct questions to the Office of the First Presidency if necessary.

Ordinances and Blessings Performed by and for Persons Who Have Physical Disabilities

Persons who have physical disabilities such as the loss of one or both arms, paraplegia, quadriplegia, or hearing impairment may perform and receive ordinances and blessings. Leaders make the necessary arrangements for these persons to participate in a way that their disabilities allow. If there are questions that local leaders cannot resolve, the stake president refers them to the Office of the First Presidency.

Persons who are hearing impaired may communicate through sign language when performing or receiving an ordinance or blessing. If an ordinance or blessing is performed under the direction of a presiding officer, he ensures that the recipient can understand it through an interpreter or by other means (see the previous column).

Procedure When an Ordinance Is Not Valid

Ordinances for Which There Is No Valid Record

For record-keeping purposes, an ordinance is not considered valid unless at least the correct year it was performed is recorded on the membership record. If the date is missing or incorrect, the ordinance can be validated by the member showing the bishop the original certificate that was issued when the ordinance was performed. The bishop then asks a clerk to record this information on the membership record.

If the member cannot provide the certificate, a ward clerk can ask for a search of Church records (available only for records submitted before 1984) by completing a Request for Ordinance Information form.

If the information cannot be found in Church records, the bishop or clerk may try to verify the ordinance by obtaining the testimony of two witnesses. The two witnesses should:

1. Have been 10 years of age or older when the ordinance was performed.
2. Have seen and heard the ordinance.
3. Be Church members of record at the time they give their testimony.
4. Give their testimony in writing, stating either (a) the complete date the ordinance was performed or (b) the year it was performed and the person who performed it.
5. Sign their written testimony in the presence of a member of a bishopric or a higher Church authority.

If this testimony is obtained, the bishop may authorize a clerk to record or correct the date on the membership record.

If the ordinance is not verified by an original certificate, a search of Church records, or the testimony of witnesses, it must be performed again to be considered valid.

If the member has received other ordinances after having received an invalid ordinance, they must be ratified by the First Presidency to be considered valid. The stake president (or the bishop under his direction) may request ratification by sending a letter to the Office of the First Presidency.

Ordinances That Were Received Out of Sequence

An ordinance is not valid if a person received it out of sequence. For example, the endowment of a male member is not valid if he received it before receiving the Melchizedek Priesthood. However, the

First Presidency may ratify such an ordinance. To request ratification, the stake president (or the bishop under his direction) sends a letter to the Office of the First Presidency.

Ordinances That Were Performed before the Appropriate Age

An ordinance is not valid if it was performed before the appropriate age. For example, a baptism is not valid if it was performed before the person was eight. If no other ordinances have been received based on the invalid ordinance, it should be performed again. If other ordinances, such as priesthood ordination, have been received based on the invalid ordinance, those ordinances and the invalid ordinance must be ratified by the First Presidency to be valid. To request ratification, the stake president (or the bishop under his direction) sends a letter to the Office of the First Presidency.

Records of Ordinances That Were Performed Again

If an ordinance was performed again to become valid, a clerk records the date it was performed again on the membership record even if it will appear out of sequence with the dates of other ordinances on the membership record.

Naming and Blessing Children

General Guidelines

"Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name" (D&C 20:70). In conformity with this revelation, only worthy Melchizedek Priesthood holders may participate in naming and blessing children. Priesthood leaders should inform members of this instruction before their children are named and blessed. While preserving the sacred nature of the blessing, leaders should make every reasonable effort to avoid embarrassment or offense to individuals or families.

Children normally should be named and blessed during fast and testimony meeting in the ward where the parents are members of record.

Babies Who Were Born Out of Wedlock

Children who were born out of wedlock may be blessed during fast and testimony meeting. Or, if a family prefers, the bishop may authorize Melchizedek Priesthood holders to bless the child in the home, with a member of the bishopric presiding.

Babies Who Are Critically Ill

If a newborn infant is critically ill, a Melchizedek Priesthood holder may perform the naming and blessing in the hospital or at home without previous authorization from the bishop. A person who does this should notify the bishop promptly so necessary records can be made.

Babies with a Nonmember Parent

When either of a child's parents is not a member of the Church, the bishop should obtain verbal permission from both parents before the child is blessed. He explains that a membership record will be prepared for the child after the blessing. He should also tell them (1) that ward members will contact them periodically and (2) that when the child turns eight, the bishop or the ward missionaries will visit them and propose that the child be baptized.

Instructions for Naming and Blessing a Child

When blessing a baby, Melchizedek Priesthood holders gather in a circle and place their hands under the baby. When blessing an older child, brethren place their hands lightly on the child's head. The person who gives the blessing:

1. Addresses Heavenly Father.
2. States that the blessing is performed by the authority of the Melchizedek Priesthood.
3. Gives the child a name.
4. Gives a priesthood blessing as the Spirit directs.
5. Closes in the name of Jesus Christ.

Record and Certificate of Blessing

When a child is to be blessed, the ward clerk prepares a record and certificate of the blessing according to instructions on the form. After a child is blessed, the bishop and ward clerk ensure that the child's parents receive a certificate of the blessing.

If a baby is born out of wedlock, the name on the membership record and certificate of blessing should match the name on the birth certificate or civil birth registry. If a birth certificate or civil birth registry does not exist, the naming conventions of the local culture are used.

Baptism

Under the direction of the presiding authority, children should be baptized on or as soon after their eighth birthday as reasonable. Converts should be

baptized when they have met the qualifications on pages 252–53 in *Book 2*.

Preparing Children for Baptism

Bishops give special attention to seven-year-old children in the ward, ensuring that their parents, Primary leaders and teachers, and home teachers help them prepare for baptism. Melchizedek Priesthood and Relief Society leaders also encourage parents to teach and prepare their children for this ordinance. When children reach age eight, the bishop makes sure they have every opportunity to accept the gospel and be baptized.

Baptismal Interviews

An authorized priesthood leader or missionary interviews each person before baptism as outlined in this section.

Eight-Year-Old Children

The bishop interviews each eight-year-old child who is a member of record. The bishop also interviews eight-year-old children who are not members of record if they have at least one member parent or guardian.

Converts

Convert baptisms are defined as baptisms of (1) persons ages nine and older who have never been baptized and confirmed and (2) children age eight whose parents are both nonmembers or whose parents are being baptized and confirmed at the same time as the child.

The full-time missionary district leader normally interviews these baptismal candidates. The zone leader conducts the interview if the person was taught by the district leader.

Former members who are readmitted by baptism and confirmation after excommunication or name removal are not considered converts. Missionaries may not interview them for baptism (see pages 119–21 and 149–50).

Authorization by the mission president is required before a prospective convert may be baptized if the person:

1. Has submitted to, performed, paid for, arranged for, or encouraged an abortion.
2. Has been convicted of a serious crime (note that baptism of a person who has committed murder, has been involved in the practice of plural marriage, or has undergone an elective transsexual

operation requires the approval of the First Presidency, as explained on this page and page 34).

3. Has committed a homosexual transgression.

In these instances, the mission president conducts a searching interview and issues a baptism and confirmation record form if he determines that the person has repented and is worthy. If necessary, the mission president may authorize one of his counselors to conduct the interview in cases of abortion. A separate authorization from the mission president is required for each interview. When a counselor conducts one of these interviews, he reports to the mission president, who may then authorize or deny the baptism.

Each prospective convert should meet with the bishop before baptism. However, the bishop does not interview such candidates for baptism or determine their worthiness.

Instructions for Baptismal Interviews

The person conducting the baptismal interview should use the following questions, with the guidance of the Spirit, to determine whether the candidate meets the qualifications described in D&C 20:37 (see also Mosiah 18:8–10 and Moroni 6:1–4). These questions apply to all baptismal candidates but should be adapted to the age and maturity of the candidate. For example, because children are sinless and have no need to repent until the age of accountability, the bishop should adapt the questions accordingly.

1. Do you believe that God is our Eternal Father? Do you believe that Jesus Christ is the Son of God, the Savior and Redeemer of the world?
2. Do you believe the Church and gospel of Jesus Christ have been restored through the Prophet Joseph Smith? Do you believe that [current Church President] is a prophet of God? What does this mean to you?
3. What does it mean to you to repent? Do you feel that you have repented of your past transgressions?
4. Have you ever committed a serious crime? If so, are you now on probation or parole? Have you ever participated in an abortion? a homosexual relationship?
5. You have been taught that membership in The Church of Jesus Christ of Latter-day Saints includes living gospel standards. What do you understand of the following standards? Are you willing to obey them?
 - a. The law of chastity, which prohibits any sexual relationship outside the bonds of a legal marriage between a man and a woman.

b. The law of tithing.

c. The Word of Wisdom.

d. Keeping the Sabbath day holy, including partaking of the sacrament weekly and rendering service to others.

6. When you are baptized, you covenant with God that you are willing to take upon yourself the name of Christ and keep His commandments throughout your life. Are you ready to make this covenant and strive to be faithful to it?

Persons Who May Not Be Accountable

Persons who have mental disabilities and cannot knowingly repent may be considered by the bishop as not accountable. These persons need not be baptized, regardless of their age. They are “saved in the celestial kingdom of heaven” (D&C 137:10; see also Moroni 8:8–12).

If a person later demonstrates an understanding of repentance and an appropriate degree of accountability and desire, he or she may be baptized. If a person was baptized but later becomes mentally disabled, the baptism is still valid.

For additional guidelines, see page 30. For information about the membership records of persons who may not be accountable, see page 147.

Minors

A minor child, as defined by local laws, may be baptized only with the consent of the custodial parent(s) or legal guardian(s), preferably in writing, and only if there is clear evidence that he or she understands the baptismal covenant and will make every effort to keep it through obeying the commandments, including faithfully attending Church meetings.

Children Whose Parents Are Divorced

A child whose parents are divorced may be baptized only with the permission of the parent(s) with legal custody. If the mother has custody and has remarried, and if the child is not formally adopted but has assumed the surname of the stepfather, the child may be baptized in the name by which he or she will be known. However, the child's legal name, as defined by local law or custom, should be recorded on the membership record and the baptism and confirmation certificate.

Adults Involved in Plural Marriage

Adults who have previously encouraged, taught, or been involved in the practice of plural marriage and who desire to be baptized must first receive

clearance from the First Presidency. Mission or stake presidents should make such requests in writing to the Office of the First Presidency. The request should provide information about the individual's past involvement in plural marriage and his or her subsequent repentance and current family situation.

Children Whose Parents Have Practiced or Are Practicing Plural Marriage

Children of parents who have practiced or are practicing plural marriage must receive approval from the First Presidency to be baptized. The mission president or bishop may request this approval when he is satisfied that the children (1) accept the teachings and doctrines of the Church and (2) repudiate the teachings upon which their parents based their practice of plural marriage. The mission president submits the request through a member of the Presidency of the Seventy or the Area Presidency. The bishop submits the request through the stake president.

Persons Who Are Married

A married person may not be baptized without the consent of his or her spouse.

Persons Who Have Been Excommunicated or Had Their Names Removed from Church Records

Persons who have been excommunicated may be readmitted into the Church by baptism and confirmation. Instructions are provided on pages 119–21.

Persons who have had their names removed from Church membership records may be readmitted by baptism and confirmation. Instructions are provided on pages 149–50.

Persons Who Have Been Involved in an Abortion

See pages 32–33.

Persons Who Have Been Convicted of Crimes

Persons who have been convicted of crimes and seek baptism for the first time or baptism for readmission into the Church are not baptized until they complete their terms of imprisonment. Those who have been convicted of felonies or any crimes of immoral character should not be baptized until they have also completed their terms of parole or probation resulting from their convictions (unless the First Presidency has granted an exception). They are encouraged to work closely with local priesthood leaders and to do everything they can to become worthy of baptism.

Full-time missionaries are not to teach people who are in prison or jail.

A person who has been convicted of murder, or who has confessed to it even in private confessions to a priesthood leader, may not be baptized unless the First Presidency gives permission. The request for permission must include all pertinent details as determined during a personal interview by the mission president (if the person is seeking baptism for the first time) or bishop (if a former member is seeking readmission). As used here, murder does not include police or military action in the line of duty. Abortion is not defined as murder for this purpose.

Persons Who Have HIV Infection or AIDS

Persons with HIV infection or AIDS are treated as anyone else who expresses faith in God, repents, requests baptism, and is living the gospel of Jesus Christ (see Articles of Faith 1:1 and 1:4).

Persons Who Are Considering or Have Undergone a Transsexual Operation

Persons who are considering an elective transsexual operation should not be baptized. Baptism of a person who has already undergone an elective transsexual operation requires the approval of the First Presidency. The mission president may request this approval if he has interviewed the person, found him or her to be otherwise worthy, and can recommend baptism. However, such persons may not receive the priesthood or a temple recommend.

Baptismal Fonts

Missionaries coordinate their use of a baptismal font with the agent bishop or another person designated by the stake presidency. The schedule for using a font should permit missionaries to baptize once a week or more often, if necessary. However, missionaries should not expect to use a font at unreasonable times. No charge is made for using a baptismal font.

A responsible adult should be present while the baptismal font is filling and remain until it is empty and secured. The font should be drained and cleaned immediately after each baptismal service. Appropriate safety precautions should be taken whenever water is in the font.

When the font is not in use, all access doors to it should be closed and locked.

When a baptismal font is not available, any body of water that is safe may be used for a baptism if it is large enough to immerse the person and to permit

the priesthood holder who performs the baptism to stand in the water with the person. Water is not dedicated for baptisms.

Clothing for Baptism

A person who performs a baptism and a person who is baptized wear clean, white clothing that does not appear transparent when it is wet. An endowed person wears the temple garment under this clothing while performing a baptism.

Local units should have baptismal clothing available and should not charge for its use. This clothing is purchased with budget allowance funds. The bishop may ask members to clean and mend the clothing.

Baptismal Services

Baptismal services should be simple, brief, and spiritual. Normally, ward or stake leaders conduct monthly baptismal services for all eight-year-old children of record in the ward or stake. Members should not request special or individual times or prescribe the content of baptismal services.

Services That Involve Only One Ward

For Eight-Year-Old Children of Record. A member of the bishopric presides over baptismal services for eight-year-old children of record when the services involve only one ward.

A member of the bishopric oversees the planning of these baptismal services. A member of the bishopric may conduct the services or assign the ward mission leader to conduct. Primary leaders may help plan the services under the direction of the bishopric.

For Converts. Where possible, a member of the bishopric should attend each convert baptismal service. When the services involve only one ward, he presides unless a member of the stake presidency attends.

Under the direction of the bishopric, the ward mission leader usually works with the full-time missionaries to plan these baptismal services. A member of the bishopric or the ward mission leader usually conducts the services. If none of these ward leaders are available, full-time missionary district or zone leaders may plan and conduct the services with the approval of the mission president.

Services That Involve More Than One Ward

For Eight-Year-Old Children of Record. A member of the stake presidency presides over baptismal services

for eight-year-old children of record when the services involve more than one ward. A member of the bishopric from each of the wards involved should attend.

The stake presidency may assign a high councilor to oversee the planning of services for eight-year-old children and to conduct the services. Primary leaders may help plan these services under the direction of the presiding officers.

For Converts. A member of the stake presidency usually presides over baptismal services for converts when the services involve more than one ward. However, the stake presidency may authorize a high councilor or bishop to preside. A member of the bishopric from each of the wards involved should attend.

When baptismal services for converts involve more than one ward, the stake presidency usually asks (1) the high councilor who is assigned to missionary work or (2) a bishop to work with the full-time missionaries in planning the services. This high councilor or bishop usually conducts the services.

Scheduling Baptismal Services for Converts

Baptismal services for converts should be scheduled when it is convenient for them and when they have committed to be baptized. Baptisms should not normally be delayed past this date unless the investigators are not yet prepared. Baptisms of family members should not be delayed so the father can receive the priesthood and perform the baptisms himself.

Baptismal services for converts should be scheduled through the ward mission leader. If a service is scheduled on a Sunday, it should be held at a time that minimizes interference with regular Sunday meetings. Baptismal services should not be scheduled on Monday evenings.

People who are invited to a baptismal service may include the person's family members, other close relatives, close friends, priesthood leaders, home teachers, visiting teachers, auxiliary officers and teachers who will be working with the new member, other ward members, and investigators who are being taught.

For further instructions about baptismal services, including an outline of what a service may include, see pages 253–54 in *Book 2*.

Witnesses of a Baptism

Two priests or Melchizedek Priesthood holders witness each baptism to make sure it is performed

properly. The baptism must be repeated if the words are not spoken exactly as given in Doctrine and Covenants 20:73 or if part of a person's body or clothing is not immersed completely.

Instructions for Performing a Baptism

Under the direction of the presiding authority, a worthy priest or Melchizedek Priesthood holder may perform the ordinance of baptism. To do so, he:

1. Stands in the water with the person to be baptized.
2. Holds the person's right wrist with his left hand (for convenience and safety); the person being baptized holds the priesthood holder's left wrist with his or her left hand.
3. Raises his right arm to the square.
4. States the person's full name and says, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen" (D&C 20:73).
5. Has the person hold his or her nose with the right hand (for convenience); then the priesthood holder places his right hand high on the person's back and immerses the person completely, including the person's clothing.
6. Helps the person come up out of the water.

Baptism and Confirmation Record

After determining that a candidate is prepared for baptism, the person who conducts the interview fills out the baptism and confirmation record according to instructions on the form. The confirmation information is completed at the time of confirmation (see "Baptism and Confirmation Record and Certificate" in the next column).

Confirmation

General Guidelines

A person receives the ordinance of confirmation after he or she has been baptized (see D&C 20:41). A person becomes a member of the Church only after the ordinances of baptism and confirmation are both completed (see John 3:5; D&C 33:11).

The ordinance of confirmation is performed under the direction of the bishop. He ensures that the confirmation is performed as soon as reasonable after baptism. Eight-year-old members of record may be confirmed at the baptismal service or in a sacrament meeting of the ward in which they live, preferably a fast and testimony meeting. Converts are confirmed

in any sacrament meeting of the ward in which they live, preferably the Sunday following their baptism. Converts are not confirmed at the baptismal service.

The bishop or one of his counselors participates in the confirmation. When missionary elders have taught a convert, the bishop may invite them to participate in the confirmation.

The bishop does not conduct a separate interview for confirmation.

Instructions for Performing a Confirmation

Under the direction of the bishopric, one or more Melchizedek Priesthood holders may participate in this ordinance. They place their hands lightly on the person's head. Then the person who performs the ordinance:

1. States the person's full name.
2. States that the ordinance is performed by the authority of the Melchizedek Priesthood.
3. Confirms the person a member of The Church of Jesus Christ of Latter-day Saints.
4. Uses the wording "Receive the Holy Ghost."
5. Gives a priesthood blessing as the Spirit directs.
6. Closes in the name of Jesus Christ.

Welcoming New Members

See page 146.

Baptism and Confirmation Record and Certificate

Before a person is confirmed, the bishop or ward clerk completes the confirmation information on the baptism and confirmation record according to instructions on the form.

After a person is confirmed, the ward clerk distributes copies of the baptism and confirmation record as instructed. Proper distribution is essential for creating or updating membership records. The ward clerk also prepares the baptism and confirmation certificate. The bishop signs the certificate and gives it to the member (or to a parent or guardian if a child was confirmed).

For instructions on preparing a baptism and confirmation certificate for a child whose parents are divorced, see page 33.

If a child's parents are divorced, his or her legal name, as defined by local law or custom, should be recorded on the membership record and the certificate.

Sacrament

General Guidelines

Church members meet on the Sabbath to worship God and partake of the sacrament (see D&C 20:75; 59:9). During this holy ordinance, they partake of bread and water in remembrance of the Savior's flesh and blood and to renew their baptismal covenants (see Matthew 26:26-28; Joseph Smith Translation, Mark 14:20-25; Luke 22:15-20; 3 Nephi 18; Moroni 6:6).

Under the direction of the bishopric, priesthood holders bless the sacrament and pass it to members of the congregation during each sacrament meeting. Aaronic Priesthood holders usually perform these duties. Under the direction of the bishopric, the deacons quorum president has the privilege and responsibility to invite others to help pass the sacrament. When there are not enough deacons, he should counsel with a member of the bishopric to determine who may be asked to assist.

Generally, teachers and priests in the Aaronic Priesthood should be invited to pass the sacrament before Melchizedek Priesthood holders are invited to do so. Where there are sufficient numbers of Aaronic Priesthood holders, Melchizedek Priesthood holders should not be invited to bless and pass the sacrament on a regular schedule.

Every priesthood holder who participates in this ordinance should understand that he is acting on behalf of the Lord. The bishopric encourages priesthood holders to ponder the Savior's Atonement as they prepare, bless, and pass the sacrament. The bishopric also ensures that priesthood holders have a reverent, dignified manner as they participate in this ordinance.

Those who bless and pass the sacrament should dress modestly and be well groomed and clean. Clothing or jewelry should not call attention to itself or distract members during the sacrament. White shirts and ties are recommended because they add to the dignity of the ordinance. However, they should not be required as a mandatory prerequisite for a priesthood holder to participate. Nor should it be required that all be alike in dress and appearance. Bishops should use discretion when giving such guidance to young men, taking into account their financial circumstances and maturity in the Church.

The sacred nature of this ordinance justifies the greatest care and preparation to ensure order and reverence. Assignments to bless and pass the sacrament should be made in advance. Those who par-

ticipate should be seated reverently before the meeting begins.

The passing of the sacrament should be natural and unobtrusive, not rigid or overly formal. Those who pass the sacrament should not be required to assume any particular posture or action, such as holding the left hand behind the back. The process of passing the sacrament should not call attention to itself or detract from the purpose of the ordinance.

Priesthood holders should wash their hands thoroughly with soap or a disposable towelette before preparing, blessing, or passing the sacrament.

A priesthood holder who has committed a serious transgression should not prepare, bless, or pass the sacrament until he has repented and resolved the matter with his bishop.

Although the sacrament is for Church members, the bishopric should not announce that it will be passed to members only, and nothing should be done to prevent nonmembers from partaking of it.

Preparing the Sacrament

Worthy teachers, priests, and Melchizedek Priesthood holders may prepare the sacrament. Before the meeting begins, those who prepare the sacrament should make sure that bread trays with unbroken bread, water trays with cups filled with fresh water, and clean tablecloths are in place.

Sacrament tablecloths should be white, nontransparent, clean, and pressed. Sacrament trays should be kept clean. Sacrament trays and cups are available from Church Distribution Services (see page xiv for contact information).

Blessing and Passing the Sacrament

Worthy priests and Melchizedek Priesthood holders may bless the sacrament. Worthy deacons, teachers, priests, and Melchizedek Priesthood holders may pass the sacrament.

As the congregation sings the sacrament hymn, the priesthood holders who will bless the sacrament reverently stand, remove the cloth that covers the bread trays, and break the bread into bite-sized pieces. When they finish breaking the bread, they should sit down and join in singing the remainder of the hymn. Vocal solos or instrumental selections may not replace this hymn.

Following the hymn, the person who blesses the bread kneels and offers the sacrament prayer for the bread. The sacrament prayers were revealed by the Lord (see D&C 20:77, 79; Moroni 4-5). The bishop

makes sure they are spoken clearly, accurately, and with dignity. If the person who blesses the sacrament makes an error in the wording but corrects it himself, no further correction is required. If the person does not correct an error, the bishop indicates that he should repeat the prayer correctly. In doing so, the bishop should be careful to avoid causing embarrassment or distracting from the sacred nature of the ordinance.

After the prayer, deacons or other priesthood holders pass the bread to the congregation in a reverent and orderly manner. The presiding officer receives the sacrament first. The bishop (or a counselor in his absence) presides at the sacrament meeting unless a General Authority, Area Seventy, or member of the stake presidency is sitting on the stand. A high councilor does not preside and does not receive the sacrament first.

While the presiding officer is receiving the sacrament, others who are passing the sacrament may walk to their designated places.

After a priesthood holder hands a sacrament tray to a member, others may pass the tray from one to another for convenience.

When brethren finish passing the bread, they return the trays to the sacrament table. Those officiating at the sacrament table replace the cloth over the bread trays and uncover the water trays. The person who blesses the water then kneels and offers the sacrament prayer for the water (see D&C 20:79), substituting the word *water* for *wine*.

After the prayer, deacons or other priesthood holders pass the water to the congregation. When they finish, they return the trays to the sacrament table, wait for the officiators to cover the trays, then reverently take their seats.

Everyone who attends the meeting should be reverent during the entire ordinance of blessing and passing the sacrament. No music should be played during the prayer or while the sacrament is being passed.

Sacrament for Members Who Are Unable to Attend

See "Sacrament Services in Unusual Situations" on page 65.

Consecrating Oil

One or more Melchizedek Priesthood holders must consecrate olive oil before it is used to anoint the sick or afflicted. No other oil may be used. To consecrate oil, a priesthood holder:

1. Holds an open container of olive oil.
2. Addresses Heavenly Father.
3. States that he is acting by the authority of the Melchizedek Priesthood.
4. Consecrates the oil (not the container) and sets it apart for anointing and blessing the sick and afflicted.
5. Closes in the name of Jesus Christ.

Members should not take consecrated oil internally or apply it on afflicted parts of the body.

Administering to the Sick

Only Melchizedek Priesthood holders may administer to the sick or afflicted. Normally two or more priesthood holders administer to the sick, but one may perform both the anointing and the sealing alone if necessary. If consecrated oil is not available, a blessing may nevertheless be given by the authority of the priesthood without the anointing.

A worthy father who holds the Melchizedek Priesthood normally should administer to sick members of his family.

Brethren should administer to the sick at the request of the sick person or of those who are vitally concerned so the blessing will be according to their faith (see D&C 24:13-14; 42:43-44, 48-52). Melchizedek Priesthood holders who visit hospitals should not solicit opportunities to administer to the sick.

If a person requests more than one blessing for the same illness, the priesthood holder need not anoint with oil after the first blessing. Instead, he gives a blessing by the laying on of hands and the authority of the priesthood.

Administering to the sick has two parts: (1) anointing with oil and (2) sealing the anointing.

Anointing with Oil

The anointing is done by one Melchizedek Priesthood holder. He:

1. Puts a drop of consecrated oil on the person's head.
2. Places his hands lightly on the person's head and calls the person by his or her full name.
3. States that he is acting by the authority of the Melchizedek Priesthood.
4. States that he is anointing with oil that has been consecrated for anointing and blessing the sick and afflicted.
5. Closes in the name of Jesus Christ.

Sealing the Anointing

Normally, two or more Melchizedek Priesthood holders place their hands lightly on the head of the person. The one who seals the anointing:

1. Calls the person by his or her full name.
2. States that he is sealing the anointing by the authority of the Melchizedek Priesthood.
3. Gives a priesthood blessing as the Spirit directs.
4. Closes in the name of Jesus Christ.

Conferring the Priesthood and Ordaining to an Office

General Principles

To participate in an ordination, one must have equal or higher priesthood authority than is to be given in the ordinance. For instance, an elder should not stand in the circle when a high priest is ordained or when a man is set apart to an office that requires him to be a high priest.

An ordination is an opportunity to pronounce a blessing, not to give counsel or instruction. That is done afterward when a person is taught his duties.

An ordination need not be expanded into a formal meeting. It is not necessary to have prayers or testimonies or instruction when someone is ordained.

Melchizedek Priesthood Offices

Stake President's and Bishop's Responsibilities

The stake president oversees the conferral of the Melchizedek Priesthood and ordination to the offices of elder and high priest. However, the bishop usually initiates recommendations for these ordinations. With the approval of the stake presidency, the bishop interviews the member as instructed on the Melchizedek Priesthood record form. Before doing so, he should carefully review the person's membership record to verify that it does not include a comment about an ordinance restriction or unresolved Church discipline.

After the bishop interviews the member, the stake president or one of his counselors conducts a thorough, searching interview as instructed on the Melchizedek Priesthood record form. He also makes sure the member understands the oath and covenant of the priesthood and agrees to live by it (see D&C 84:33-44).

After the interview, the stake presidency asks the high council to sustain the decision to ordain the person. A member of the stake presidency then presents

the person for a sustaining vote in a general session of stake conference or in a stake general priesthood meeting (see D&C 20:65, 67; 26:2; 42:11). The person should stand while the congregation gives a sustaining vote. The member of the stake presidency may say:

"We propose that [name] receive the Melchizedek Priesthood and be ordained an elder [or we propose that (name) be ordained a high priest]. Those in favor may manifest it by the uplifted hand. [Pause briefly for the sustaining vote.] Those opposed, if any, may manifest it. [Pause briefly to allow for a dissenting vote, if any.]"

The person who is being presented should participate in the sustaining vote. If more than one person is being presented, they usually may be sustained as a group.

If a member in good standing gives a dissenting vote, a member of the stake presidency confers with him or her in private after the meeting. The officer determines whether the dissenting vote was based on knowledge that the person is guilty of conduct that should disqualify him from being ordained to the priesthood office.

Some brethren may need to be ordained before they can be presented in a general stake meeting. When this occurs, they are presented in their ward sacrament meetings for a sustaining vote. Their names are then presented in the next stake conference or stake general priesthood meeting to ratify the ordination.

When the necessary interviews and approvals are completed, the ordination is performed according to the instructions on page 41.

Elders

Worthy brethren may receive the Melchizedek Priesthood and be ordained elders when they are at least 18 years old. However, because of individual circumstances, such as a young man's maturity, school graduation, and desire to continue with peer-group associates, the bishop may allow a worthy 18-year-old to remain a priest for a period of time. By age 19, all brethren should be affiliated with the elders quorum as elders or with the high priests group or elders quorum as prospective elders.

Before brethren ages 18 and older leave home for reasons such as school, employment, or military service, they should be ordained elders if they are worthy.

Recently baptized brethren ages 18 and older are ordained elders after they have served as priests, developed sufficient understanding of the gospel,

and demonstrated their worthiness. No specific time as a member is required.

High Priests

Brethren are ordained high priests when they are called to a stake presidency, high council, or bishopric or when otherwise determined by the stake president. As an exception, bishops' counselors in student wards need not be ordained high priests.

Aaronic Priesthood Offices

Bishop's Responsibility

The bishop oversees the conferral of the Aaronic Priesthood and ordinations to the offices of deacon, teacher, and priest. Worthy brethren may be ordained at the following minimum ages:

Deacon, age 12

Teacher, age 14

Priest, age 16

The bishop or an assigned counselor interviews brethren who are to be ordained deacons or teachers to determine if they are worthy. The bishop interviews brethren who are to be ordained priests. Before interviewing a young man for priesthood ordination, a member of the bishopric obtains permission from the young man's parents or guardians.

If a member is found worthy in an interview, the person who conducts the interview completes the Aaronic Priesthood record form. The bishop or one of his counselors presents the member in sacrament meeting for the sustaining vote of members (see D&C 20:65). This should follow the pattern for presenting brethren for Melchizedek Priesthood ordination (see page 39). If a member in good standing gives a dissenting vote, a member of the bishopric confers with him or her in private after the meeting.

After the sustaining vote, the ordination is performed by or under the direction of the bishop according to the instructions on page 41.

Young Men Whose Parents Are Divorced

A young man whose parents are divorced may be ordained to Aaronic Priesthood offices only with the permission of the parent(s) with legal custody. If the mother has custody and has remarried, and if the young man is not formally adopted but has assumed the surname of the stepfather, he may be ordained in the name by which he is known. However, the young man's legal name, as defined by local law or custom, should be recorded on the ordination certificate.

Recently Baptized Brethren

Brethren ages 12 and older who have recently been baptized should receive the Aaronic Priesthood and be ordained to the appropriate office soon after they are confirmed. Before receiving the priesthood, they must be interviewed for worthiness and presented in sacrament meeting for a sustaining vote (see the previous column). Brethren ages 16 and older are ordained priests. Brethren ages 19 and older are also considered prospective elders (see the next heading).

Recently baptized brethren need to be interviewed by the bishop and sustained by a vote of ward members in a sacrament meeting before they are ordained to an Aaronic Priesthood office. Therefore, they are not ordained on the day they are baptized or confirmed.

Baptisms of family members should not be delayed so the father can receive the priesthood and perform the baptisms himself.

Prospective Elders

A prospective elder is a male Church member, age 19 or older, who does not hold the Melchizedek Priesthood. Married brethren who are younger than 19 and do not hold the Melchizedek Priesthood are also prospective elders.

The bishop interviews prospective elders regularly and works closely with other priesthood leaders in the ward to prepare them to receive the Melchizedek Priesthood. Where possible, high priests should be given primary responsibility for home teaching and working with prospective elders.

If a prospective elder is not already a priest, he should be ordained a priest as soon as he is worthy. He does not need to be ordained a deacon or teacher first. He may be ordained an elder when he has developed sufficient understanding of the gospel and demonstrated his worthiness.

For more information about prospective elders, see page 168 in *Book 2*.

Unusual Circumstances

Brethren Who Have Not Lived in the Same Ward for at Least One Year

If a male member has not lived in the same ward continuously for at least one year, the bishop contacts the prior bishop to certify the member's worthiness before approving him for Aaronic Priesthood ordination or recommending him for Melchizedek Priesthood ordination.

If a person is ordained while he is living away from home temporarily, and if his membership record is still in his home ward, the bishop of the ward where he is ordained advises the bishop of the home ward so the membership record can be updated. The certificate of ordination is prepared in the ward where the ordination is performed.

Brethren in Young Single Adult Wards, Single Adult Wards, and Student Wards

Worthy brethren ages 18 and older in young single adult wards, single adult wards, and student wards should be ordained elders. Brethren who are not ordained elders are affiliated with the elders quorum as prospective elders.

Military Servicemen in Isolated Areas

If a serviceman is at sea for an extended time, or if his duty station is in a war zone or is not within the boundaries of a stake or mission, usually he is ordained in the ward that has his membership record. In most cases this is the ward that supports the duty station.

As an exception, if it is not feasible for such a serviceman to be interviewed or ordained in the ward that has his membership record, his service member group leader may meet with him. If the group leader feels that the serviceman is ready to be ordained, he makes a written recommendation to the presiding officer of the Church unit that oversees the service member group. For ordination to Aaronic Priesthood offices, the presiding officer may authorize the group leader or a Latter-day Saint chaplain to interview the person and oversee the ordination. For ordination to the office of elder, the stake or mission president may authorize a Latter-day Saint chaplain to interview the person and oversee the ordination. All ordinations should be sustained or ratified as explained on pages 39 and 40.

Brethren Who Have Mental Disabilities

Priesthood leaders decide whether brethren who have mental disabilities should receive the priesthood. If the member lives with his parents or guardians, priesthood leaders consult with them. To be ordained, a member who has a mental disability should first demonstrate an appropriate degree of accountability and an understanding of responsibility. Priesthood holders who have such disabilities should be assisted so they can participate as fully as possible.

Brethren Who Have Been Readmitted by Baptism and Confirmation

For instructions about ordaining brethren who have been readmitted by baptism and confirmation after being excommunicated or having their names removed from the records of the Church, see "Ordination after Readmission" on page 121.

Members Who Have Undergone a Transsexual Operation

Members who have undergone an elective transsexual operation may not receive the priesthood.

Instructions for Performing an Ordination

When the necessary interviews and approvals are completed:

1. The stake president (or someone under his direction) may ordain the person to the office of elder, or he may authorize another worthy Melchizedek Priesthood holder to do so. Only Melchizedek Priesthood holders may stand in the circle.
2. The stake president (or someone under his direction) may ordain the person to the office of high priest, or he may authorize another worthy high priest to do so. Only high priests may stand in the circle.
3. The bishop (or a counselor under his direction) may ordain the person to the office of deacon, teacher, or priest, or he may authorize a worthy priest or Melchizedek Priesthood holder to do so. Only priests and Melchizedek Priesthood holders may stand in the circle.

To perform a priesthood ordination, one or more authorized priesthood holders place their hands lightly on the person's head. Then the priesthood holder who performs the ordination:

1. Calls the person by his full name.
2. States the authority by which the ordination is performed (Aaronic or Melchizedek Priesthood).
3. Confers the Aaronic or Melchizedek Priesthood, unless it has already been conferred.
4. Ordains the person to an office in the Aaronic or Melchizedek Priesthood and bestows the rights, powers, and authority of that office. (Priesthood keys are not bestowed in conferring the priesthood or ordaining to one of these offices.)
5. Gives a priesthood blessing as the Spirit directs.
6. Closes in the name of Jesus Christ.

Record and Certificate of Ordination

After a Melchizedek Priesthood ordination, the stake president and stake clerk ensure that the Melchizedek Priesthood ordination record and certificate are completed and distributed according to instructions on the form.

After an Aaronic Priesthood ordination, the bishop and ward clerk ensure that the Aaronic Priesthood ordination record and certificate are completed and distributed according to instructions on the form.

For instructions on preparing an Aaronic Priesthood ordination certificate for a young man whose parents are divorced, see page 40.

Father's Blessings and Other Blessings of Comfort and Counsel

Father's blessings and other priesthood blessings are given to provide direction and comfort as guided by the Spirit.

A father who holds the Melchizedek Priesthood may give father's blessings to his children. These blessings may be especially helpful when children go to school, go on missions, get married, enter military service, or face special challenges. A family may record a father's blessing for family records, but it is not preserved in Church records. Parents should encourage their children to seek father's blessings in times of need.

Worthy Melchizedek Priesthood holders may also give blessings of comfort and counsel to other family members and to others who request them.

To give a father's blessing or another blessing of comfort and counsel, one or more worthy Melchizedek Priesthood holders place their hands lightly on the person's head. Then the priesthood holder who gives the blessing:

1. Calls the person by his or her full name.
2. States that the blessing is performed by the authority of the Melchizedek Priesthood.
3. Blesses the person as the Spirit directs.
4. Closes in the name of Jesus Christ.

Dedicating Graves

A person who dedicates a grave should hold the Melchizedek Priesthood and be authorized by the priesthood officer who conducts the service. To dedicate a grave, he:

1. Addresses Heavenly Father.

2. States that he is acting by the authority of the Melchizedek Priesthood.
3. Dedicates and consecrates the burial plot as the resting place for the body of the deceased.
4. Prays that the place will be hallowed and protected until the Resurrection (where appropriate).
5. Asks the Lord to comfort the family and expresses thoughts as the Spirit directs.
6. Closes in the name of Jesus Christ.

If the family prefers, a graveside prayer rather than a dedicatory prayer may be offered, preferably by a Melchizedek Priesthood holder.

Setting Apart Officers and Teachers

See page 47.

Dedicating Homes

Church members may dedicate their homes as sacred edifices where the Holy Spirit can reside and where family members can worship, find safety from the world, grow spiritually, and prepare for eternal family relationships. Homes need not be free of debt to be dedicated. Unlike Church buildings, homes are not consecrated to the Lord.

To dedicate a home, a family might gather and offer a prayer that includes the elements mentioned above and other words as the Spirit directs.

Patriarchal Blessings

Information about patriarchal blessings is provided in the following paragraphs, on pages 6-8 in this book, in *Information and Suggestions for Patriarchs*, and in *Worldwide Leadership Training Meeting: The Patriarch*.

Preparing for the Blessing

Every worthy, baptized member of the Church is entitled to and should receive a patriarchal blessing, which provides inspired direction from the Lord. Church leaders and parents should encourage members to obtain their blessings.

The bishop interviews members who want to receive patriarchal blessings. If a member is worthy, the bishop issues and signs a Patriarchal Blessing Recommend. The recommend must also be signed by a member of the stake presidency if the blessing will be given by a patriarch who lives outside the member's stake (such authorization may be given

only as outlined in "Giving Blessings to Members outside the Stake" in the next column). A member must take the signed recommend to the patriarch to receive a blessing.

When issuing a Patriarchal Blessing Recommend, the bishop ensures that the member is of sufficient age and maturity to understand the meaning and importance of the blessing. Ideally the member should be young enough that many important decisions in life are still ahead, though older adults should also be encouraged to receive their patriarchal blessings. Priesthood leaders should not establish a minimum age for a member to receive a patriarchal blessing.

The bishop helps members understand the sacred nature of this blessing. He emphasizes the importance of being spiritually prepared to receive it.

Where possible, a missionary should receive a patriarchal blessing before beginning missionary service. If this is not possible, the missionary should receive a recommend from his or her bishop and receive the blessing while at a missionary training center.

If a missionary arrives in the mission without having received a patriarchal blessing, the mission president is authorized to interview him or her and issue a Patriarchal Blessing Recommend. He then contacts the stake president in the nearest stake in which a patriarch can give a blessing in a language the missionary can understand. If this is not possible, the missionary may need to wait until he or she returns home to receive a patriarchal blessing.

A new convert should understand the basic doctrines of the Church before receiving a patriarchal blessing.

If a member has a mental disability, the bishop may issue a recommend only when, in consultation with the parents, he believes there is a sufficient level of understanding. Members should keep in mind that a patriarchal blessing is for the recipient and not for the parents.

Receiving the Blessing

Members should go to the patriarch with a prayerful attitude and in Sunday attire. They may fast, but fasting is not required.

Each patriarchal blessing is sacred, confidential, and personal. Therefore, it is given in private except that a limited number of family members may be present.

Church members should not compare blessings and should not share them except with close family members. Patriarchal blessings should not be read in Church meetings or other public gatherings.

If a patriarchal blessing does not include a declaration of lineage, the patriarch may later give an addendum to declare lineage. An addendum becomes part of the original blessing and should be attached to it.

Giving Blessings to Members outside the Stake

A stake patriarch normally gives patriarchal blessings only to members in his stake. However, he may give blessings to members outside of his stake in the following circumstances:

1. A patriarch may give patriarchal blessings to his own lineal descendants (children, grandchildren, and great-grandchildren) regardless of where they live. The member must have a recommend signed by the bishop. If the member lives in a different stake than the patriarch, the recommend must also be signed by a member of the stake presidency.
2. A member who lives in a stake that does not have a patriarch or where the patriarch is unable to give blessings may go to a patriarch in a nearby stake. The member's recommend must be signed by the bishop and a member of the stake presidency. A member who lives in a mission district may also go to a patriarch in a nearby stake. The recommend should be signed by the branch or district president and the mission president.
3. A member who speaks a language that is different from the language of the stake patriarch may go to a patriarch in a nearby stake to receive a blessing in his or her own language. The member must have a recommend signed by the bishop and a member of the stake presidency.

Blessings for Members Entering the Military

When worthy members of the Church enter military service, priesthood leaders encourage them to receive their patriarchal blessing before reporting for active duty.

If it is not possible for a member to receive a patriarchal blessing before leaving, he or she can receive it from a patriarch where the temporary duty station is located. To do this, the member presents a recommend from the bishop of his or her home ward to a member of the stake presidency where the temporary duty station is located.

If a member entering the military does not have a recommend from the bishop of the home ward, he or she may receive a recommend from the bishop of the ward where the temporary duty station is located. That bishop interviews the member for worthiness and contacts the home-ward bishop before issuing a recommend.

After either of these bishops has signed a recommend, a member of the stake presidency interviews the person and signs the recommend if he or she is worthy.

Translation of Patriarchal Blessings

The Church does not provide translations of patriarchal blessings. Nor are members encouraged to translate patriarchal blessings, since it is difficult to convey the inspired depth of meaning and feeling of a blessing. Nevertheless, if a member desires to have a patriarchal blessing translated into another language, it is his or her responsibility to find a trusted and worthy member of the Church who can provide the translation. The translator should be carefully selected, skilled in the language, and capable of understanding the spiritual nature and confidentiality of the blessing.

Translated copies of blessings are not filed at Church headquarters.

Obtaining Copies of Patriarchal Blessings

A person who has received a patriarchal blessing should carefully safeguard the copy he or she receives. However, if it is lost or destroyed, another copy may be obtained from the patriarch if he still has the original in his binder of blessings. If the original has been sent to Church headquarters, a copy may be obtained from:

Patriarchal Blessings
50 East North Temple Street, Room 215E
Salt Lake City, UT 84150-3421
Telephone: 1-801-240-3581

Those requesting copies should supply the full name and birth date of the person who received the blessing and their relationship to that person. If possible, the name of the patriarch and the approximate date of the blessing should also be included. A small fee to cover copying charges may apply within the United States and Canada.

Chart of Ordinations

Office	Recommended By	Approved By	Sustained By	Interviewed and Ordained By
Patriarch	Stake presidency	Quorum of the Twelve	Members in stake conference or stake general priesthood meeting	A member of the First Presidency or Twelve, or the stake president with written approval from the Quorum of the Twelve
High priest	Bishop and stake presidency	Stake presidency and high council	Members in stake conference or stake general priesthood meeting	Interviewed by the bishop and by the stake president or an assigned counselor; ordained under the direction of the stake president
Elder	Bishop	Stake presidency and high council	Members in stake conference or stake general priesthood meeting	Interviewed by the bishop and by the stake president or an assigned counselor; ordained under the direction of the stake president
Bishop	Stake presidency	First Presidency and Quorum of the Twelve	Ward members in sacrament meeting	A General Authority or Area Seventy, or the stake president with written approval from the First Presidency
Priest	Bishop	Bishopric	Ward members in sacrament meeting	Interviewed by the bishop; ordained under the direction of the bishop
Teacher or deacon	Bishop	Bishopric	Ward members in sacrament meeting	Interviewed by the bishop or an assigned counselor; ordained under the direction of the bishop

6. Callings and Releases

This section outlines the doctrines and procedures relating to callings and releases. A Chart of Callings is provided on pages 49–58, listing each Church calling and specifying who recommends a person, who approves the recommendation, who sustains the person, and who calls and sets apart the person. Callings that are listed on the chart are filled according to local needs and as members are available.

Doctrines of Callings and Releases

A person must be called of God to serve in the Church (see Articles of Faith 1:5). These callings come as the Holy Ghost inspires presiding officers to issue them. Releases from Church callings should also come by inspiration, except when a person's change of residence necessitates a release or when a calling is for a specific time period, such as full-time missionary service.

Members who are called to most Church positions should receive a sustaining vote before they begin serving. In the scriptures this is called "common consent" or being "appointed by the voice of the church" (D&C 26:2; 28:13; 38:34; 41:9). Members who are called to most Church positions should also be set apart before they begin serving (see D&C 42:11).

The Lord has instructed each person to "labor in his [or her] own calling" (D&C 84:109). Members should magnify their callings by serving diligently (see D&C 84:33; 107:99).

Determining Whom to Call

General Guidelines

Church leaders call all willing members to Church positions. Members are richly blessed as they demonstrate their love for the Lord and for others by serving in Church callings.

Leaders seek the Spirit's guidance in determining whom to call. Leaders also consider the member's worthiness, ability, willingness to serve, and personal or family circumstances. Leaders try to ensure that the calling will benefit the people being served, the member, and the member's family.

Although service in Church callings requires sacrifice, it should not compromise a member's ability to fulfill family responsibilities. If possible, a member is called to serve in only one calling, in addition to assignments as a home teacher or visiting teacher.

Leaders should keep information about proposed callings and releases confidential. Only those who need to know, such as an auxiliary president who oversees the person, are informed before the person is presented for a sustaining vote. A person who is being considered for a calling is not notified until the calling is issued.

When a calling will be extended by or under the direction of the stake president, the bishop should be consulted to determine whether the member is worthy and whether the calling would be appropriate. The stake presidency then asks the high council to sustain the decision to issue the calling, if necessary according to the Chart of Callings on pages 49–58.

When a young man or young woman will be called to a Church position, the bishopric obtains approval from the parents or guardians before issuing the calling.

Leaders may extend a Church calling only after (1) a person's membership record is on file in the ward and has been carefully reviewed by the bishop or (2) the bishop has contacted the member's previous bishop to determine that the member is worthy and to verify that his or her membership record does not include an annotation or a comment about unresolved Church discipline.

New Church members should be given an appropriate calling or responsibility as soon as possible.

Nonmembers may be called to some positions, such as organist, music director, and assistant Scout leaders. Nonmembers may not be called to teaching or administrative positions.

Recommendations and Approvals for Callings

The Chart of Callings on pages 49–58 indicates who may make recommendations for each calling and who gives approval. In some cases, priesthood and auxiliary leaders are asked to make recommendations to their stake presidency or bishopric. They should approach this responsibility with prayerful consideration, knowing that they can receive guidance from the Lord about whom to recommend. However, they should remember that final responsibility to receive inspiration on whom to call rests with the stake presidency or the bishopric.

Stake presidents and bishops should carefully evaluate each recommendation, recognizing that it has been prayerfully considered. As needed, they may request another recommendation.

Stake Callings

The stake president is called by an assigned General Authority or Area Seventy. The stake president recommends brethren to be called or released as counselors in the stake presidency. Instructions are provided on the Recommendation for New Counselor to Stake President form. The stake president may interview, call, and set apart a counselor, or release a counselor, after receiving written approval from the First Presidency.

Guidelines for calling stake patriarchs are provided on page 6.

The stake president oversees the calling of members who serve in other stake positions (see pages 49–51 in the Chart of Callings).

Ward Callings

The stake presidency recommends brethren to be called or released as bishops. Instructions are provided on the Recommendation for New Bishop form. When recommending a person to serve as bishop, the stake presidency should carefully observe the principles set forth in 1 Timothy 3:2–7. It is not appropriate for the stake presidency to solicit recommendations or to conduct surveys among ward members with respect to who might be considered for a call to serve as bishop.

Before a new bishop may be interviewed, called, ordained, or set apart, his recommendation must be approved by the First Presidency. The stake president may extend the calling after he receives written approval from the First Presidency. With this approval, the stake president may also ordain and set apart a bishop after ward members have given a sustaining vote (see "Ordaining and Setting Apart Bishops" on pages 47–48). The approval of the First Presidency is also required before a stake president may release a bishop. The stake president may not assign these responsibilities to a counselor.

The stake president oversees the calling of counselors in the bishopric, ward executive secretaries, ward clerks, and assistant ward clerks.

The bishop oversees other callings in the ward as shown on pages 53–56 in the Chart of Callings.

Elders Quorum and High Priests Group Callings

The stake president oversees the calling of elders quorum presidents and their counselors and of high priests group leaders and their assistants (see page 52).

The elders quorum president and high priests group leader oversee the calling of quorum or group secretaries, instructors, and committee chairmen (see page 52). The bishop should give approval before brethren are called to these positions.

Extending a Calling

The Chart of Callings on pages 49–58 outlines who may extend each calling. After receiving the necessary approvals, an authorized leader conducts a personal interview to determine the member's worthiness and willingness to serve. If the member is worthy and willing, the leader extends the calling. The leader normally invites the spouse of a married person to be present and give support when the calling is extended.

A leader who extends a Church calling should explain its purpose, importance, and responsibilities. He also encourages the member to seek the Spirit of the Lord in fulfilling the calling.

A leader who extends a Church calling should tell the member the name of the person to whom he or she is directly accountable and should emphasize the need to support leaders. He also outlines the meetings the person should attend and describes the handbooks, manuals, and other resources that are available to help the member. He may identify special concerns or challenges of the calling and may invite the member to ask questions about it.

Leaders should ensure that the manner in which they extend a calling is consistent with its sacred nature. Callings should be extended in a dignified, formal manner, not in a casual setting or manner.

Sustaining Members in Church Callings

Members who are called to most Church positions should receive a sustaining vote before they begin serving. The Chart of Callings on pages 49–58 indicates whether a sustaining vote is needed and what congregation should give it.

The leader who oversaw the calling, or a priesthood officer he authorizes as outlined below, presents a person to the congregation for a sustaining vote:

1. A General Authority or Area Seventy presents the names of a new stake president and his counselors to stake members. A stake president may present his counselors' names when the First Presidency authorizes him to do so.

2. A member of the stake presidency or a priesthood officer under their direction presents names to stake members for changes in other stake callings.
3. A member of the stake presidency presents the names of a new bishop and his counselors to ward members. A member of the stake presidency or a priesthood officer under their direction presents names to ward members for changes in the ward executive secretary, ward clerk, and assistant ward clerks.
4. A member of the stake presidency or a priesthood officer under their direction presents names to elders quorum or high priests group members for changes in their leadership.
5. A member of the bishopric presents names to ward members for changes in ward organizations.
6. A member of the bishopric presents names to Aaronic Priesthood quorum members for changes in quorum leadership and to Young Women class members for changes in class presidencies.
7. A member of the elders quorum presidency or high priests group leadership presents names to quorum or group members for changes in secretaries, instructors, and committee chairmen.

The person who conducts the sustaining first announces who was released from the position and asks members to give an expression of thanks for the person's service (see page 48 for suggested language).

When presenting a person for a sustaining vote, an authorized priesthood officer asks him or her to stand. The officer may say:

"[Name] has been called as [position], and we propose that he [or she] be sustained. Those in favor may manifest it by the uplifted hand. [Pause briefly for the sustaining vote.] Those opposed, if any, may manifest it. [Pause briefly to allow for a dissenting vote, if any.]"

The person who is being presented should participate in the sustaining vote. If more than one person is being presented, they may usually be sustained as a group.

If a member in good standing gives a dissenting vote when someone is presented to be sustained, the presiding officer or another assigned priesthood officer confers with the dissenting member in private after the meeting. The officer determines whether the dissenting vote was based on knowledge that the person who was presented is guilty of conduct that should disqualify him or her from serving in the position. Dissenting votes from nonmembers need not be considered.

When, as an exception, new stake officers need to begin their service before the next stake conference or stake general priesthood meeting in which they would normally be sustained, they should be sustained in the sacrament meetings of the wards and branches of the stake. These sustainings should be kept to a minimum. When they are necessary, members of the stake presidency or high council usually need not travel to wards solely for that purpose. They may conduct the sustainings in their home wards or as part of other assignments.

Setting Apart Officers and Teachers

Members who are called to most Church positions should be set apart before they begin serving. The Chart of Callings on pages 49–58 indicates whether a setting apart is needed and who is authorized to perform it. Presidents are set apart before their counselors.

Under the direction of the presiding authority, one or more Melchizedek Priesthood holders, including a worthy father or husband, may participate in a setting apart. They place their hands lightly on the person's head. Then the priesthood holder who acts as voice:

1. Calls the person by his or her full name.
2. States that he is acting by the authority of the Melchizedek Priesthood.
3. Sets the person apart to the appropriate office in the stake, ward, quorum, high priests group, or class.
4. Confers keys on those who are entitled to receive them. (In stakes and wards, only stake presidents, bishops, and quorum presidents receive keys of presidency when they are set apart. The word *keys* should not be used when setting apart counselors, high councilors, high priests group leaders, presidents of auxiliary organizations, the bishop's priests quorum assistants, or teachers in an organization.)
5. Gives a priesthood blessing as the Spirit directs.
6. Closes in the name of Jesus Christ.

A setting apart need not be expanded into a formal meeting. It is not necessary to have prayers or testimonies or instruction when someone is set apart.

Ordaining and Setting Apart Bishops

If a man who is called as bishop is not a high priest, the stake president should see that he is ordained a high priest before ordaining him a bishop.

If the man was ordained a bishop previously, he needs only to be set apart as bishop of the ward.

After the First Presidency has approved the recommendation of a man to serve as bishop (see page 46), they authorize a General Authority, Area Seventy, or stake president to ordain him and set him apart. The authorized priesthood officer:

1. Calls the man by his full name.
2. States that he is acting by the authority of the Melchizedek Priesthood.
3. Ordains the man a bishop (unless he was previously ordained).
4. Sets him apart to preside over the ward and to be the president of the Aaronic Priesthood and the priests quorum, emphasizing his responsibilities for the Aaronic Priesthood and for young women in the ward.
5. Confers on him all the keys, rights, powers, and authority of the office of bishop, referring specifically to the bishop's duties as a common judge in Israel and as the presiding high priest in the ward.
6. Adds words of blessing as the Spirit directs.
7. Closes in the name of Jesus Christ.

Releasing Members from Church Callings

Releases from Church callings are made by the same level of authority that extended the callings. To issue a release, an authorized leader meets with the member personally, informs him or her of the release, and expresses appreciation for the service. The leader also asks the person to return any current, usable materials so they can be given to the successor. Only those who need to know are informed of a release before it is announced publicly.

The same congregation that sustained a person gives a vote of thanks when the person is released. An authorized priesthood officer may say:

"[Name] has been released as [position], and we propose that he [or she] be given a vote of thanks for his [or her] service. Those who wish to express their appreciation may manifest it by the uplifted hand." No dissenting vote is called for.

When a president, bishop, or high priests group leader is released, the counselors or assistants are released automatically. Others who hold positions in the organization, such as secretaries and teachers, are not released automatically.

Chart of Callings

Stake Callings

Office	Recommended By	Approved By	Sustained By ¹	Called and Set Apart By
Stake president	An assigned General Authority or Area Seventy	An assigned General Authority or Area Seventy	Members in stake conference	An assigned General Authority or Area Seventy
Counselors in the stake presidency	Stake president	An assigned General Authority or Area Seventy, or written notification from the First Presidency	Members in stake conference or stake general priesthood meeting	An assigned General Authority or Area Seventy, or the stake president with written approval from the First Presidency
Stake executive secretary	Stake presidency	Stake presidency and high council	Members in stake conference or stake general priesthood meeting	Stake president or an assigned counselor
Stake clerk	Stake presidency	Stake presidency and high council	Members in stake conference or stake general priesthood meeting	Stake president
Assistant stake clerks	Stake presidency	Stake presidency and high council	Members in stake conference or stake general priesthood meeting	Stake president or an assigned counselor
High councilors	Stake presidency	Stake presidency and high council	Members in stake conference or stake general priesthood meeting	Stake president or an assigned counselor
Stake patriarch	Stake presidency	Quorum of the Twelve	Members in stake conference or stake general priesthood meeting	A member of the First Presidency or Twelve, or the stake president with written approval from the Quorum of the Twelve
Stake patriarch who is already ordained but has moved to another stake	Presidency of the stake into which he has moved	Quorum of the Twelve	Members in stake conference or stake general priesthood meeting	Not ordained or set apart to begin service in a new stake
Stake auxiliary presidents (Young Men, Relief Society, Young Women, Primary, and Sunday School)	Stake presidency (in consultation with the high council adviser)	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor

¹When, as an exception, new stake officers need to begin their service before the next stake conference or stake general priesthood meeting in which they would normally be sustained, they should be sustained in the sacrament meetings of the wards and branches of the stake (see page 47).

Stake Callings (continued)

Office	Recommended By	Approved By	Sustained By ¹	Called and Set Apart By
Counselors in stake auxiliary presidencies, secretaries, and other auxiliary leaders	President of the stake auxiliary (in consultation with the high council adviser)	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake physical facilities representative (high councilor)	Assigned by the stake presidency; not called, sustained, or set apart.			
Stake activities committee chairman (high councilor)	Assigned by the stake presidency; not called, sustained, or set apart.			
Stake cultural arts and physical activities directors	Stake activities committee chairman	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake activities committee specialists	Stake activities committee chairman	Stake presidency and high council	Not sustained	Stake president or an assigned counselor or high councilor ²
Stake sports officials and officials coordinator	Stake activities committee chairman	Stake presidency and high council	Not sustained	Stake president or an assigned counselor or high councilor ²
Stake director of libraries	Stake presidency	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake family record extraction director and assistant directors	Stake presidency	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake family history center director	Stake presidency	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake director of public affairs	Stake presidency	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake public affairs assistants	Stake presidency or stake director of public affairs	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake public affairs specialists	Stake presidency or stake director of public affairs	Stake presidency and high council	Not sustained	Stake president or an assigned counselor or high councilor ²

¹ When, as an exception, new stake officers need to begin their service before the next stake conference or stake general priesthood meeting in which they would normally be sustained, they should be sustained in the sacrament meetings of the wards and branches of the stake (see page 47).

² The stake president determines whether members who are called to serve in these positions should be set apart.

Stake Callings (continued)

Office	Recommended By	Approved By	Sustained By ¹	Called and Set Apart By
Stake music adviser (high councilor)	Assigned by the stake presidency; not called, sustained, or set apart.			
Stake music chairman	Stake music adviser (high councilor)	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake music specialists	Stake music chairman	Stake presidency and high council	Not sustained	Stake president or an assigned counselor or high councilor ²
Stake single member representative(s)	Stake presidency	Stake presidency and high council	Members in stake conference	Stake president or an assigned counselor or high councilor
Stake auditors	Chairman of the stake audit committee (counselor in the stake presidency)	Stake presidency and high council	Not sustained	Stake president or an assigned counselor ²
Stake welfare specialists (including stake employment specialist)	Stake presidency	Stake presidency and high council	Not sustained	Stake president or an assigned counselor or high councilor ²
Stake building specialist for water conservation (as needed)	Stake presidency	Stake presidency and high council	Not sustained	Stake president or an assigned counselor or high councilor ²

¹When, as an exception, new stake officers need to begin their service before the next stake conference or stake general priesthood meeting in which they would normally be sustained, they should be sustained in the sacrament meetings of the wards and branches of the stake (see page 47).

²The stake president determines whether members who are called to serve in these positions should be set apart.

Melchizedek Priesthood Callings

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
President of the stake high priests quorum (stake president)	See "Stake Callings," page 49.			
Counselors in the stake high priests quorum (counselors in the stake presidency)	See "Stake Callings," page 49.			
Ward high priests group leader	Stake presidency	Stake presidency and high council	Group members	Stake president or an assigned counselor
Assistants to the ward high priests group leader	Group leader (in consultation with the bishop)	Stake presidency and high council	Group members	Stake president or an assigned counselor or high councilor
Elders quorum president	Stake presidency	Stake presidency and high council	Quorum members	Stake president
Counselors in the elders quorum presidency	Quorum president (in consultation with the bishop)	Stake presidency and high council	Quorum members	Stake president or an assigned counselor or high councilor
High priests group and elders quorum secretaries, instructors, and committee chairmen	Group leader or quorum president	Bishop and group leadership or quorum presidency	Group or quorum members	Group leader or an assigned assistant; quorum president or an assigned counselor
Home teachers	Home teaching is a priesthood responsibility of elders and high priests. Accordingly, these brethren are assigned as home teachers by quorum and group leaders. They are not called, sustained, or set apart.			

Aaronic Priesthood Callings in Wards

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Priests quorum president (bishop)	Stake presidency	First Presidency and Quorum of the Twelve	Ward members	A General Authority or Area Seventy, or the stake president with written approval from the First Presidency
Assistants to the priests quorum president	Bishop (priests quorum president)	Bishopric	Quorum members	Bishop
Teachers and deacons quorum presidents	Bishopric	Bishopric	Quorum members	Called by the bishop or an assigned counselor; set apart by the bishop
Counselors in the teachers and deacons quorum presidencies and quorum secretaries	Quorum presidents	Bishopric	Quorum members	Bishop or an assigned counselor

Aaronic Priesthood Callings in Wards (continued)

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Priests quorum adviser (ward Young Men president)	Bishopric	Bishopric	Ward members	Bishop
Teachers and deacons quorum advisers (counselors in the ward Young Men presidency), assistant advisers, and ward Young Men secretary	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Home teachers	Home teaching is a priesthood responsibility of teachers and priests. Accordingly, these brethren are <i>assigned</i> as home teachers. They are not called, sustained, or set apart.			

Aaronic Priesthood Callings in Branches in Stakes

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Priests quorum president (branch president, who acts as the priests quorum president)	Stake presidency	Stake presidency and high council	Branch members	Stake president
Other Aaronic Priesthood callings	See "Aaronic Priesthood Callings in Wards," pages 52–53, substituting <i>branch president</i> for <i>bishop</i> and <i>branch</i> for <i>ward</i> .			

Ward Callings

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Bishop	Stake presidency	First Presidency and Quorum of the Twelve	Ward members	A General Authority or Area Seventy, or the stake president with written approval from the First Presidency
Counselors in the bishopric	Bishop	Stake presidency and high council	Ward members	Stake president or an assigned counselor
Ward executive secretary	Bishopric	Stake presidency and high council	Ward members	Stake president or an assigned counselor or high councilor
Ward clerk and assistant ward clerks	Bishopric	Stake presidency and high council	Ward members	Stake president or an assigned counselor
Ward mission leader	Bishopric	Bishopric	Ward members	Bishop
Ward missionaries	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor

Ward Callings (continued)

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Ward auxiliary presidents (Young Men, Relief Society, Young Women, Primary, and Sunday School)	Bishopric	Bishopric	Ward members	Bishop
Counselors in the ward Young Men presidency (teachers and deacons quorum advisers), assistant advisers, and ward Young Men secretary	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Counselors and secretaries in ward auxiliaries (except Young Men)	Auxiliary president	Bishopric	Ward members	Bishop or an assigned counselor
Advisers, teachers, or instructors; music directors; and other callings in ward auxiliaries (except Young Men)	Auxiliary presidency	Bishopric	Ward members	Bishop or an assigned counselor
Relief Society visiting teachers	Relief Society visiting teachers are assigned by the Relief Society president, under the direction of the bishop and in consultation with her counselors. Visiting teachers are not called, sustained, or set apart.			
Temple preparation seminar teacher(s)	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Boy Scout leaders	Aaronic Priesthood quorum advisers and assistant advisers are called as Boy Scout leaders.			
Cub Scout leaders	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Young Women class presidents	Bishopric (in consultation with the Young Women presidency)	Bishopric	Class members	Bishop or an assigned counselor
Counselors in Young Women class presidencies and class secretaries	Class president	Bishopric	Class members	Bishop or an assigned counselor
Ward activities committee chairman	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Ward cultural arts and physical activities directors	Ward activities committee chairman	Bishopric	Ward members	Bishop or an assigned counselor ¹

¹ The bishop determines whether members who are called to serve in these positions should be set apart.

Ward Callings (continued)

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Ward activities committee specialists	Ward activities committee chairman	Bishopric	Ward members	Bishop or an assigned counselor ¹
Ward sports coaches and officials	Bishopric, Young Men president, Young Women president, or ward activities committee chairman	Bishopric	Ward members	Bishop or an assigned counselor ¹
Ward magazine representative	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor ¹
Ward music adviser (member of the bishopric)	Assigned by the bishop; not called, sustained, or set apart.			
Ward music chairman	Ward music adviser	Bishopric	Ward members	Bishop or an assigned counselor
Ward music director and ward organist or pianist	Ward music chairman	Bishopric	Ward members	Bishop or an assigned counselor
Priesthood music director and pianist or organist	Ward music adviser (member of the bishopric)	Bishopric	Ward members	Bishop or an assigned counselor
Ward choir director and accompanist	Ward music chairman	Bishopric	Ward members	Bishop or an assigned counselor
Ward choir president	Ward music chairman	Bishopric	Ward members	Bishop or an assigned counselor ¹
Meetinghouse librarian (where two or more wards occupy a meetinghouse)	Meetinghouse library coordinating committee (a member of each bishopric in the building)	Bishops of all wards in the meetinghouse	Members of all wards in the meetinghouse	Bishop or an assigned counselor
Ward librarian	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Assistant ward librarians	Bishopric or ward librarian	Bishopric	Ward members	Bishop or an assigned counselor
Family history consultant; ward family record extraction workers	Bishopric (in consultation with the high priests group leader)	Bishopric	Ward members	Bishop or an assigned counselor
Ward building representative	May be a member of the bishopric whom the bishop appoints. If so, the person is not called, sustained, or set apart. If the ward building representative is not a member of the bishopric, the person is called and set apart by the bishop or an assigned counselor.			

¹ The bishop determines whether members who are called to serve in these positions should be set apart.

Ward Callings (continued)

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Ward single member representative(s)	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor
Ward welfare specialists (including ward employment specialist)	Bishopric	Bishopric	Ward members	Bishop or an assigned counselor ¹

¹ The bishop determines whether members who are called to serve in these positions should be set apart.

Branch Callings in Stakes

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Branch president	Stake presidency	Stake presidency and high council	Branch members	Stake president
Other branch callings	See "Ward Callings," pages 53–56, substituting <i>branch president for bishop</i> and <i>branch for ward</i>			

Full-Time Missionaries

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Full-time missionaries	Bishop and stake president	President of the Church	Not sustained	Called by the President of the Church; set apart by the stake president

Mission Callings

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Mission president	General Authority or Area Seventy	First Presidency and Quorum of the Twelve	Not sustained	Member of the First Presidency or Quorum of the Twelve
Counselors in the mission presidency	Mission president	Area Presidency or a member of the Presidency of the Seventy	Ratified in district conference in all districts	Member of the Area Presidency or Presidency of the Seventy, or the mission president under their direction
Mission executive secretary and mission clerk	Mission president	Mission presidency	Ratified in district conference in all districts	Mission president

Mission Callings (continued)

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Mission auxiliary presidencies are not recommended. However, if the mission president feels that they are needed to assist district auxiliary leaders, they may be called as shown below.				
Mission auxiliary presidents	Mission president	Mission presidency	Ratified in district conference in all districts	Mission president
Counselors in mission auxiliary presidencies	Mission auxiliary president	Mission presidency	Ratified in district conference in all districts	Mission president or a priesthood officer he assigns

District Callings

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
District president	Mission president	Area Presidency or a member of the Presidency of the Seventy	Members in district conference	Mission president
Counselors in the district presidency	District president	Mission presidency	Members in district conference or district general priesthood meeting	Mission president or an assigned counselor
District councilors; district executive secretary, clerk, assistant clerks, and auxiliary leaders	See "Stake Callings," pages 49–51, substituting <i>district president for stake president</i> and <i>district</i> for <i>stake</i> .			

Elders Quorum Callings in Branches in Missions

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Elders quorum president	Mission presidency or district presidency	Mission presidency or, when authorized, district presidency	Quorum members	Mission president or, if assigned, district president
Counselors in the elders quorum presidency	Quorum president	Mission presidency or, when authorized, district presidency	Quorum members	Mission president or, if assigned, district president or another priesthood officer
Elders quorum secretary, instructor(s), and committee chairmen	Quorum president	Branch president and quorum presidency	Quorum members	Quorum president or an assigned counselor
Home teachers	Home teaching is a priesthood responsibility of elders. Accordingly, these brethren are assigned as home teachers by the elders quorum presidency. They are not called, sustained, or set apart.			

Aaronic Priesthood Callings in Branches in Missions

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Priests quorum president (branch president, who acts as the priests quorum president)	Mission presidency or district presidency	Mission presidency	Branch members	Mission president or, if assigned, district president
Other Aaronic Priesthood callings	See "Aaronic Priesthood Callings in Wards," pages 52-53, substituting <i>branch president</i> for <i>bishop</i> and <i>branch</i> for <i>ward</i> .			

Branch Callings in Missions

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Branch president	Mission presidency or district presidency	Mission presidency	Branch members	Mission president or, if assigned, district president
Counselors in the branch presidency	Branch president	Mission presidency or, when authorized, district presidency	Branch members	Mission president or, if assigned, one of his counselors, the district president, or one of the district president's counselors
Branch executive secretary, branch clerk, and assistant branch clerk	Branch presidency	Mission presidency or, when authorized, district presidency	Branch members	District president or a priesthood officer he assigns
Branch auxiliary leaders and other callings	See "Ward Callings," pages 53-56, substituting <i>branch president</i> for <i>bishop</i> and <i>branch</i> for <i>ward</i> .			

Military Service Member Group Callings

Office	Recommended By	Approved By	Sustained By	Called and Set Apart By
Service member group leader	Stake presidency or mission president	Stake presidency and high council or mission presidency	Group members	Stake president or mission president
Assistants to the service member group leader	Group leader	Stake presidency and high council or mission presidency	Group members	Stake president or mission president or a priesthood leader either of them assigns

7. Meetings

This section summarizes instructions on Church meetings. It describes (1) meetings that include a full congregation, (2) leadership meetings primarily for stake presidencies and bishoprics, and (3) funerals.

Meetings that are specific to an organization, such as quorum, Relief Society, Young Men, Young Women, Primary, and Sunday School meetings, are described in that organization's section of *Book 2*.

Meetings that include leaders of more than one organization are described on pages 315–19 in *Book 2*.

In addition to the meetings outlined in the handbooks, presiding authorities occasionally may call other meetings and define their composition and purpose.

Doctrines Relating to Church Meetings

The Savior has commanded His people to meet together often (see Mosiah 18:25; 3 Nephi 18:22). He promised, "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

Church meetings are held to worship, pray, renew covenants, perform ordinances, teach and exhort, learn, sing, conduct business, and strengthen associations as brothers and sisters in the gospel.

One of the most important meetings is sacrament meeting (see D&C 59:9). The scriptures also speak of conferences and other public meetings (see D&C 20:61; 46:3). Regular Sunday meetings and conferences of the Church are open to members and nonmembers (see 3 Nephi 18:22; D&C 46:3–5).

General Guidelines

Leaders plan and conduct meetings "as they are led by the Holy Ghost, according to the commandments and revelations of God" (D&C 20:45; see also D&C 46:2; Moroni 6:9). They should use an agenda to help them focus on each meeting's purposes and use time effectively, but they should remain open to promptings of the Holy Ghost and comments of those in attendance.

Leaders should ensure that Sunday meetings are not so numerous that there is little time for parents and children to be together on that day. Where possible, leaders should avoid scheduling Sunday meetings other than those in the standard three-hour

schedule, leadership meetings in the early mornings, and occasional firesides in the evenings so parents may be with their children.

General guidelines for planning and conducting meetings are provided on pages 314–15 in *Book 2*.

Principles of Effective Church Council and Committee Meetings

When councils or committees meet, the presiding officer outlines the matters being discussed and then invites ideas and suggestions from others. He helps others participate fully in the discussions, decisions, and plans. He considers their suggestions carefully in making plans and giving assignments.

Council and committee meetings should focus on accomplishing the mission of the Church and planning how to strengthen individuals and families. Time spent on calendaring and other administrative business should be minimal.

General Meetings

General Conference

General conferences are held in April and October to refresh and renew the faith of members, to instruct and edify, and to conduct Church business.

General Relief Society Meeting and General Young Women Meeting

A general Relief Society meeting is held each year for Relief Society sisters. A general Young Women meeting is held each year for young women ages 12 to 18, their mothers, and their leaders.

Area Meetings

Area Council Meeting

Members of the Presidency of the Seventy or the Area Presidency may hold area council meetings periodically to instruct Area Seventies and others as invited. These meetings are also used to correlate, plan, and resolve matters affecting an area. Agenda items include discussions on missionary work, spiritual and temporal welfare, and temple and family history work.

Coordinating Council Meeting

The Presidency of the Seventy or the Area Presidency is responsible for coordinating councils. Normally they designate an Area Seventy to serve as chairman of each council. The Area Seventy convenes one coordinating council meeting after each general conference. When there is a clear need, one or two additional coordinating council meetings may be held each year.

Stake presidents and mission presidents should attend each of these meetings. A member of the Presidency of the Seventy or the Area Presidency may attend as needed. Temple presidents may also be invited to attend as needed. District presidents are not usually asked to attend unless they are nearby.

The purposes of these meetings are to (1) instruct and edify priesthood leaders, (2) coordinate the work of stakes and missions, and (3) coordinate multistake matters. Stake and mission presidents should counsel together as equal participants in these meetings.

The agenda for coordinating council meetings may include:

1. Instruction requested by the First Presidency and the Twelve.
2. Items submitted by stake and mission presidents.
3. Missionary matters, such as (a) coordinating efforts to find, teach, and baptize investigators and to retain new members; (b) increasing member participation in missionary work; and (c) coordinating the number and location of missionaries, their assistance in activation efforts, and their assistance in training local members.
4. Multistake matters, such as welfare, Church education, family history, temple work, public affairs, activities, travel practices, and other matters as needed. Separate multistake meetings should not be held to coordinate such matters.

Area Perpetual Education Fund Committee Meeting (Outside the United States and Canada)

In areas where Perpetual Education Fund (PEF) loans are approved, a member of the Area Presidency is designated to organize the area PEF committee and be its chairman. This committee consists of the chairman, the Church Educational System area director (who is vice-chairman of the committee), the area welfare manager, the employment resource service manager (where available), the director for temporal affairs, and the area controller. An area legal adviser may be invited to join the committee as needed.

This committee meets regularly to review the progress of the PEF initiative. These meetings are used to

coordinate efforts to train and sustain PEF participants, service PEF loans, and expand efforts to seek out others who need assistance. This committee provides a semiannual report to the Area Committee of the Twelve and to the managing director of the PEF Department.

In areas with multiple countries that have been approved for the PEF program, a local country committee may be formed. The chairman is designated by the Area President. That committee meets periodically and makes reports to the area PEF committee to ensure that the country program is operating properly.

Multistake Meetings

In the past, stake presidents and other stake leaders in many areas have been required to attend multistake meetings in which welfare, Church education, family history, public affairs, and other matters have been coordinated. Except as noted below, such meetings should be discontinued. These matters should be covered in the coordinating council meetings that are conducted by Area Seventies, or through letters or other communication.

The following multistake meetings will continue:

Regional welfare committee (for stakes served by welfare operations; see the next heading).

Local Church board of education (where a released-time seminary serves more than one stake; see page 131).

Regional Welfare Committee Meeting

Areas of the Church are divided into welfare regions. A member of the Presidency of the Seventy or the Area Presidency obtains the concurrence of the Presiding Bishopric and the Welfare Executive Committee when creating or restructuring welfare regions.

A member of the Presidency of the Seventy or the Area Presidency organizes a regional welfare committee for each welfare region. Committee members include all stake presidents (or assigned counselors), all chairmen of the stake bishops' welfare councils, and all stake Relief Society presidents in the welfare region. A member of the Presidency of the Seventy or the Area Presidency appoints a stake president to be chairman of the committee. He also calls a regional welfare specialist to be the executive secretary of the committee.

This committee meets twice each year. The agenda may include the following items:

1. Receive instructions in welfare matters and plan how to implement instructions from the Presidency of the Seventy or the Area Presidency.
2. Coordinate welfare activities, such as balancing donated labor assignments among stakes and planning responses to emergencies.
3. Discuss other welfare matters, such as fostering self-reliance, caring for the needy, and encouraging fast-offering donations.
4. Review the services of Church welfare operations where they exist.
5. Review the status of stake emergency response plans. Ensure that an assigned priesthood leader has met with civil authorities in each community to coordinate emergency response plans of the Church and the community. Designate a director of public affairs to answer questions from the media and to review and approve news releases during emergencies.

Where travel is difficult or long, a member of the Presidency of the Seventy or the Area Presidency may ask fewer stake bishops' welfare council chairmen and stake Relief Society presidents to attend this meeting.

Local Church Board of Education Meeting

See page 131.

Meeting with Stake Presidents or Other Key Leaders

In addition to coordinating council meetings (see page 60), a member of the Presidency of the Seventy or the Area Presidency may occasionally gather stake presidents or other key leaders in small groups, as needed, to resolve specific issues or provide needed instruction. Care should be taken not to overburden stake presidents with unnecessary meetings.

Stake Meetings

The stake president oversees stake meetings. He presides at these meetings unless a General Authority or Area Seventy attends. His counselors may conduct stake meetings and may preside if he is absent. Stake meetings should not conflict with Sunday ward meetings.

Stake Conference

Each stake holds two stake conferences during the year as scheduled by the President of the Quo-

rum of the Twelve. In most parts of the world, the stake president presides at one stake conference and an assigned General Authority or Area Seventy presides at the other.

In some stake conferences, a satellite broadcast may be incorporated into the Sunday general session. This broadcast will include instruction by General Authorities. When a satellite broadcast is used, that conference takes the place of the stake conference at which a General Authority or Area Seventy would have presided.

The primary purpose of stake conference is to help the Saints build faith and testimony. All talks and music should be planned with this purpose in mind.

Another purpose is to conduct stake business. In one stake conference each year, a member of the stake presidency presents general, area, and stake officers to be sustained, using the Officers Sustained form. He also presents the names of stake officers who have been released so the congregation can give an expression of thanks for their service. This sustaining is conducted in the first stake conference each year unless a satellite broadcast is incorporated into that conference. In that case, the sustaining is conducted in the second stake conference.

If stake officers are called or released between stake conferences, they should be presented for a sustaining vote or an expression of thanks in the next stake conference unless this has been done in ward sacrament meetings as outlined on page 47. Brethren who have been recommended for ordination to the offices of elder and high priest are presented for a sustaining vote in either stake conference. For instructions, see pages 39 and 46-47.

Each stake conference normally includes the following meetings:

1. A meeting of the General Authority or Area Seventy (if assigned), stake presidency, stake executive secretary, and stake clerk.
2. A priesthood leadership meeting, including the General Authority or Area Seventy (if assigned); stake presidency; high council; stake executive secretary; stake clerk (and assistant clerks as needed); stake Young Men presidency (and secretary as needed); bishoprics; ward executive secretaries; ward clerks (and assistant clerks as needed); high priests group leaders, assistants, and secretaries; elders quorum presidencies and secretaries; ward mission leaders; and ward Young Men presidencies (and secretaries and assistant advisers as needed).

3. A Saturday evening session for all members of the stake who are 18 years of age and older. Temple presidents, stake patriarchs, and full-time mission presidents or their representatives who attend should sit on the stand. Depending on local circumstances, this session may be held on Sunday if approved by the presiding authority.

Instruction is under the direction of the presiding authority. When a General Authority or Area Seventy will preside, the stake president may be invited to suggest topics to him. When the stake president will preside, he and his counselors select topics.

4. A general session held on Sunday for all members and interested nonmembers. Temple presidents, stake patriarchs, and full-time mission presidents or their representatives who attend should sit on the stand. More than one Sunday general session may be held if facilities are not adequate to seat everyone in the same session. Primary children attend this session with their families, not in a separate meeting.

If a satellite broadcast is incorporated into this session, it will be timed to allow approximately 15 minutes at the beginning of the meeting for an opening hymn, an invocation, and local Church business. After the broadcast, the congregation will have a closing hymn and a benediction.

Planning and Conducting Stake Conference

The presiding officer directs all conference planning. He approves all conference participants and all musical selections well before the conference weekend.

The stake president conducts the Sunday general session. His counselors may conduct other conference meetings.

The stake president speaks in the Sunday general session of the conference unless that session incorporates a satellite broadcast. His counselors speak in conference sessions as determined by the presiding authority.

Planning includes making arrangements for adequate seating, ushering, and parking. Stake leaders may assign priesthood quorums and groups, including prospective elders, to provide these services.

Music for Stake Conference

See pages 289-91 in *Book 2*.

Stake General Priesthood Meeting

The stake presidency convenes a stake general priesthood meeting twice a year, once in each half. All Aaronic and Melchizedek Priesthood holders in the stake are to attend.

The stake presidency uses these meetings to instruct and inspire priesthood holders. The presidency prayerfully selects the topics for these meetings to meet the needs of those who attend.

In these meetings the stake presidency also conducts stake priesthood business, such as:

1. Presenting the names of brethren who have been recommended for ordination to the offices of elder and high priest and asking for a sustaining vote (see page 39).
2. Presenting the names of newly called stake officers and asking for a sustaining vote (see the Chart of Callings, pages 49-51, for guidelines about who is to be presented for this vote).

Stake Priesthood Leadership Meeting

See page 315 in *Book 2*.

Stake High Priests Quorum Meeting

See page 167 in *Book 2*.

Stake Presidency Meeting

The stake presidency meets weekly. The stake executive secretary and stake clerk attend; the clerk records minutes. The stake president may invite others to attend as needed.

During this meeting, members of the stake presidency consider all matters affecting the stake. They also plan how to strengthen individuals and families. They evaluate wards, high priests groups, elders quorums, auxiliaries, programs, and activities. They also make plans to implement instructions from the scriptures, Church leaders, and handbooks.

During this meeting, members of the stake presidency identify members to call to Church positions (see pages 45-46). They also review bishops' recommendations of members to serve missions and of brethren to be ordained elders or high priests.

Other agenda items for this meeting could include reporting on assignments, planning meetings, reviewing the stake calendar, and reviewing the stake budget.

Stake Priesthood Executive Committee Meeting

See page 315 in *Book 2*.

Stake Council Meeting

See page 315 in *Book 2*.

Stake Welfare Committee Meeting

See pages 315–16 in *Book 2*.

Stake Melchizedek Priesthood Committee Meeting

See page 316 in *Book 2*.

Stake Aaronic Priesthood Committee Meeting

See page 316 in *Book 2*.

Stake Aaronic Priesthood–Young Women Committee Meeting

See page 316 in *Book 2*.

Meeting with Bishops

The stake presidency meets regularly with bishops to instruct them and to review directions and policies. The stake presidency, all bishops, the stake executive secretary, and the stake clerk attend this meeting. If desired, the stake president may limit the meeting to bishops only.

Stake Bishops' Welfare Council Meeting

The stake bishops' welfare council is composed of all bishops in the stake. The stake president appoints one bishop to be chairman of the council. In consultation with the stake president, the chairman arranges meetings, prepares agendas, leads discussions, and arranges for instruction. The stake president attends council meetings occasionally to give instruction. A stake clerk also attends and takes minutes. If needed, the regional welfare specialist may be invited to attend.

The council meets at least quarterly. During these meetings, council members receive instruction in welfare matters. They also exchange ideas and experiences relating to their welfare responsibilities.

Matters for discussion could include trends in fast-offering contributions, welfare needs and resources, and welfare assistance. Council members could also identify work opportunities for members who receive welfare assistance. In addition, they could identify ways for priesthood quorums and the Relief Society

to help meet welfare needs in the stake. They also could identify agencies and services in the community that could be used to assist members. In addition, they review instructions received at regional welfare committee meetings.

In areas where there are Church welfare operations, such as an employment resource center, a home storage center, or a bishops' storehouse, the stake bishops' welfare council evaluates the services and management of the operations.

If the stake president has assigned one bishop to oversee assistance to transients, council members could discuss how to coordinate this assistance.

The stake bishops' welfare council does not make policy. However, the council may make recommendations to be considered by the stake presidency.

Stake Committee for Single Members Meeting

See page 316 in *Book 2*.

Stake Public Affairs Council Meeting

See page 317 in *Book 2*.

Ward Meetings

The bishop oversees ward meetings. He presides at these meetings unless a member of the stake presidency, a General Authority, or an Area Seventy attends. His counselors may conduct ward meetings and may preside if he is absent. Presiding authorities should be invited to sit on the stand.

Schedule for Sunday Meetings

Sunday meetings provide vitally important time for members to partake of the sacrament, worship, learn the gospel, learn their duties, and give service. Interested nonmembers may attend these meetings as appropriate.

Wards are to hold the following Sunday meetings in one three-hour period (for meeting schedule options, see the "Sunday Meeting Schedules" chart on page 74):

1. Sacrament meeting
2. Priesthood meeting (for all priesthood holders, prospective elders, and unordained young men of Aaronic Priesthood age; see page 66)
3. Relief Society (for all women ages 18 and older and for younger women who are married)
4. Young Women (for young women ages 12 to 18)

5. Primary (for children ages 3 through 11; also for children ages 18 months through 2 years if a nursery is organized and parents want their children to attend)
6. Sunday School (for those ages 12 and older)

Sacrament Meeting

Purposes of Sacrament Meeting

Each sacrament meeting should be a spiritual experience in which members of the Church renew their baptismal covenants by partaking of the sacrament. Other purposes of sacrament meeting are to worship, receive gospel instruction, perform ordinances, conduct ward business, and strengthen members spiritually.

Planning and Conducting Sacrament Meeting

Members of the bishopric plan sacrament meetings and conduct them in a reverent and dignified manner. They oversee the administration of the sacrament, select topics for talks and music, select and orient participants, and invite members to give opening and closing prayers.

A sample sacrament meeting agenda follows:

1. Prelude music (see page 289 in *Book 2* for guidelines)
2. Greeting and welcome
3. Acknowledgment of presiding authorities or visiting high councilors who are attending
4. Announcements (if possible, most announcements should be printed so they do not take time in sacrament meeting; the bishopric may give essential announcements briefly before the opening hymn)
5. Opening hymn and prayer
6. Ward and stake business, such as:
 - a. Sustaining and releasing officers and teachers (see pages 46–47 and 48)
 - b. Recognizing eight-year-old children who have been baptized and confirmed
 - c. Recognizing children who advance from Primary (see page 231 in *Book 2*)
 - d. Presenting names of brethren to receive or advance in the Aaronic Priesthood (see page 40)
 - e. Presenting the Duty to God Award and the Young Womanhood Recognition (see pages 190 and 227 in *Book 2*)
 - f. Presenting names of new ward members (see page 146)

7. Naming and blessing children (usually in fast and testimony meeting) and performing confirmations
8. Sacrament hymn and administration of the sacrament
9. Gospel messages, congregational singing, and special musical selections
10. Closing hymn and prayer
11. Postlude music

The bishopric ensures that sacrament meetings begin and end on time and are not overprogrammed.

It is not necessary to hold a prayer meeting before sacrament meeting.

The bishopric and the speakers should be in their seats at least five minutes before the meeting begins so they can be spiritually prepared for a worshipful experience.

Leaders should set an example of reverence during the time before sacrament meeting. This is not a time for conversation or transmission of messages. Prelude music should be subdued, encouraging a spirit of worship. Members should be taught to make this a period of prayerful meditation as they prepare spiritually for the sacrament.

The bishopric encourages families to arrive on time, to sit together, and to be reverent during sacrament meeting.

Occasionally something unexpected may arise during the meeting that the presiding officer feels needs to be clarified. When this occurs, he should make any clarification that is needed, being careful not to cause embarrassment.

Blessing and Passing the Sacrament

The bishopric ensures that the sacrament is blessed and passed in a reverent and orderly manner. The sacrament table should be prepared before the meeting begins. Instructions for preparing, blessing, and passing the sacrament are on pages 37–38.

Selecting Topics for Talks and Music

The bishopric selects topics for talks and music in sacrament meetings. Talks and music should focus on gospel subjects that ward members most need to build faith and testimony.

Selecting and Orienting Participants

Selecting Participants. The bishopric selects members to participate in sacrament meetings. Most opportunities to participate should be given to ward

members. If the bishopric invites members from outside the ward to speak, the guidelines on pages 177-78 should be followed.

Members of the bishopric regularly invite youth ages 12 to 18 to speak in sacrament meeting. Youth should speak briefly (about five minutes each) on assigned gospel subjects. They should prepare their own talks, though the bishopric may encourage parents to help. In addition, the bishopric may call a speech specialist to help youth learn to prepare talks and speak in public. The speech specialist is a member of the activities committee.

Missionaries are normally invited to speak in a sacrament meeting just before they depart and when they return (see pages 97 and 100-101). The bishopric plans these meetings. Sacrament meetings are not devoted to missionary farewells.

The bishopric schedules high councilors to speak as assigned by the stake president (usually once each month, though the stake president may adjust the frequency of such assignments according to the needs of the ward).

The bishopric schedules one sacrament meeting each year for the Primary children to take part in a Primary program (see page 237 in *Book 2*).

Occasionally the bishopric may invite the full-time missionaries who are serving in the area to speak.

The bishopric may not turn sacrament meetings over to auxiliaries or outside musical groups. However, auxiliaries may be invited to participate in the meeting under the bishopric's direction.

Members of the bishopric should extend invitations to speak in sacrament meeting well in advance of the meeting.

Orienting Participants. Members of the bishopric orient sacrament meeting participants. They review the purposes of sacrament meeting and explain that all talks and music should be in harmony with the sacred nature of the sacrament.

When inviting members to speak, a member of the bishopric explains clearly the topic and the length of time the person should speak. He counsels speakers to teach the doctrines of the gospel, relate faith-promoting experiences, bear witness of divinely revealed truths, and use the scriptures (see D&C 42:12; 52:9). Speakers should teach in a spirit of love after prayerful preparation. They should not speak on subjects that are speculative, controversial, or out of harmony with Church doctrine.

Members who participate in sacrament meeting should stay until the meeting ends.

Prayers

See page 67.

Music

Prelude and Postlude. See page 289 in *Book 2*.

During Sacrament Meeting. The bishopric selects or approves music for sacrament meetings. Music and musical texts are to be sacred, dignified, and otherwise suitable for sacrament meeting. Music in sacrament meeting is for worship, not for a performance that brings attention to itself. Guidelines for determining whether music is appropriate are provided on pages 289-90 in *Book 2*.

Opening and closing hymns are usually sung by the congregation. The sacrament hymn is always sung by the congregation.

Audiovisual Materials

Audiovisual materials such as prerecorded music, video recordings, overhead transparencies, computer presentations, and slides should not be used in sacrament meeting. An exception may be made to use appropriate recorded accompaniment if a piano, organ, or accompanist is not available.

Sacrament Service in Unusual Situations

Every member needs the spiritual blessings that come from partaking of the sacrament. Occasionally members may be unable to attend sacrament meeting because they are confined to a home, nursing home, or hospital. The bishop may assign priesthood holders to prepare, bless, and pass the sacrament to these members.

Occasionally members may be unable to attend sacrament meeting because of distance to the meetinghouse. Under unusual circumstances, the bishop may give authorization for a sacrament service to be held away from the meetinghouse. The priesthood holder whom the bishop authorizes to conduct the service must be a priest in the Aaronic Priesthood or hold the Melchizedek Priesthood. He also must be worthy to bless and pass the sacrament. The bishop's authorization is also required if the service will be attended by members of more than one family. The priesthood holder who directs the service reports to the bishop when the service has been held.

When members are traveling or temporarily residing away from their home wards, they should make an earnest effort to attend sacrament meeting and other Sunday meetings in a ward or branch of the Church.

Sacrament services should not be held in conjunction with family reunions or other outings.

Fast and Testimony Meeting

Usually on the first Sunday of each month, sacrament meeting is a fast and testimony meeting. General conference and stake conference may necessitate holding fast and testimony meeting on a different Sunday.

Under the bishop's direction, in this meeting children may be named and blessed and confirmations may be performed before the sacrament is blessed and passed.

After the sacrament, the bishopric member who is conducting bears a brief testimony. He then invites members to bear heartfelt testimonies and to relate faith-promoting experiences. The bishopric encourages members to keep their testimonies brief so more people may have the opportunity to participate.

It may be best to have younger children learn to share their testimonies in settings such as family home evening or when giving talks in Primary until they are old enough to do so unassisted in a fast and testimony meeting.

Priesthood Meeting Opening Exercises

All priesthood holders attend brief opening exercises together before separating for their quorum or group meetings. A member of the bishopric conducts. Opening exercises should include an opening hymn and prayer. They may also include priesthood business, instruction, brief announcements, introduction of new members, additional hymns, and special musical selections.

The elders quorum president and high priests group leader sit with the bishopric during opening exercises.

Priesthood Quorum and Group Meetings

After opening exercises, priesthood quorums and groups meet to conduct business, learn priesthood duties, and study the gospel. Bishopric members normally attend Aaronic Priesthood quorum meetings, though occasionally they attend Young Women classes. Sometimes the bishopric may combine the elders quorum and high priests group, Aaronic Priesthood quorums, or all priesthood holders for instruction during this time.

Other meetings should not be scheduled during priesthood quorum and group meetings.

For more information about these meetings, see pages 167-68 and 185 in *Book 2*.

Young Men Meetings

See pages 183-84 in *Book 2*.

Relief Society Meetings

See pages 200-202 in *Book 2*.

Young Women Meetings

See pages 219-21 in *Book 2*.

Primary Meetings

See pages 233-35 in *Book 2*.

Sunday School Meetings

See page 243 in *Book 2*.

Ward Conference

The stake presidency schedules and directs a ward conference once a year in each ward. Members of the stake presidency, high council, and stake auxiliaries take part in ward conference sessions as the stake president directs. The purposes of ward conference are to refresh the faith of ward members, provide instruction, conduct business, and evaluate activity.

The main session of ward conference is held during sacrament meeting. Normally the agenda for this sacrament meeting is similar to that of others. The stake president presides, and the stake presidency usually plans the meeting. A member of the bishopric usually conducts. Before the sacrament, a member of the stake presidency or a designated priesthood officer uses the Officers Sustained form (prepared by a ward clerk) to present the names of Church officers to ward members for their sustaining vote. After the sacrament, speakers normally include the bishop and stake president.

The ward usually holds regular priesthood and auxiliary meetings as part of ward conference. Stake leaders may give instruction and assistance during these meetings.

In connection with ward conference, the stake presidency meets with the bishopric to review the status of individuals and organizations in the ward and to plan for improvement. This meeting need not be held on ward conference Sunday.

Bishopric Meeting

The bishopric usually meets at least weekly. The ward executive secretary and ward clerk attend; the clerk records minutes. The bishop may invite others to attend as needed.

During this meeting, members of the bishopric consider all matters affecting the ward. They also plan how to strengthen individuals and families, especially young men and young women, the needy and the aged, unordained brethren, single parents, and children. They evaluate quorums, auxiliaries, programs, and activities. They also make plans to implement instructions from the scriptures, Church leaders, and handbooks.

During this meeting, members of the bishopric identify members to call to serve in the ward. They also identify which members are coming of age to be eligible for ordinances, including priesthood ordinations. In addition, they identify whom to recommend to the stake president to be ordained elders and high priests and to serve as missionaries.

Other agenda items for this meeting could include reporting on assignments, discussing how to improve gospel teaching and learning, planning meetings, reviewing the ward calendar, and reviewing the ward budget.

Ward Priesthood Executive Committee Meeting

See page 317 in *Book 2*.

Ward Council Meeting

See pages 317–18 in *Book 2*.

Ward Welfare Committee Meeting

See page 318 in *Book 2*.

Ward Aaronic Priesthood Committee Meeting

See page 318 in *Book 2*.

Bishopric Youth Committee Meeting

See pages 318–19 in *Book 2*.

Ward Committee for Single Members Meeting

See page 319 in *Book 2*.

Missionary Coordination Meeting

The ward mission leader plans and conducts a weekly missionary coordination meeting. The purpose of this meeting is to coordinate the missionary, retention, and activation efforts of the full-time missionaries and ward members. Others who should attend this meeting include the full-time missionaries (where available), the ward missionaries, an assistant from the high priests group leadership, a counselor from the elders quorum presidency, and a counselor from the Relief Society presidency.

In this meeting the ward mission leader reviews in detail the progress of each person listed on the Progress Record form. He coordinates visits and teaching appointments with investigators, new members, and less-active members.

Support for full-time missionaries, including transportation and meals, is coordinated in this meeting.

This meeting is also used to plan baptismal services after consultation with the bishopric.

Prayers in Church Meetings

Men and women may offer prayers in Church meetings. Prayers should be brief and simple and should be spoken as directed by the Spirit. All members are encouraged to respond with an audible *amen* at the end of a prayer.

Members should express respect for Heavenly Father by using the special language of prayer that is appropriate for the language they are speaking. The language of prayer follows different forms in different languages. Some languages have intimate or familiar words that are used only in addressing family and very close friends. Other languages have forms of address that express great respect. The principle, however, is generally the same: members should pray in words that speakers of the language associate with love, respect, reverence, and closeness. In English, for example, members should use the pronouns *Thee*, *Thy*, *Thine*, and *Thou* when addressing Heavenly Father.

The bishopric should avoid the pattern of having a husband and wife pray in the same meeting. This may convey an unintentional message of exclusion to those who are single. Members who are not often called upon should be included among those who are invited to pray. If appropriate, bishops may want to caution those who pray not to sermonize or pray at great length.

In some areas, the person who offers a prayer has been asked to read a scripture aloud before the prayer. This practice should be discontinued.

Funerals

Preparation

When a Church member dies, the bishop visits the family to comfort them and offer assistance from the ward. He may ask his counselors to accompany him. The bishop offers help in notifying relatives, friends, and associates of the death. He also offers help in planning the funeral service, preparing a suitable obituary, and notifying newspapers of the death. In addition, he may offer to help make mortuary and cemetery arrangements according to local laws and customs. As needed, he may offer help from the ward in providing local transportation for the family.

The bishop notifies the Melchizedek Priesthood leader who is responsible for the family so he and other brethren (including home teachers) can assist the bereaved family. Such assistance could include dressing the body of a deceased male for burial, safeguarding the home during the funeral, and providing other support.

The bishop also notifies the Relief Society president so she and other sisters (including visiting teachers) can assist the family. Such assistance could include dressing the body of a deceased female for burial, helping with flowers, tending small children, safeguarding the home during the funeral, and preparing meals (see pages 207–8 in *Book 2*).

Temple Burial Clothing

See page 81.

Preparation of the Meetinghouse

Priesthood leaders are responsible for seeing that the meetinghouse is prepared for funerals. It should be open and available to funeral directors at least one hour before the scheduled times for the viewing and funeral. The meetinghouse needs to be clean and brought to appropriate temperature and light levels. The sound system should be activated and tested. Overflow chairs may need to be set up and arranged. At a time when feelings are very sensitive, a well-prepared meetinghouse may be a source of comfort and consolation to family members.

Funeral Services for Members

If a funeral for a member is held in a Church building, the bishop conducts it. If it is held in a home, at a mortuary, or at the graveside, the family may ask the bishop to conduct it. A funeral conducted by the bishop, whether in a meetinghouse or in another location, is a Church meeting and a religious service. It should be a spiritual occasion in addition to a family gathering. The bishop should urge members to maintain a spirit of reverence, dignity, and solemnity during a funeral service and at gatherings connected with funerals.

When a bishop conducts a funeral, he or one of his counselors oversees the planning of the funeral. He considers the wishes of the family as he works with them to plan the services. He ensures that the services are simple and dignified, with music and brief addresses and sermons centered on the gospel. Video recordings and slides should not be used as part of the service. For suggestions about music in funeral services, see page 290 in *Book 2*.

If a viewing is held immediately before the funeral service, the bishop should conclude it at least 20 minutes before the service begins. The obituary should include the times when the viewing will begin and end.

After the viewing, a family prayer may be offered if the family desires. This prayer should conclude before the funeral is scheduled to begin so it does not impose on the time of the congregation assembled in the chapel. The casket should be closed before it is moved to the chapel for the funeral service.

Funerals should start on time and, as a matter of courtesy to those who attend, should not be too long. Funerals that last more than one and one-half hours place an undue burden on those attending and participating.

It is appropriate for participants in a funeral to pay tribute to the deceased. However, such tributes should not dominate the funeral service. Funerals provide an important opportunity for speakers and music to teach the gospel and testify of the plan of salvation. Members of the family are not required to speak at funerals.

A member of the stake presidency, a General Authority, or an Area Seventy presides at funeral services he attends. The person conducting should consult him in advance and recognize him during the service. The presiding officer should be extended the opportunity of offering closing remarks if he desires.

Funeral services are not normally held on Sunday.

If the bishop is not able to attend, he may assign one of his counselors to conduct the funeral and graveside services.

Burial

At least one member of the bishopric should accompany the cortege to the cemetery. If the grave is to be dedicated, the bishopric member, after consulting with the family, asks a Melchizedek Priesthood holder to do so according to the instructions on page 42. If the family prefers, a graveside prayer rather than a dedicatory prayer may be offered, preferably by a Melchizedek Priesthood holder.

Financial Policies

Church members who conduct or take part in funeral services should not accept fees or contributions, whether the service is for a member or a nonmember.

In some cases, bishops can arrange with morticians to provide respectable burial services at cost when expenses are paid from Church last-offering funds.

Funeral Services for Nonmembers

Bishops may offer the use of Church meetinghouses for the funeral services of nonmembers. Such services generally may be held in the manner prescribed by the deceased person's church. However, rituals of other churches or of outside organizations may not be performed in a Church meetinghouse. If the family desires, the service may be conducted by a clergyman of the person's church, provided it is dignified and appropriate.

Chart of Stake Meetings

Meeting	Purpose	Participants	Frequency
Stake conference	Help stake members build faith and testimony; conduct stake business	General Authority or Area Seventy (if assigned), stake presidency, all members in the stake, and missionaries	Twice each year
Stake general priesthood meeting	Instruct and inspire priesthood holders and conduct stake priesthood business	All Aaronic and Melchizedek Priesthood holders in the stake	Twice each year
Stake priesthood leadership meeting	Teach priesthood leaders their duties, increase their abilities, and build their faith	Stake presidency; high council; stake executive secretary; stake clerk (and assistant clerks as needed); stake Young Men presidency (and secretary as needed); bishoprics; ward executive secretaries; ward clerks (and assistant clerks as needed); high priests group leaders, assistants, and secretaries; elders quorum presidencies and secretaries; ward mission leaders; ward Young Men presidencies (and secretaries and assistant advisers as needed); and others as invited	Twice each year
Stake high priests quorum meeting	Conduct quorum business and instruct quorum members in their duties	All high priests in the stake	At least annually
Stake presidency meeting	Review, plan, and consider all matters affecting the stake	Stake presidency, stake executive secretary, stake clerk, and others as invited	Weekly
Stake priesthood executive committee meeting	Receive instruction, counsel together, give reports, and conduct business	Stake presidency, high council, stake executive secretary, stake clerk, and others as invited	At least twice monthly, where feasible
Stake council meeting	Receive instruction, counsel together, give reports, and coordinate planning of all stake programs and activities	Stake presidency; high council; stake executive secretary; stake clerk; stake Young Men, Relief Society, Young Women, Primary, and Sunday School presidents; and others as invited	At least quarterly
Stake welfare committee meeting	Receive instruction, counsel together, give reports, and coordinate stake welfare matters	Stake presidency, high council, stake executive secretary, stake clerk, stake Relief Society presidency, chairman of the stake bishops' welfare council, and others as invited	At least quarterly

Chart of Stake Meetings (continued)

Meeting	Purpose	Participants	Frequency
Stake Melchizedek Priesthood committee meeting	Plan how to help the stake presidency supervise elders quorums and high priests groups	Stake president (chairman), one counselor in the stake presidency (vice-chairman), and assigned high councilors	Regularly
Stake Aaronic Priesthood committee meeting	Plan how to help members of the stake presidency fulfill their responsibilities for the Aaronic Priesthood; correlate and supervise stake and multiward Aaronic Priesthood programs and activities, including Scouting activities	A counselor in the stake presidency (chairman) and assigned high councilors	Regularly
Stake Aaronic Priesthood-Young Women committee meeting	Plan stake-sponsored combined activities for young men and young women	The counselor in the stake presidency who is the chairman of the stake Aaronic Priesthood committee (chairman), high council advisers to the Young Men and Young Women, stake Young Men presidency and secretary, stake Young Women presidency and secretary, and others as invited	Regularly
Meeting with bishoprics	Instruct bishoprics and review directions and policies	Stake presidency, bishoprics, stake executive secretary, and stake clerk	Regularly
Stake bishops' welfare council meeting	Instruct bishops; exchange ideas and experiences; review trends in fast-offering contributions, welfare needs, and welfare assistance; review welfare resources in the community; and evaluate Church welfare projects	All bishops and branch presidents in the stake; the stake president appoints one bishop to be chairman; the stake president attends occasionally	At least quarterly
Stake committee for single members meeting	Coordinate stake activities for single members ages 18 and older	A counselor in the stake presidency (chairman), the high council adviser to single members, the stake Relief Society president, the stake single member representative(s), and the ward single member representative(s)	Regularly
Stake public affairs council meeting	Plan and supervise stake public affairs efforts	A member of the stake presidency (chairman), the stake director of public affairs, a community relations assistant, a media relations assistant, and specialists as needed	Usually monthly

Chart of Ward Meetings

Meeting	Purpose	Participants	Frequency
Sacrament meeting	Partake of the sacrament, worship, receive gospel instruction, perform ordinances, and conduct ward business	All ward members	Each Sunday
Fast and testimony meeting	Partake of the sacrament, worship, perform ordinances, and bear testimonies	All ward members	Usually the first Sunday of each month
Priesthood meeting	Teach the gospel, teach priesthood duties and blessings, conduct quorum or group business, share testimonies, and build unity and brotherhood	All priesthood holders, prospective elders, and unordained young men of Aaronic Priesthood age in the ward	Each Sunday
Relief Society	Teach the gospel, strengthen faith, share testimonies, and build unity and sisterhood	Women in the ward ages 18 and older (and younger women who are married)	Each Sunday
Relief Society home, family, and personal enrichment meeting	Strengthen faith in Jesus Christ; teach parenting and homemaking skills; socialize, learn, and be uplifted	Women in the ward ages 18 and older (and younger women who are married)	Quarterly at a time other than on Sunday or on Monday evening
Young Women	Teach the gospel with an emphasis on applying gospel principles in daily life	Young Women leaders and young women ages 12 to 18	Each Sunday
Primary	Teach children the gospel and help them learn to live its principles	Primary leaders and teachers and children ages 18 months through 11 years	Each Sunday
Sunday School	Teach the gospel and strengthen members in living its principles	Sunday School leaders and teachers and ward members ages 12 and older	Each Sunday
Ward conference	Refresh the faith of ward members, provide instruction, conduct business, and evaluate activity	Stake presidency, stake auxiliary leaders, assigned high councilors, bishopric, and ward members	Annually
Bishopric meeting	Plan, review, and consider all matters affecting the ward	Bishopric, ward executive secretary, ward clerk, and others as invited	Usually at least weekly
Ward priesthood executive committee meeting	Receive instruction, counsel together, give reports, and make plans	Bishopric, ward executive secretary, ward clerk, high priests group leader, elders quorum president, ward mission leader, Young Men president, and others as invited	Weekly

Chart of Ward Meetings (continued)

Meeting	Purpose	Participants	Frequency
Ward council meeting	Receive instruction, counsel together, give reports, and coordinate planning of all ward programs and activities	Ward priesthood executive committee; ward executive secretary; ward clerk; Relief Society, Young Women, Primary, and Sunday School presidents; activities committee chairman; and others as invited	At least monthly
Ward welfare committee meeting	Receive instruction and plan how to help prevent and meet welfare needs in the ward	Ward priesthood executive committee, ward executive secretary, ward clerk, ward Relief Society presidency, and others as invited	At least monthly
Ward Aaronic Priesthood committee meeting	Direct the work of the Aaronic Priesthood in the ward	Bishopric, one of the bishop's priests quorum assistants, teachers and deacons quorum presidents, and Young Men presidency and secretary	Regularly
Bishopric youth committee meeting	Identify needs of youth in the ward; plan how to meet needs, how to help youth live Church standards, and how to encourage participation in Church meetings and activities; plan youth activities	Bishopric, one of the bishop's priests quorum assistants, teachers and deacons quorum presidents, Young Women class presidents, Young Men and Young Women presidents, and others (such as counselors in quorum and class presidencies) as invited	Usually monthly
Ward committee for single members meeting	Consider the needs of single members, encourage participation in quorum and Relief Society activities, and plan activities for single members	A member of the bishopric (chairman), a member of the high priests group leadership, a member of the elders quorum presidency, a member of the Relief Society presidency, and the ward single member representative(s)	Regularly
Missionary coordination meeting	Coordinate missionary, retention, and activation efforts of full-time missionaries and ward members	Ward mission leader, full-time missionaries (where available), an assistant from the high priests group leadership, and a counselor from both the elders quorum and Relief Society presidencies	Weekly

Sunday Meeting Schedules

Plan 1

50 min.	General ward priesthood meeting opening exercises		Opening exercises	Opening exercises	Primary (including nursery)
	Melchizedek Priesthood	Aaronic Priesthood	Relief Society	Young Women	
10 min.	Break				
40 min.	Sunday School classes				
10 min.	Break				
70 min.	Sacrament meeting				

3 hours The exact timing of breaks between meetings is flexible according to local needs.

Plan 2

70 min.	Sacrament meeting				Primary (including nursery)
10 min.	Break				
40 min.	Sunday School classes				
10 min.	Break				
50 min	General ward priesthood meeting opening exercises		Opening exercises	Opening exercises	
	Melchizedek Priesthood	Aaronic Priesthood	Relief Society	Young Women	

3 hours The exact timing of breaks between meetings is flexible according to local needs.

8. Temples and Marriage

A bishop should consult with his stake president if he has questions about temples and temple work that are not answered in this section. The stake president may direct questions to the Office of the First Presidency.

Preparing to Receive Temple Ordinances

Temple ordinances and covenants are sacred. Members who enter a temple should be worthy and should understand the purposes and eternal significance of temples. They should also understand the solemn and sacred responsibilities they assume as they participate in temple ordinances and make covenants.

Temple Preparation Seminars

The bishop organizes and oversees temple preparation seminars for new members, less-active members, and endowed members who have not renewed their recommends for an extended time. The purpose of these seminars is to help members prepare to receive the ordinances and blessings of the temple. The high priests group leader and elders quorum president assist the bishop. Instructions are provided in the "Temple and Family History Work" section of *Book 2* and in *Endowed from on High: Temple Preparation Seminar Teacher's Manual*.

Temple Orientation

Members who are preparing to receive their temple endowment or who are preparing to be sealed should carefully read the booklet *Preparing to Enter the Holy Temple*. The bishop provides this booklet to members who receive a Recommend for Living Ordinances and encourages them to read it carefully before scheduling an interview with the stake or mission president. The stake or mission president should use the booklet as the basis for counsel and instruction when interviewing the members.

Making Plans to Go to a Temple

Each stake and mission is included in a temple district. Members may go to any temple, but leaders should encourage them to go to the temple in their own district. Group visits to temples outside the assigned temple district are discouraged.

Endowment, Marriage, or Sealing

Members who are planning to go to a temple for their own endowment, marriage, or sealing should contact temple officials in advance to schedule the ordinances.

Baptisms and Confirmations for the Dead

Before taking a group to a temple to be baptized and confirmed for the dead, the bishop or stake president (or someone under his direction) makes arrangements with temple officials. The bishop assigns at least one adult to accompany each group. These adults should have valid temple recommends and be the same gender as members of the group. If brethren are needed to officiate in the baptistry, they must be endowed. They do not need to be set apart as temple ordinance workers. Priests and unendowed elders may not officiate.

Quotas for Temple Attendance

Priesthood leaders encourage members to set personal goals for temple attendance and to go to the temple as often as circumstances allow. However, leaders should not set quotas for temple attendance for wards and stakes or for individual members. Nor should leaders establish reporting systems for temple attendance.

Translation Assistance

If members will need translation assistance in a temple, they should contact temple officials in advance to ensure that such assistance is available.

Child Care at Temples

Temples are equipped to care only for children who come to be sealed to parents or to witness sealings of living brothers and sisters. Other children should not be brought to a temple.

Recommends to Enter a Temple

A member who is eight or older must have a valid recommend to enter a temple. A valid recommend admits a member to all temples. The three types of temple recommends are listed below:

1. *Temple Recommend* for members receiving their own endowment and for previously endowed

members. This recommend authorizes a member to participate in all temple ordinances.

2. *Recommend for Living Ordinances* for members receiving their own endowment, those being sealed to a spouse, and those being married in a temple for time only. This recommend may be used only with a valid temple recommend.
3. *Limited-Use Recommend* for unendowed members (see pages 78-79).

Children under eight who are to be sealed to their parents or are to observe the sealings of their living brothers and sisters to their parents do not need recommends. However, the family needs to take to the temple a family group record showing the relationship of the child to the family.

Safeguarding Temple Recommend Books

Priesthood leaders who have temple recommend books should safeguard them carefully. No unauthorized individuals should have access to these books.

Disposal of Outdated Temple Recommends

Stake, mission, and temple presidents (and their counselors who are authorized to conduct temple recommend interviews) should retrieve expired temple recommends when issuing new recommends to worthy Church members. These outdated recommends should be shredded.

General Guidelines for Issuing Recommends

Authorized Church officers conduct worthiness interviews for temple recommends as outlined in the temple recommend book. Church officers are responsible to see that no unworthy person enters the house of the Lord.

Temple recommend interviews must be private. They should not be rushed. Interviewers should not add any requirements to those that are outlined in the temple recommend book.

In Wards and Branches in Stakes

The bishop, his counselors as authorized by him, or the branch president interviews ward or branch members and issues temple recommends to those who are worthy. The bishop or branch president personally interviews members who (1) are preparing to receive their own endowment, (2) are planning to be married or sealed in a temple, or (3) have not lived in the ward or branch continuously for at least one year. Only in the most urgent cases when he is ab-

sent may the bishop authorize one of his counselors to issue recommends in these circumstances. Before a recommend is issued in any of these three circumstances, the bishop should carefully review the person's membership record to verify that it does not include a comment about a sealing or ordinance restriction or unresolved Church discipline.

Following the interview by a member of the bishopric or by the branch president, a member of the stake presidency interviews the person and signs the recommend if the person is worthy. The stake president personally interviews members who are receiving their own endowment and members who are planning to be married or sealed in a temple.

In Branches in Mission Districts

In mission districts, the branch president interviews branch members and issues temple recommends to those who are worthy. Before he issues a recommend to a member who is to receive the endowment or be married or sealed in a temple, he should carefully review the person's membership record to verify that it does not include a comment about a sealing or ordinance restriction or unresolved Church discipline.

Following the interview by the branch president, a member of the mission presidency interviews the person and signs the recommend if the person is worthy. The mission president personally interviews members who are receiving their own endowment and members who are planning to be married or sealed in a temple.

The district president does not interview members for temple recommends.

In Isolated Areas

A temple president may interview and sign a recommend for a member who lives in an isolated area that would require unusual travel expense or difficulty for the member to meet with a member of the stake or mission presidency. The temple president first confers with the stake or mission president. In these cases, the bishop or an authorized counselor already should have interviewed the member and signed the recommend. This policy applies also to members in the military who are in isolated areas and have been interviewed by the bishop of their home ward or the ward that supports their duty station.

A temple president may interview and sign a recommend for a member who lives outside an organized stake or mission. No other interview is needed.

Members Who Have Not Lived in the Same Ward for at Least One Year

If a member has not lived in the same ward continuously for at least one year, the bishop contacts the prior bishop to certify the member's worthiness before interviewing the member for a temple recommend. This includes members of young single adult wards, single adult wards, and student wards. It also applies to members who seek limited-use recommends (except new converts; see instructions on pages 78–79 for issuing limited-use recommends).

Newly Baptized Members

A waiting period of at least one full year after confirmation is required before a worthy adult may be endowed. When issuing temple recommends for new members to be endowed, priesthood leaders should ensure that the date the endowment will be received is at least one full year from the member's date of confirmation, not from the date of baptism. Only the First Presidency may authorize exceptions. During a person's first year of membership, the bishopric may issue a limited-use recommend according to the guidelines on pages 78–79.

Members Receiving Their Own Endowment

Instructions for issuing a recommend to a person who is receiving his or her own endowment are in the temple recommend book. A man must hold the Melchizedek Priesthood to receive his temple endowment.

Most single members will be interviewed for a recommend for their own endowment when they are called as missionaries or when they are to be married in a temple. Single members in their late teens or early twenties who have not received a mission call or who are not engaged to be married in a temple should not be recommended to receive their own endowment. However, they may receive limited-use recommends to perform baptisms for the dead (see pages 78–79). The desire to witness temple marriages of siblings or friends is not a sufficient reason for a young adult to be endowed.

Worthy single members who have not received their endowment in connection with a mission or marriage may become eligible to receive the endowment when the bishop and the stake president determine that they are sufficiently mature to understand and keep the sacred covenants made in a temple. Such eligibility should be determined individually for each person rather than using routine criteria such

as reaching a certain age or leaving home for college or employment.

A worthy member who is married to an unendowed spouse, whether the spouse is a member or nonmember, may receive his or her own endowment when (1) the bishop receives the written consent of the spouse and (2) the bishop and stake president are satisfied that the responsibility assumed with the endowment will not impair marital harmony.

Unendowed Prospective Missionaries

Bishops should not issue temple recommends to young, unendowed prospective missionaries until they have received a mission call from the President of the Church.

Missionaries

See page 100 and the *Mission President's Handbook*.

Members Who Have Disabilities

Endowment. Members who have physical disabilities may receive their own endowment.

Melchizedek Priesthood holders and sisters who have mental disabilities may receive their own endowment if the bishop determines that they have gained sufficient mental capacity to understand it and to make and keep the associated covenants. The bishop should seek the direction of the Spirit in making this determination. If the member lives with his or her parents, the bishop counsels with them.

Sealing to Parents. Persons with mental disabilities who are eight or older and are sufficiently accountable must be baptized before being sealed to their parents. Those who are not accountable do not need to be baptized before being sealed. Bishops refer questions about specific cases to the stake president, who may refer the questions to the Office of the First Presidency.

Members older than 21 who do not have sufficient mental capacity to understand the endowment may be sealed to parents without being endowed.

Work for the Dead. Members who have disabilities may do temple work for the dead if they (1) have sufficient mental capacity to understand the ordinance and (2) can care for themselves without help or are accompanied by relatives or friends who can provide the help needed.

Blind Members. Blind members should have members of the same gender accompany and assist them. Guide dogs are not permitted in temples.

Issuing Recommends in Special Circumstances

After Divorce, Separation, or Annulment

If a member has been divorced or legally separated or has had a marriage annulled since last receiving a temple recommend, the bishop and stake president may feel impressed to carefully interview the member prior to the expiration of the recommend to ensure continued temple worthiness. Events leading to the breakdown of the marriage may be reviewed. If the member has not committed a serious transgression, a temple recommend may be retained or renewed according to the usual procedure.

Members Who Have Been Readmitted by Baptism and Confirmation after Excommunication or Name Removal

Members Who Were Not Previously Endowed. After baptism and confirmation, these members may be issued limited-use recommends to do baptisms and confirmations for the dead as outlined on this page and page 79. There is no waiting period. Brethren must be ordained to the priesthood before they may be issued limited-use recommends.

These members may not be issued recommends to receive their own endowment until one full year after their baptism and confirmation.

Members Who Were Previously Endowed. These members may not be issued recommends, including limited-use recommends, until their temple blessings are restored through the ordinance of restoration of blessings (see page 122).

Members Who Have Committed a Serious Transgression

A member who has committed a serious transgression may not receive a temple recommend until he or she has repented. The waiting period between the transgression and the issuing of a recommend is left to the bishop's discretion. It should be sufficient to determine that the person has genuinely repented.

Members Who Have Undergone a Transsexual Operation

A member who has undergone an elective transsexual operation may not receive a temple recommend.

Members Whose Close Relatives Belong to Apostate Groups

Bishops and their counselors must take exceptional care when issuing recommends to members whose parents or other close relatives belong to or sympathize with apostate groups. Such members must demonstrate clearly that they repudiate these apostate religious teachings before they may be issued a recommend.

Issuing Limited-Use Recommends

General Guidelines

The bishop, his counselors as authorized by him, or the branch president may issue limited-use recommends to worthy unendowed members as follows:

1. For members ages 12 and older to be baptized and confirmed for the dead.
2. For single members ages 8 through 20 to be sealed to their parents.
3. For single members ages 8 through 20 to observe sealings of their living brothers and sisters to their parents.

The same standards of worthiness apply to those who receive limited-use recommends as to those who receive other temple recommends. Male members ages 12 and older must hold the priesthood. It is not necessary to have been a member for one year to receive a limited-use recommend.

When issuing a limited-use recommend, a member of the bishopric or the branch president interviews the person individually. A member of the stake presidency or mission presidency does not interview the person if the recommend is being issued only for baptisms and confirmations for the dead.

The bishopric or the branch president may issue limited-use recommends for groups or individuals. Before a recommend is issued for a group, each person must be interviewed separately. When issuing a limited-use recommend, the member of the bishopric or the branch president crosses out or cuts away any blank lines on the recommend so other names cannot be added.

If a member has not lived in the same ward continuously for at least one year, the bishop contacts the prior bishop to certify the member's worthiness before interviewing the member for a limited-use recommend.

Limited-Use Recommends for Baptisms and Confirmations for the Dead

Members ages 12 through 20 are normally listed as a group on a limited-use recommend if they are going as a group to be baptized and confirmed for the dead. Group recommends are used for only one temple visit. They are left at the temple, where they are destroyed.

Members ages 12 through 20 may be issued *individual* limited-use recommends that they retain if they are frequently baptized and confirmed for the dead. If parents take children ages 12 through 20 to do baptisms for the dead, children in the same family may be listed on one recommend.

Limited-use recommends that are issued to unendowed members who are 21 or older or who are married must be *individual* recommends. These recommends may be used only to perform baptisms and confirmations for the dead.

For information about scheduling baptisms and confirmations for the dead, see page 75.

Limited-Use Recommends for Sealing Living Children to Parents

Single members ages 8 through 20 are issued limited-use recommends to be sealed to their parents or to observe the sealing of their living brothers and sisters to their parents. All children under the age of 21 must be born in the covenant or sealed to their parents in order to observe such sealings. Members who are married or are 21 or older must have been endowed before they can be sealed to their parents or observe the sealing of living brothers and sisters to their parents.

Recommends may be issued for individual children or for a group of children in the same family. The same recommend may be used to list children who are being sealed and children who are observing. Children under 8 do not need recommends for these purposes. However, the family needs to take to the temple a family group record showing the relationship of the child to the family.

The approval of the First Presidency is necessary to issue limited-use recommends to children who wish to observe the sealings of their brothers and sisters if the children who wish to observe the sealings do not live the majority of the time in the same home as the children who are to be sealed.

Lost or Stolen Recommends

The bishop should ask members to notify him promptly if a recommend is lost or stolen. Procedures for reporting lost or stolen recommends are in the temple recommend book.

Unworthy Recommend Holders

If the bishop determines that a member who has a valid recommend is unworthy, he immediately requests the recommend from the member. If the member refuses to return it, the bishop notifies the stake president at once. The stake president informs temple officials in his temple district (and in nearby districts if necessary) according to instructions in the temple recommend book.

Temple Clothing and Garments

Clothing to Wear to a Temple

Members who go to a temple should wear clothing that is suitable for the house of the Lord. They should avoid wearing casual clothes, sports attire, and ostentatious jewelry.

Obtaining Temple Clothing and Garments

Members change to white clothing in a temple to participate in the ordinances. Endowed members are encouraged to purchase their own temple clothing for use when performing temple ordinances. This sacred clothing may be purchased through Church Distribution Services (see page xiv for contact information). Some temples also have temple clothing available for rent. If a temple does not have rental clothing, members need to bring temple clothing with them.

Temples maintain a limited supply of temple clothing that full-time missionaries may use without charge when they receive their own endowment, while they are in missionary training centers, and when they are authorized to participate in temple ordinances while serving in the mission field.

The distribution and sale of garments requires the authorization of the First Presidency. Garments are available in a variety of styles and fabrics. They may be purchased through Distribution Services. Members who have special needs may contact Distribution Services about special orders (see page xiv for contact information).

When necessary, bishops and stake presidents should instruct members in how to purchase temple

clothing and garments. Assistant stake and ward clerks may help provide this instruction and help members order the clothing.

Making Temple Clothing

Members may make their own temple aprons only if they use the approved apron embroidery and sewing kit that is available through Church Distribution Services. Temple garments and temple ceremonial clothing may not be made.

Clothing to Wear for a Temple Marriage

See page 82.

Wearing and Caring for the Garment

Church members who have been clothed with the garment in a temple are obligated to wear it according to the instructions given in the endowment. When issuing temple recommends, priesthood leaders should teach the importance of wearing the garment properly. Leaders also emphasize the blessings that are related to this sacred privilege. These blessings are conditioned on worthiness and faithfulness in keeping temple covenants.

The garment provides a constant reminder of the covenants made in a temple. When properly worn, it provides protection against temptation and evil. Wearing the garment is also an outward expression of an inward commitment to follow the Savior.

Endowed members should wear the temple garment both day and night. They should not remove it, either entirely or partially, to work in the yard or for other activities that can reasonably be done with the garment worn properly beneath the clothing. Nor should they remove it to lounge around the home in swimwear or immodest clothing. When they must remove the garment, such as for swimming, they should put it back on as soon as possible.

Members should not adjust the garment or wear it contrary to instructions in order to accommodate different styles of clothing. When two-piece garments are used, both pieces should always be worn.

The garment is sacred and should be treated with respect at all times. Members should keep their garments clean and mended. They should not alter the garment from its authorized design. Nor should they display it or expose it to the view of those who do not understand its significance.

As members carefully follow these principles, they will be guided by the Holy Spirit in considering their personal commitment to wear the garment.

Garments and Temple Clothing for Members Who Have Disabilities

For members who are bedfast or who have severe physical disabilities, necessary adjustments may be made in wearing the garment. If recommended by a member's bishop, a garment designed like a hospital gown is available by special order for those who are bedfast.

Shorter temple robes are available to meet the needs of members who are in wheelchairs.

Wearing the Garment in the Military

If members who enter military service have been endowed, bishops should make sure they understand the following guidelines.

When possible, endowed members in the military should wear the garment the same as any other member. However, members should avoid exposing the garment to the view of those who do not understand its significance. When conditions make this unavoidable, members should seek the guidance of the Spirit and use tact, discretion, and wisdom. It may be best to lay the garment aside temporarily and put it on again when conditions permit. However, mere inconvenience in wearing the garment does not justify laying it aside. Special colored garments that are compatible with some military uniforms are available (see "Ordering Special Garments" below).

When military regulations prevent a member from wearing the garment, the member's religious status is not affected, provided he or she remains worthy. If members in military service are unable to wear the garment because of military regulations or circumstances beyond their control, it is their privilege, right, and duty to wear it again as soon as circumstances permit.

Ordering Special Garments

Members in the military should consult with their individual services on requirements that garments must meet (such as one-piece or two-piece, color, or neckline style). To place special orders or receive assistance in selecting garments for special circumstances, members may contact Distribution Services (see page xiv for contact information).

A two-piece desert tan colored garment with a crew neck and T-shirt top that meets the specifications of the Church and the United States Army is available through Distribution Services. This special military garment should be worn with the battle dress uniform when required by military regulations.

A two-piece white cotton garment with a crew neck is also available.

Military services that require a different color of T-shirt than desert tan may purchase approved military T-shirts and send them to Distribution Services to be marked individually. White or desert tan garment bottoms may be worn with the service-specific colored tops.

Certain synthetic fibers worn next to the skin may create serious hazards for airmen and others who may be exposed to fire. All nylon and polyester blend materials fall into this category. Military authorities have indicated that cotton is a much safer fabric for these individuals to wear. A 100-percent cotton crew-neck garment is available for these members.

Questions about Wearing the Garment in the Military

If members in the military have questions about wearing the garment, they may write or call:

Military Relations Division
50 East North Temple Street, Room 2048
Salt Lake City, UT 84150-6080
Telephone: 1-801-240-2286
E-mail: pst-military@ldschurch.org

Disposing of Garments and Temple Clothing

To dispose of worn-out temple garments, members should cut out and destroy the marks. Members then cut up the remaining fabric so it cannot be identified as a garment. Once the marks are removed, the fabric is not considered sacred.

To dispose of worn-out temple clothing, members should destroy the clothing by cutting it up so the original use cannot be recognized.

Members may give garments and temple clothing that are in good condition to other worthy endowed members. The bishop can help identify those who might need such clothing. Under no circumstances should members give garments or temple clothing to Deseret Industries, bishops' storehouses, or charities.

Temple Burial Clothing

Where possible, endowed members should be buried in temple clothing when they die. Where cultural traditions or burial practices make this inappropriate or difficult, the clothing may be folded and placed next to the body in the casket.

Only members who have been endowed may be buried in temple clothing. An endowed person who stopped wearing the garment before his or her death

may be buried in temple clothing if the family so requests. An endowed person who has committed suicide may be buried in temple clothing. However, persons whose blessings have not been restored after excommunication or name removal may not be buried in temple clothing.

Temple clothing that is used for burial need not be new, but it should be clean. The member's own temple clothing may be used.

Bishops and Relief Society presidents should know what temple clothing is available for burial and how to dress a deceased member in temple clothing.

A member who is to be buried in temple clothing may be dressed by an endowed family member of the same gender. If a family member is not available, the bishop assigns an endowed man to dress a deceased man. The bishop asks the Relief Society president to assign an endowed woman to dress a deceased woman. Guidelines for dressing deceased members are provided in *Instructions for Clothing the Dead Who Have Received Their Endowments*. Leaders may obtain these instructions from Church Distribution Services (see page xiv for contact information).

In some areas only a licensed funeral director or an employee of the director is allowed to handle a deceased body. In these cases, an endowed family member or an endowed person who is assigned by the bishop or Relief Society president should ensure that the clothing has been properly placed on the body.

Although the Church does not normally encourage cremation, the body of an endowed member who is being cremated should be dressed in temple clothing if possible.

In areas where temple clothing may be difficult to obtain in time for burial, stake presidents should keep on hand at least two complete sets of medium-sized clothing, one for a man and one for a woman.

If temple clothing is not available, a deceased endowed member is clothed for burial in the garment and other suitable clothing.

Marriage

Church leaders encourage members to qualify for temple marriage and to be married in a temple. Where temple marriage is not possible because of personal circumstances or legal requirements, leaders may perform civil marriages as outlined on pages 83–84.

A couple who are planning to be married must obtain a legal marriage license that is valid in the place where the marriage is to be performed.

Temple Marriage

The purpose of a temple marriage, referred to in the scriptures as "the new and everlasting covenant of marriage" (D&C 131:2), is to seal a husband and wife for time and eternity, depending on their faithfulness. Through this ordinance, a couple's children may also be part of their eternal family. Only a marriage that has been sealed in the temple and confirmed by the Holy Spirit of Promise can be eternal (see D&C 132:7).

A man and woman must each be endowed before they may be married and sealed in a temple. They must each have a valid Recommend for Living Ordinances and a valid temple recommend.

Who Performs a Temple Marriage

Bishops and stake presidents encourage members to have temple sealers perform their marriages rather than asking General Authorities.

Who May Attend a Temple Marriage

Only members who have received their own endowments and have valid recommends may attend a temple marriage. Couples should invite only family members and close friends to be present for a temple marriage.

Appropriate Dress for a Temple Marriage

The bishop should review the following guidelines with each bride and bridegroom well in advance of the wedding. It is especially important to review the guidelines for temple wedding dresses with each bride and her parents before they make or purchase the dress. The bishop should also make the following information about brides' dresses available to the Relief Society and Young Women presidencies so they can help members be informed of the expectations far in advance of the actual events.

Brides' Dresses. All dresses that are worn in the temple should be white, long-sleeved, modest in design and fabric, and free of elaborate ornamentation. Sheer fabric should be lined. Women's pants are not permitted in the temple. Brides' dresses should not have a train unless the train can be removed for the temple ceremony.

Formal Wear and Flowers. Tuxedos, dinner jackets, cummerbunds, formal headwear, and boutonnieres

and other flowers are not appropriate in a sealing room or during a sealing ceremony. This applies not only to those who are being sealed, but also to their guests. If desired, formal wear and flowers may be worn outside for photographs after the ceremony.

Wedding Guests. Couples should not ask their wedding guests to dress in white unless the sealing room must be entered through the celestial room. Members who come to a wedding directly from an endowment session may wear ordinance clothing.

Exchanging Rings after a Temple Marriage

Exchanging rings is not part of the temple marriage ceremony. However, couples may exchange rings after the ceremony in the room where the ceremony takes place. To avoid confusion with the marriage ceremony, couples should not exchange rings at any other time or place in a temple or on temple grounds. However, after their temple marriage, a couple may exchange rings at locations other than the temple. If such an exchange is made, the circumstances should be consistent with the dignity of their temple marriage. The exchange should not appear to replicate any part of the marriage ceremony, and the couple should not exchange vows.

Special Meeting for Guests Who Do Not Have Temple Recommends

A couple may arrange with their bishop to hold a special meeting for relatives and friends who do not have temple recommends. This meeting provides an opportunity for those who cannot enter a temple to feel included in the marriage and to learn something of the eternal nature of the marriage covenant. The meeting may include a prayer and special music, followed by the remarks of a priesthood leader. No ceremony is performed, and no vows are exchanged.

No other marriage ceremony should be performed following a temple marriage.

Marriage of Members Who Need a Cancellation of Sealing or a Sealing Clearance

See "Applying for a Cancellation of Sealing or a Sealing Clearance" on page 85.

Marriage in a Temple for Time Only

Marriage in a temple for time only may be performed only when all of the following requirements are met:

1. The man and the woman are each already sealed to a spouse who is deceased.

2. Neither the man nor the woman has been involved in any divorce while a member of the Church.
3. Both the man and the woman have current temple recommends and have been issued a Recommend for Living Ordinances.
4. Temple marriages are legal marriages in the country where the temple is located and the couple has a valid marriage license.

Bishops should encourage such worthy couples to marry in a temple.

A marriage in the temple for time only will not be authorized for a woman who is in the process of seeking a cancellation of sealing.

For the policy on sealing a couple who were married in the temple for time only, see "Sealing after Temple Marriage for Time Only" on page 86.

Civil Marriage

When temple marriage is not possible because of personal circumstances or legal requirements, leaders may perform civil marriages as outlined below. A civil marriage does not endure beyond mortal life.

Civil marriages should be performed in accordance with the laws in the place where the marriage is performed.

Civil marriages and related religious ceremonies should not be performed on Sunday or at unusual hours.

Who May Perform a Civil Marriage

Members who are planning a civil marriage may invite any of the following presiding officers of their Church units to perform the marriage ceremony if civil law authorizes the officer to do so: stake president, mission president, bishop, or branch president. An LDS military chaplain on active duty may also perform the ceremony. Unless contrary to legal requirements, a Church officer may perform a marriage for a member of his unit outside the boundaries of that unit.

Those who have been released from these offices may not perform marriages. Other Church officers are not authorized to perform civil marriages.

Civil Marriage for Members from Other Units

Church officers, except LDS military chaplains who are on active duty, may not perform marriages for Church members when neither marriage partner belongs to the Church unit over which the officer presides. Any exceptions require the approval of the First Presidency in each case.

Civil Marriage for Nonmembers

Authorized Church officers may perform marriages for nonmembers without receiving special approval.

Where to Perform Civil Marriages

Civil marriages are preferably performed in the home of a family member or in a Church building rather than at a commercial wedding chapel or other public place. Marriages in a Church building may be performed in the chapel, the cultural hall, or another suitable room. The person who performs the ceremony determines the location.

Civil Marriages That Must Be Performed by a Public Official or in a Public Place

Some areas require that a marriage ceremony be performed by a public official. Some require that the ceremony be performed in a public building or another public place. In these cases, a temple sealing necessarily follows the civil marriage as soon as possible (see "Sealing of Living Members after Civil Marriage" on pages 84-85). If the couple will not be sealed, the bishop or stake president may conduct a brief religious ceremony after the civil marriage. In this ceremony he gives counsel to the couple and gives Church recognition to their marriage. The instructions in this section on the use of Church buildings and the simplicity of ceremonies should be followed.

Civil Marriage Ceremony

Civil marriage ceremonies should be simple, conservative, and in harmony with the sacredness of the marriage covenants. There should be no extravagance in decorations or pomp in the proceedings. Video recorders and cameras may not be used in the chapel. For suggestions about music for civil weddings, see page 290 in Book 2.

Before performing a civil marriage, a Church officer may counsel the couple on the sacred nature of the marriage covenant and may add other counsel as the Spirit directs.

To perform a civil marriage, a Church officer addresses the couple and says, "Please take each other by the right hand." He then says, "[Bridegroom's full name and bride's full name], you have taken one another by the right hand in token of the covenants you will now enter into in the presence of God and these witnesses." (The couple may choose or nominate these witnesses.)

The officer then addresses the bridegroom and asks, "[Bridegroom's full name], do you take [bride's full name] as your lawfully wedded wife, and do you of your own free will and choice covenant as her companion and lawfully wedded husband that you will cleave unto her and none else; that you will observe all the laws, covenants, and obligations pertaining to the holy state of matrimony; and that you will love, honor, and cherish her as long as you both shall live?"

The bridegroom answers, "Yes" or "I do."

The Church officer then addresses the bride and asks, "[Bride's full name], do you take [bridegroom's full name] as your lawfully wedded husband, and do you of your own free will and choice covenant as his companion and lawfully wedded wife that you will cleave unto him and none else; that you will observe all the laws, covenants, and obligations pertaining to the holy state of matrimony; and that you will love, honor, and cherish him as long as you both shall live?"

The bride answers, "Yes" or "I do."

The Church officer then addresses the couple and says, "By virtue of the legal authority vested in me as an elder of The Church of Jesus Christ of Latter-day Saints, I pronounce you, [bridegroom's name] and [bride's name], husband and wife, legally and lawfully wedded for the period of your mortal lives.

"May God bless your union with joy in your posterity and a long life of happiness together, and may He enable you to keep sacred the covenants you have made. These blessings I invoke upon you in the name of the Lord Jesus Christ, amen.

"You may kiss each other as husband and wife."

A Church officer who performs civil marriages in his Church capacity may not accept fees.

A Church officer who performs a civil marriage for members must send a letter to the bishop(s) of the home ward(s) of those he has married. This letter should include all information needed to update membership records. He also must comply fully with legal requirements for reporting and record keeping.

Marriage after a Spouse's Death or after a Divorce or Annulment

A member who has been sealed to a spouse may remarry after the spouse's death or following a divorce or annulment. A member's divorce proceedings must be final according to law before he or she may remarry.

Worthy members in these circumstances may also be sealed according to the guidelines under "Sealing Policies" on this page through page 86.

Wedding Receptions

A wedding reception may be held in a Church building if it does not disrupt the schedule of regular Church functions. However, these receptions may not be held in the chapel unless it is a multipurpose area. Receptions should not be held on Sundays or on Monday evenings.

Those in charge of the reception are responsible for cleaning the areas they use in the building.

Sealing Policies

Sealing ordinances include covenants that can bind families together for eternity. These ordinances include (1) sealing of a husband and wife and (2) sealing of children to parents.

Stake presidents should contact the Office of the First Presidency or the temple in their temple district for guidance in special circumstances related to sealings that are not covered in these instructions.

Sealing of a Husband and Wife

Sealing of Living Members after Civil Marriage

A husband and wife who were married outside a temple may be sealed after one full year from the date of the civil marriage. However, this one-year waiting period does not apply to worthy couples in the following cases:

1. The temple in which the couple will be sealed is in a country that requires a civil marriage and does not recognize a marriage in the temple.
2. The couple live in a country where there is not a temple and the laws of the country do not recognize a marriage performed outside the country.
3. An unchaperoned couple's travel to a temple will require one or more overnight stops because of distance.
4. A couple could not be married in a temple because one or both had not been a member of the Church for one year at the time of their civil marriage. They may receive their endowments and be sealed any time after both have been members for at least one year.

In the first three cases, worthy couples should receive their endowments and be sealed as soon as possible after their civil marriage.

If a civil marriage must be performed before the temple sealing for one of the reasons listed on page 84, the civil marriage should take place in the temple district of the temple in which the couple is to be sealed.

Worthy couples who were married in a civil ceremony and have been members of the Church for at least one year may receive their own endowments and participate in all other temple ordinances except their marriage sealing any time within the year following civil marriage.

Only the First Presidency may grant exceptions to the preceding policies. The stake president may seek an exception if it appears to be justified. The couple should not go to a temple to be sealed unless they are notified that the First Presidency has granted an exception. They should bring this notification with them.

When issuing recommends to a couple for sealing after a civil marriage, priesthood leaders should be sure the civil marriage was valid.

Sealing of Living Members after Divorce

Women. A living woman may be sealed to only one husband. If she is sealed to a husband and later divorced, she must receive a cancellation of that sealing from the First Presidency before she may be sealed to another man in her lifetime (see "Applying for a Cancellation of Sealing or a Sealing Clearance" in the next column).

Men. If a husband and wife have been sealed and later divorced, the man must receive a sealing clearance from the First Presidency before another woman may be sealed to him (see "Applying for a Cancellation of Sealing or a Sealing Clearance" in the next column). *A sealing clearance is necessary even if (1) the previous sealing has been canceled or (2) the divorced wife is now deceased.*

Sealing of Living Members after a Spouse's Death

Women. A living woman may be sealed to only one husband.

Men. If a husband and wife have been sealed and the wife dies, the man may have another woman sealed to him if she is not already sealed to another man. In this circumstance, the man does not need a sealing clearance from the First Presidency unless he was divorced from his former wife before she died (see the previous heading for the policy in cases of divorce).

Applying for a Cancellation of Sealing or a Sealing Clearance

A woman who has previously been sealed must receive a cancellation of that sealing from the First Presidency before she may be sealed to another man in her lifetime. A man who has been divorced from a woman who was sealed to him must receive a sealing clearance from the First Presidency before another woman may be sealed to him (see "Sealing of Living Members after Divorce" in the previous column).

If the bishop and stake president decide to recommend that a cancellation of sealing or a sealing clearance be granted, they submit an Application to the First Presidency form. This form is available from the Office of the First Presidency in the United States and Canada. It is available from the Area Presidency in other areas. Instructions are on the form. Before submitting the application, the stake president should be sure that the divorce is final and that the applicant is current in all legal requirements for child and spousal support related to the divorce.

If a member has requested a cancellation of sealing or a sealing clearance, he or she may not schedule an appointment for a temple marriage or sealing until receiving a letter from the First Presidency giving notice that the cancellation or clearance has been granted. The person should present this letter at the temple.

Removing a Restriction against Temple Sealing

If a person commits adultery while married to a spouse to whom he or she has been sealed, he or she may not be sealed to the partner in the adultery unless the sealing is authorized by the President of the Church. Such authorization may be requested after the couple have been married for at least five years. The request may be submitted with an application for cancellation of sealing or sealing clearance.

A couple who desire the lifting of a sealing restriction may seek an interview with their bishop and stake president. If these leaders feel to recommend removal of the restriction, they may write letters to the First Presidency summarizing their recommendations and commenting on the applicants' temple worthiness and the stability of their marriage for at least five years. The couple should also write a letter of request to the First Presidency. The stake president should submit all of these letters to the First Presidency.

Sealing after Temple Marriage for Time Only

Couples who are married in a temple for time only are usually not sealed at a later time. For such a sealing to occur, the woman must first receive from the First Presidency a cancellation of her previous sealing. Such requests are considered only in exceptional circumstances. If a bishop and stake president feel that a cancellation may be justified, they may submit an Application to the First Presidency form.

Sealing of Deceased Members

Deceased Women. A deceased woman may be sealed to all men to whom she was legally married during her life. However, if she was sealed to a husband during her life, all her husbands must be deceased before she may be sealed to a husband to whom she was not sealed during life.

Deceased Men. A deceased man may have sealed to him all women to whom he was legally married during his life if they are deceased or if they are living and not sealed to another man.

Deceased Couples Who Were Divorced. Deceased couples who were divorced may be sealed by proxy. These sealings often provide the only way for children of such couples to be sealed to parents. See page 88 for a restriction if either the husband or wife was excommunicated or had his or her name removed from Church membership records at the time of death.

Effects of Excommunication or Name Removal

After a husband and wife have been sealed in a temple, if one of them is excommunicated or has his or her name removed from Church membership records, his or her temple blessings are revoked. However, the sealing blessings of the innocent spouse and children are not affected.

Sealing Children to Parents

Children Who Are Born in the Covenant

Children who are born after their mother has been sealed to a husband in a temple are born in the covenant of that sealing. They do not need to receive the ordinance of sealing to parents. Being born in the covenant entitles children to an eternal parentage, depending on their faithfulness. However, it does not guarantee that children will be sealed to their natural parents if the parents or children are not faithful.

If a woman who has been sealed to a former husband remarries, the children of her later marriage are born in the covenant of the first marriage unless they were born after the sealing was canceled or after it was revoked due to excommunication or name removal.

Children Who Are Not Born in the Covenant

Children who are not born in the covenant can become part of an eternal family by being sealed to their natural or adoptive parents. These children receive the same right to blessings as if they had been born in the covenant.

A child may be sealed only to two parents—a husband and wife—and not to one parent only.

Members who are married or are 21 or older must have been endowed before they may be sealed to their parents or observe the sealing of living brothers and sisters to their parents.

Adopted or Foster Children Who Are Living

Living children who are born in the covenant or have been sealed to parents cannot be sealed to any other parents.

Living children who have been legally adopted and were neither born in the covenant nor sealed to former parents may be sealed to their adoptive parents after the adoption is final. A copy of the final adoption decree should be presented at the temple; a court decree granting legal custody is not sufficient clearance for a sealing. There is no obligation to identify the natural parents of these children.

First Presidency approval is necessary for a living member to be sealed to foster parents. This requirement applies even if the natural parents of the foster child are unknown and cannot be identified by reasonable effort. Priesthood leaders may assist members in making these requests.

Adopted or Foster Children Who Are Deceased

A deceased adopted person usually is sealed to his or her adoptive parents.

A deceased foster child usually is sealed to his or her natural parents.

Sealing of Living Children to One Natural Parent and a Stepparent

A living unmarried child under 21 who was not born in the covenant or sealed previously, and who

has not been adopted, may be sealed to one natural parent and a stepparent if (1) the natural parent to whom the child is being sealed has legal custody of the child and (2) the other natural parent has given signed consent. A court decree granting legal custody is not sufficient clearance for a sealing. The signed consent must (1) name the child and the parents to whom the child will be sealed and (2) be presented at the temple.

If the other natural parent is deceased, or if that parent is missing and reasonable efforts to find him or her have failed, no consent is required. The temple president can approve the sealing to be completed subject to future review.

A living endowed member who is over 21 or is married and was not born in the covenant and has not been sealed to parents may be sealed to one natural parent and a stepparent if the natural mother and father are not sealed to each other.

Children Who Are Born Out of Wedlock

A living child who is born out of wedlock may be sealed to both natural parents without special approval after the parents have been sealed in a temple.

A living child who is born out of wedlock may be sealed to one natural parent and a stepparent when at least one of the following conditions applies:

1. The child marries.
2. The child reaches the age of 21.
3. The child's other natural parent is deceased.
4. The other natural parent has given signed consent for the sealing.
5. The rights of the natural father or mother have been terminated by legal process, such as an adoption proceeding.

If the child's other natural parent is missing, and if reasonable efforts to find the parent have failed, no consent is required. The temple president can approve the sealing to be completed subject to future review.

Children Conceived by Artificial Insemination or In Vitro Fertilization

Children conceived by artificial insemination or in vitro fertilization are born in the covenant if their parents are already sealed. If the children are born before their parents are sealed, they may be sealed to their parents after their parents are sealed to each other.

Status of Children When a Sealing Is Canceled or Revoked

Children who are born in the covenant or sealed to their parents remain so even if the sealing of the parents is later (1) canceled or (2) revoked by the excommunication or name removal of either parent. Children who are born after their parents' sealing is canceled or revoked are not born in the covenant. These children need to be sealed to their parents after their parents' blessings are restored (if applicable) and any other obstacles are removed.

Temple Ordinances for the Dead

General Guidelines

Generally, members may perform temple ordinances for deceased persons one year or more after the date of death without regard to the person's worthiness or cause of death. Bishops should explain this waiting period to members who plan to perform temple ordinances for deceased family members. Members who have questions should contact their bishop. He may direct questions to the stake president.

Ordinances that are performed for the dead are effective only if the deceased person chooses to accept them and becomes qualified to receive them (see D&C 138:19, 32-34).

For basic instructions on identifying ancestors and preparing their names for temple work, see *A Member's Guide to Temple and Family History Work*.

Members Unable to Go to a Temple before Death

The one-year waiting period for temple ordinances does not apply to worthy members who would have gone to a temple but were prevented from doing so in life for reasons beyond their control.

Members Who Died within One Year of Baptism or Civil Marriage

If a worthy member dies within the year after being baptized and confirmed, temple ordinances may be completed when one year has passed since these ordinances were received.

If a worthy member dies within one year of a civil marriage, the sealing of the couple may be performed when one year has passed since the marriage.

Stillborn Children (Children Who Die before Birth)

Temple ordinances are not performed for stillborn children, but no loss of eternal blessings or family unity is implied. The family may record the name of a stillborn child on the family group record followed by the word *stillborn* in parentheses. For more information about stillborn children, see page 185.

Children under Eight Who Died

No baptism or endowment is performed for a child who died before age eight. Only sealings to parents are performed for such children. If the child was sealed to parents while he or she was living, or if the child was born in the covenant, no vicarious ordinances are performed.

Deceased Persons Who Had Mental Disabilities

Temple ordinances for deceased persons who had mental disabilities are performed the same as for other deceased persons.

Persons Who Are Presumed Dead

Temple ordinances may be performed for a person who is presumed dead after 10 years have passed since the time of the presumed death. This policy applies to (1) persons who are missing in action, are lost at sea, or have been declared legally dead; and (2) persons who disappeared under circumstances where death is apparent but no body has been recovered.

In all other cases of missing persons, temple ordinances may not be performed until 110 years have passed from the time of the person's birth.

Persons Who Have Taken Their Own Lives

Unless they were excommunicated or had their names removed from Church membership records at the time of death, persons who have taken their own lives may have temple ordinances performed for them one year or more after the date of death.

Persons Who Were Excommunicated or Had Their Names Removed from Church Records

First Presidency approval is required to perform temple ordinances for deceased persons who, at the time of their death, were excommunicated or had their names removed from Church membership records.

Restoration of Temple Blessings (after Excommunication or Name Removal)

Endowed persons who were excommunicated (or who had their names removed from Church membership records) and were later readmitted by baptism and confirmation can receive their temple blessings only through the ordinance of restoration of blessings. Such persons are not endowed again, since these blessings are restored through the ordinance. For information about performing this ordinance for the living, see page 122.

First Presidency approval is required to perform this ordinance for the dead.

Verifying Ordinances Necessary to Receive the Endowment

For the Living

A living person whose baptism and confirmation are not recorded on Church membership records may not be endowed until the baptism and confirmation are verified, ratified, or performed again. Brethren whose Melchizedek Priesthood ordination is not recorded must also have it verified, ratified, or performed again. Procedures are outlined on page 31. That page also explains the procedure to follow if a living person is endowed without a valid record of baptism or if a male is endowed without a valid record of Melchizedek Priesthood ordination.

For the Dead

Sometimes a deceased person's baptism that was performed while he or she was living cannot be verified after a diligent search. If an unverified baptism was relied on to perform the person's endowment, the person must be baptized and confirmed by proxy. It is not necessary to perform the endowment and sealings again.

Temple Ordinance Workers

Process of Calling

Recommendations for prospective temple ordinance workers may come to a temple president from ward or stake leaders, ordinance workers, his personal knowledge and contacts, and the guidance of the Spirit.

When a temple president identifies a member whom he would like to consider calling as an ordinance worker, he sends a Confidential Report on

Proposed Temple Ordinance Workers form to the member's bishop (one form for each couple or individual). If the bishop feels that the member is worthy and the calling would be suitable, he completes the form and sends it to the stake president. If the stake president concurs with the temple president and the bishop, he signs the form and sends it to the temple president.

After the temple president receives a completed form, a member of the temple presidency interviews the person. When so inspired, he calls those who are able to serve and sets them apart. He notifies the stake president of each calling.

The bishop and stake president must not inform members that they are being considered for this calling. Their first notification comes when a member of the temple presidency interviews them.

Qualifications

To be considered for callings as temple ordinance workers, members must:

1. Be endowed, comply with temple covenants, and qualify to hold a temple recommend.
2. Be experienced in living gospel principles.
3. Be mature in their knowledge of the restored gospel.
4. Have belonged to the Church for at least one year.
5. Not have received formal Church discipline or a restoration of blessings within the past five years.
6. Be in good health.

7. Be emotionally stable.
8. Be respected in the community.
9. Be married, if a male over 30 years old (widowers excepted).
10. Not have been divorced, after baptism, within the past five years.
11. Never have received formal Church discipline for sexual abuse or had their membership record annotated.

Restricted-Service Ordinance Workers

Mothers who have minor children living at home and brethren who are serving in bishoprics, branch presidencies, stake presidencies, or district presidencies, as well as brethren who are serving as Area Seventies, may not be called as regular temple ordinance workers. However, outside the United States and Canada they or any worthy members who meet the qualifications listed above may be called as restricted-service ordinance workers. They function in this assignment only when the need exists with organized groups from their own Church units. They may also function with groups that have special language needs. Any exceptions to these policies require the approval of the First Presidency.

Restricted-service ordinance workers are called and set apart the same as regular ordinance workers. No distinction of title is made when they are set apart, but the member of the temple presidency who extends the calling and sets them apart explains the restriction.

9. Missionary Service

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

The Call to Serve

Full-time missionary service is a privilege for members who are called through inspiration by the President of the Church. Missionary service is literally service to the Lord and His Church. Its objective is not primarily the personal development of a missionary, although righteous service invariably produces that result.

The calling to serve a full-time mission is extended to those who are worthy and able to accomplish it. Full-time missionary service is not an entitlement or a "rite of passage" in the Church. Nor are individuals sent on missions to be reactivated or reformed.

Missionaries who represent the Lord and His Church must be properly called and set apart (see D&C 42:11). They should meet the qualifications outlined in section 4 of the Doctrine and Covenants (see also D&C 88:121–26).

Missionary candidates must be living worthy, exemplary lives. They are required to be morally clean and otherwise worthy to be the Lord's representatives (see D&C 38:42).

Missionaries invite others to come unto Christ by helping them receive the restored gospel through faith in Jesus Christ and His Atonement, repentance, baptism, receiving the Holy Ghost, and enduring to the end (see *Preach My Gospel*, page 1).

Missionaries also work with Church leaders and members in the areas where they serve to help establish the Church. Missionaries are a valuable resource to local leaders in helping new members and less-active members enjoy the full blessings of membership in the Church.

Preparing Full-Time Missionaries

Preparation for missionary service should begin early. This preparation should be a high priority for parents, Church leaders, and teachers. Bishops and stake presidents have an especially important respon-

sibility to help identify and prepare worthy, qualified members for full-time missionary service.

While leaders may help all eligible members prepare for missionary service, they should give special attention to preparing young men, particularly those who seem uncertain about serving. The Lord expects every able young man to prepare for full-time missionary service.

Church leaders should let young members know what will be expected of them when they serve missions. Leaders should also let parents know what will be expected so they can help their children prepare for service.

Church leaders and parents should ensure that prospective missionaries are prepared spiritually, physically, emotionally, and financially.

Preparation for missionary service should include studying the gospel and building a testimony. It is important that prospective missionaries study the scriptures, especially the Book of Mormon, to learn the doctrines of the gospel.

The bishopric should call youth leaders who love missionary work and who will help youth learn the gospel, have experiences that build faith, and cultivate a desire to serve the Lord. Leaders should teach young men about the joys and blessings of missionary service.

Exemplary returned missionaries should be invited to speak about missionary work in sacrament meetings and other meetings. Leaders should also encourage youth to attend seminary to assist with missionary preparation.

Leaders should provide opportunities for prospective missionaries to serve in the Church. Leaders should also encourage them to work with full-time missionaries and to share the gospel with friends and relatives. Young men should regularly be given opportunities to teach the gospel in their quorum meetings and in other settings.

Prospective missionaries should receive training through home teaching, the Teaching the Gospel course, and missionary preparation classes. The main resources for missionary preparation classes are the scriptures, the *Missionary Handbook*, and *Preach My Gospel*.

High priests group meetings, elders quorum meetings, and Relief Society meetings should occasionally be used to teach parents how to help their children prepare to serve as missionaries.

As part of preparing members for missionary service, stake presidents and bishops should ensure that prospective missionaries and their families understand the principles and policies in this section and are committed to following them. The bishop should also review the *Missionary Handbook* with prospective missionaries as outlined on page 95.

Age and Term of Service for Full-Time Missionaries

Men

All worthy single men ages 19 through 25 who are physically, mentally, and emotionally able should be encouraged to serve full-time missions. Full-time missionary service is a priesthood responsibility of these brethren. They are called to serve for 24 months.

Women

Worthy single women ages 21 and older who are physically, mentally, and emotionally able may be recommended to serve full-time missions.

Single women ages 21 through 39 are usually called to serve for 18 months. These sisters can make a valuable contribution in the mission field, but they should not be pressured to serve. Bishops should not recommend them for missionary service if it will interfere with imminent marriage prospects.

Single women ages 40 and older are usually called to serve for 12 or 18 months. If they receive assignments outside their country of residence, they are called for 18 months. Bishops and stake presidents should take special care to ensure that these sisters are in good enough health to serve effectively as full-time missionaries. Assignments are outlined on page 102.

Couples

Bishops and stake presidents should prayerfully consider which couples in their units could be called to serve as full-time missionaries. Bishops may interview them to determine availability, ask them to prepare for a full-time mission call, and help them complete and submit the recommendation forms.

Couples are usually called to serve for 12, 18, or 24 months. A 6-month term of service will be considered only for those in special situations such as seasonal occupations. Couples serving outside their country of residence are called for at least 18 months. Qualifications and assignments for couples are outlined on pages 101-2.

Members Who Are Not Eligible for Full-Time Missions

The following members are not eligible to serve full-time missions:

1. Those who are not worthy as outlined under "Worthiness" on pages 93-94.
2. Those who would have to leave dependent children in the care of someone else.
3. Young couples who are still in child-bearing years.
4. Those who have been members of the Church for less than one year.
5. Those who are in debt and have not made definite arrangements to meet their obligations.
6. Those who are on legal probation or parole. (If priesthood leaders have questions concerning this restriction, such as for a person who is on probation for a minor offense, they may contact the Missionary Department.)
7. Those couples who have serious unresolved marital problems.
8. Those who are HIV positive.
9. Those who have been convicted of sexual abuse.

In addition, the following members are not normally recommended to serve full-time missions:

1. Brethren ages 19 through 25 and sisters ages 21 through 39 who have been divorced.
2. Sisters who have submitted to an abortion, or brethren or sisters who have performed, encouraged, paid for, or arranged for an abortion. This policy does not apply to persons who were involved in an abortion before they were baptized or for one of the reasons outlined on page 185.
3. Brethren who have fathered or sisters who have given birth to a child out of wedlock, regardless of whether they have any current legal or financial responsibility for the child.
4. Members who are not physically, mentally, or emotionally able to withstand the rigors of full-time missionary service (see "Physical, Mental, and Emotional Challenges" on pages 94-95).

If priesthood leaders believe that unusual circumstances or situations may warrant an exception, and if they can recommend that an exception be made, the stake presidency may submit a request for the First Presidency to consider it. Such a request should be submitted through the Missionary Department and should include specific details of the situation. Bishops and stake presidents should not request

exceptions that are unwarranted or that they do not endorse.

When members do not qualify for full-time missionary service, priesthood leaders should give them appropriate Church callings in their stake or ward, or recommend them as Church-service missionaries (see pages 102-3), to help them grow and experience the blessings of service.

Ensuring Worthiness and Ability to Serve

Bishops and stake presidents have the serious responsibility to identify worthy, qualified members who are spiritually, physically, and emotionally prepared for full-time missionary service and whom they can recommend without reservation.

Missionary service demands faith, desire, and consecration. Missionary candidates should have an eagerness and a desire to serve the Lord as His ambassadors. They should be filled with "faith, hope, charity and love" and have "an eye single to the glory of God" (D&C 4:5).

Missionary work is rigorous. It demands strength and vitality, mental sharpness and capacity. Missionary candidates must be physically, mentally, and emotionally capable of doing this work.

Missionary work demands clean hands and a pure heart. Missionary candidates must be morally worthy in every respect. If the life of a missionary candidate needs reforming, that must happen well before the person is recommended for missionary service. Because adequate repentance may take some time, some young men may need to wait until they are older than 19 to serve missions (see "Worthiness" on this page).

The bishop and stake president should not submit a recommendation until they are satisfied that the candidate is physically, mentally, and emotionally able to serve. However, these leaders must be careful not to place excessive requirements on missionary candidates. They should realize that the work of the Lord is done by ordinary people who work in an extraordinary way.

If the bishop and stake president have concerns about whether a person is able or worthy to serve a mission, they should counsel together and discuss the concerns with the individual and his or her parents. This will help avoid the devastating feelings that can result if a recommendation is returned or a missionary is sent home for failure to meet these standards.

Interviews

The bishop and stake president conduct thorough, searching interviews with each missionary candidate. If they have questions about a person's worthiness or ability to serve, the stake president may inquire of the Missionary Department (telephone 1-801-240-2179 or 1-800-453-3860, extension 2-2179) or the Area Presidency.

Only in the most urgent cases when the stake president or bishop is absent may either of them authorize a counselor to conduct a missionary recommendation interview.

Worthiness

Repentance of Serious Transgressions

A prospective missionary who has been guilty of adultery, fornication, heavy petting, homosexual activity, other sexual perversions, drug misuse, serious violation of civil law, or other serious transgressions must repent before he or she may be recommended for missionary service. The member must also be worthy to enter the temple before he or she may be recommended.

The bishop and stake president confirm that the member is free of transgression for a sufficient time to manifest genuine repentance and prepare spiritually for the temple and a sacred mission call. This period could be as long as three years for multiple serious transgressions and should not be less than one year from the most recent serious transgression. Mere confession and refraining from a sin for a period of time do not on their own constitute repentance. There must also be evidence of a broken heart and contrite spirit and of a lasting change of behavior.

Bishops and stake presidents teach prospective missionaries that to qualify for the needed guidance of the Spirit, they must resolve transgressions before entering the mission field. Unless there are unusual circumstances, missionaries who are found to have entered the mission field without resolving serious transgressions with the bishop will be released early and returned home (see "Belated Confessions" on page 94).

Extended Pattern of Serious Transgressions

Individuals who have been promiscuous with several partners or who have been with one partner over an extended period of time in either a heterosexual relationship outside of marriage or a homosexual relationship will not be considered for full-time missionary service. Stake presidents and bishops should

help these individuals repent and should help provide other meaningful ways to serve the Lord.

In cases where priesthood leaders believe that unusual circumstances or situations may warrant an exception, the stake presidency may submit a request for the First Presidency to consider an exception. Such a request should be submitted through the Missionary Department and should include specific details of the situation and a letter from the candidate explaining the nature of his or her repentance. Bishops and stake presidents should not request exceptions that are unwarranted or that they do not endorse.

Homosexual Activity

A candidate who has participated in homosexual activity during or after the last three teenage years will not normally be considered for missionary service. In rare cases the stake president may submit a request that the First Presidency consider an exception if there is strong evidence of complete repentance and reformation and if the candidate has been free of transgression for a sufficient period of time. This period of repentance should be at least one year and may be as long as three years if the acts occurred several times or over an extended time or if the person was the aggressor. Such a request should be submitted through the Missionary Department for the consideration of the First Presidency.

A professional evaluation (normally arranged through LDS Family Services) and an HIV test will be required whenever a candidate has been involved in homosexual activity.

If a person was victimized or participated in early-age same-sex experimentation and has no current indication of homosexual tendencies, he or she may be considered for full-time missionary service. Submission of the missionary recommendation forms does not require any further clearance beyond that of the stake president.

Belated Confessions

Bishops and stake presidents should explain to missionary candidates that if a full-time missionary confesses a serious transgression that he or she committed before entering the mission field, the missionary will be released early and returned home.

Physical, Mental, and Emotional Challenges

Missionary work is demanding. Members who have physical, mental, or emotional challenges that would prevent them from serving effectively are not

called to full-time missionary service. Experience indicates that those who, for example, suffer from serious emotional instability, are severely impaired visually, require a wheelchair or crutches, or are dependent on others to perform normal daily tasks should not be recommended for full-time missionary service.

Candidates for missionary service who have previously had significant emotional challenges must be stabilized and confirmed to be fully functional before being recommended. A candidate who is dependent on medication for emotional stability must have demonstrated that with the medication he or she can fully function in the demanding environment of a mission before being recommended. The candidate must also make a commitment to continue taking the medications unless otherwise authorized by a professional health care provider. A list of medications that are being taken should be included in the missionary recommendation forms.

Young missionaries who are significantly overweight experience difficulties dealing with the rigorous physical demands of a full-time mission. These difficulties also affect their companions. Stake presidents and bishops should be sensitive and wise in considering whether individuals should be recommended for full-time missions when their weight will adversely affect their service. If prospective missionaries are significantly overweight, local leaders should counsel with them about reducing their weight before the missionary recommendation forms are submitted. For weight guidelines, the bishop or stake president may contact the Missionary Department or the administration office.

If the bishop and stake president are unsure about recommending a member who has any of these challenges, they may consult with the Missionary Department (telephone 1-801-240-2179 or 1-800-453-3860, extension 2-2179). Bishops and stake presidents should not request exceptions that are unwarranted or that they do not endorse.

If a member who has serious challenges strongly desires to serve a full-time mission but does not qualify, the bishop and stake president express love and gratitude for the member's willingness to serve. They also explain that because of the circumstances, the member is honorably excused from full-time missionary service for his or her own benefit and to avoid placing undue demands on mission leaders and companions.

These members should be encouraged to pursue such important endeavors as education, career development, temple preparation, and temple marriage. For those who have a strong desire to provide

additional service, the bishop may counsel with the stake president to identify local opportunities for Church or community service. See pages 102–3 for information about Church-service missionaries.

Medical Limitations

A prospective missionary who has a serious medical limitation, including limitations due to injury or illness, can be considered only with the recommendation and advice of a competent medical authority. Before submitting the recommendation forms, the stake president should consult with the Missionary Department (telephone 1-801-240-2179 or 1-800-453-3860, extension 2-2179).

Review by the Area Medical Adviser

Outside the United States and Canada, missionary recommendation forms are submitted through the Area Presidency. Under their direction, the area medical adviser reviews all recommendation forms and identifies any unresolved medical and dental conditions or immunization issues that could affect the candidate's ability to serve or the nature of the assignment.

If the area medical adviser feels that treatment is needed before a person is able to serve, he reviews the situation with the Area Presidency. They may return the missionary recommendation forms to the stake president, who ensures that the necessary treatment is arranged for. When the medical condition is resolved, the stake president may resubmit the forms.

Review of the *Missionary Handbook*

As part of ensuring that a missionary candidate is worthy and able to serve, the bishop should review the *Missionary Handbook* with him or her. The bishop should ensure that the candidate understands and is committed to abiding by the guidelines in that handbook, including those about conduct, language, dress and grooming, music and other media, computers, finances, staying together as companions, avoiding inappropriate contact with children and members of the opposite sex, obeying local laws and customs, and communicating with family members.

Financing Full-Time Missionary Service

The primary responsibility to provide financial support for a missionary is with the individual and the family. Generally, missionaries should not rely entirely on others outside of their family for financial support.

Missionaries and their families should make appropriate sacrifices to provide financial support for a mission. It is better for a person to delay a mission for a time and earn money toward his or her support than to rely entirely on others. However, worthy missionary candidates should not be prevented from serving missions solely for financial reasons when they and their families have sacrificed according to their capability.

The Ward Missionary Fund

The ward missionary fund is used solely for supporting full-time missionaries as outlined in this section. Ward missionary funds should not be sent directly to single full-time proselyting missionaries. Nor should ward missionary funds be used to fund any missionary activities in the ward or stake.

Stake presidents and bishops should inform missionaries and others who contribute to the ward missionary fund that these contributions, including those that are prepaid, cannot be refunded.

Church leaders and members should not ask those outside the boundaries of their own Church units to contribute missionary financial support, except for family members.

Financing Single Full-Time Proselyting Missionaries

Equalized Contribution

The Church has equalized the contribution required for the service-related expenses of missionaries whose home wards are in designated countries. The equalized contribution applies regardless of where these missionaries are called to serve.

The equalized contribution applies only to the following full-time proselyting missionaries:

1. Single men ages 19 through 25
2. Single women ages 21 through 39
3. Single women ages 40 and older who are serving in proselyting assignments or in mission offices

The equalized contribution does not apply to full-time missionary couples, nonproselyting missionaries, or Church-service missionaries.

The amount of the equalized contribution is identified in instructions from Church headquarters. For each single full-time proselyting missionary from his ward, the bishop ensures that the monthly contribution is available in the ward missionary fund. These contributions are made by missionaries or by their parents, other family members, and friends. If necessary, the stake president or bishop may ask

members within the stake or ward boundaries to help support these missionaries by contributing to the ward missionary fund. Budget and fast-offering funds may not be used for missionary support.

Each month Church headquarters or the administration office withdraws the equalized contribution from the ward missionary fund.

Personal Funds

The service-related expenses of the missionaries who are listed under the previous heading are covered through equalized contributions, but additional expenses are paid with personal funds. These expenses include clothing purchases and repairs, bicycle purchases and repairs, medical costs not paid by the mission, and approved telephone calls home. Other personal expenses, which should be kept to a minimum, might include photo processing, souvenirs, gifts, fines, and damage to apartments or vehicles caused by missionaries' misconduct or negligence.

Assistance from the General Missionary Fund

Assistance from the General Missionary Fund may be requested to provide supplemental financial support for missionaries who are unable to provide the full support amount for their mission. For a missionary to qualify for such assistance, all of the following criteria must be met:

1. The missionary's home ward is not in a country designated by the Church to participate in the equalized contribution program.
2. The missionary is a single proselyting elder ages 19 through 25 or a single proselyting sister ages 21 through 39. This assistance is not available for couples or for sisters ages 40 and older.
3. The missionary, parents, other family members, and ward and stake members are contributing according to guidelines established by the Area Presidency. (Using these guidelines, stake presidents and bishops work with missionary candidates and their families to establish a specific financial support commitment, based on appropriate sacrifice by the missionary and the family.)
4. The missionary has his or her own scriptures and missionary clothing, including garments, and has resolved any medical and dental needs.

To request assistance for a missionary who meets these criteria, the bishop completes a Request for Supplemental Financial Assistance for Full-time Missionary form and submits it with the missionary's recommendation forms.

Financing Missionary Couples, Nonproselyting Missionaries, and Church-Service Missionaries

Expenses of the following missionaries are not financed through equalized contributions. These missionaries are responsible to pay their own expenses directly from their own resources:

1. Full-time missionary couples
2. Sisters ages 40 and older who are not in proselyting or mission office assignments
3. Church-service missionaries

These missionaries may not contribute to the ward missionary fund for their own use.

Although these missionaries may not contribute to the ward missionary fund for their own use, full-time missionary couples and sisters ages 40 and older who are not in proselyting assignments may receive financial assistance from the fund when all of the following criteria are met:

1. The missionary's home ward is in a country designated by the Church to participate in the equalized contribution program.
2. The missionary and his or her family do not have adequate means to provide support.
3. Funds are available in the ward missionary fund.

Medical Insurance

All missionaries are strongly encouraged to maintain any existing medical insurance during their missions. This conserves Church funds and helps missionaries avoid having to prove insurability after their missions.

Submitting Recommendation Forms for Full-Time Missionaries

The bishop and stake president ensure that all missionary recommendation forms are prepared completely and accurately. The bishop or stake president sends these forms to the Missionary Department 60 to 90 days before the missionary candidate is available to begin a mission. Recommendation forms for couples may be submitted up to six months before their availability date. Instructions are provided on the recommendation forms.

When recommending couples for full-time missions, leaders may confidentially recommend specific types of assignments for consideration. However, they should not make commitments about the assignment a member will receive. Missionary candidates should be willing to accept any assignment.

Missionaries are called from their home wards. However, the bishop of an away-from-home ward, such as a student ward, may process a missionary recommendation for the home ward. To do so, he must (1) obtain permission from the bishop of the home ward, (2) ask him about the candidate's worthiness, in preparation for conducting a worthiness interview, and (3) ask him for a letter endorsing the recommendation. The name of the home ward and stake, the names of the bishop and stake president of these units, and the unit number of the home ward should be included on the recommendation.

The procedure outlined above helps ensure that all issues pertaining to worthiness, physical and emotional health, financial support, and point of departure have been resolved before a recommendation is submitted to the Missionary Department. The president of the away-from-home stake ensures that this procedure is followed and that the letter from the home-ward bishop is submitted with the recommendation.

If the bishop of the home ward processes a recommendation for a missionary who has not lived in the ward continuously for at least one year, he should confer with the bishop of the other ward before proceeding.

Neither the stake president, the bishop, the missionary candidate, nor the family should make any announcement about a mission call before the call is received.

After Full-Time Missionaries Are Called

The bishop continues to monitor the missionary's progress after the mission call is received to ensure that he or she remains worthy of the sacred calling. Bishops and stake presidents must instruct missionary candidates plainly regarding the seriousness and the consequences of immorality after a missionary has received a call.

The bishop ensures that newly called missionaries continue to prepare to serve. He also ensures that they comply promptly with all instructions they receive from Church headquarters, such as securing passports, applying for visas, and acquiring appropriate clothing for the mission assignment. Newly called missionaries should also read or reread the Book of Mormon before beginning their missions.

Sacrament Meetings, Open Houses, and Publicity

The bishopric may invite newly called full-time missionaries to speak in sacrament meeting before

they depart. However, the bishopric should make it clear that the meeting is a regular sacrament meeting and is not devoted to a missionary farewell. Family members and friends are not invited to speak. Other departing missionaries or other members may be invited to speak in the same sacrament meeting. The bishopric should ensure that each missionary has sufficient time to deliver a spiritual message.

The bishopric plans and conducts these meetings. As in all sacrament meetings, talks and music should be worshipful, faith promoting, and gospel oriented. The regular time of the sacrament meeting should not be extended.

Although it is valuable to have missionaries speak in sacrament meeting, such programs should not dominate the sacrament meeting schedule to the exclusion of other valuable subjects and speakers.

Members should avoid practices that may detract from the sacred nature of a mission call or create unnecessary expense. Such practices include holding open houses for missionaries (except for family gatherings), sending formal printed announcements or invitations, printing special sacrament meeting programs, and forming reception lines at the meeting-house after sacrament meeting.

Bishops review these guidelines with newly called missionaries and their families well before the departure date.

Personal Temple Endowment

Where possible, unendowed missionaries should receive their own temple endowment after they receive their mission call.

Setting Apart Missionaries

The stake president sets apart all full-time missionaries before they depart for a missionary training center (MTC) or directly to the field. Only in the most urgent cases when he is absent may the stake president assign one of his counselors to set apart a full-time missionary.

The mission president sets apart full-time missionaries who are called from districts in his mission. However, if it is not feasible for him to do so, he may assign one of his counselors to set apart a missionary. The district president does not set apart full-time missionaries.

A young man should have the Melchizedek Priesthood conferred upon him and be ordained an elder before he is set apart as a missionary. If he needs to

be set apart before his ordination can be sustained in a stake conference or stake general priesthood meeting, he is presented for a sustaining vote in his ward sacrament meeting. His name is then presented in the next general stake meeting to ratify the ordination.

The missionary is set apart as near as possible to his or her departure date. Even if the missionary will be traveling for some time between departure from home and arrival at the MTC or in the field, the stake president should not expect MTC leaders or other priesthood leaders to set apart the missionary.

A day or two before the missionary is set apart, the stake president conducts an interview to determine whether he or she is still worthy. This interview is also a good time to review the missionary's current medical status. If the missionary is not worthy or if there are serious unresolved medical problems, he or she is not set apart. The stake president notifies the Missionary Department (telephone 1-801-240-2179 or 1-800-453-3860, extension 2-2179).

The setting apart should be a special occasion. The missionary's family and close friends may attend. The stake president speaks briefly to help them feel the sacredness and importance of the missionary's call.

The stake president follows the usual procedure for setting apart (see page 47). First he sets the person apart as a missionary of The Church of Jesus Christ of Latter-day Saints assigned to labor in the mission to which he or she has been assigned. Then he adds a priesthood blessing as the Spirit directs. He may invite worthy Melchizedek Priesthood holders, such as the missionary's father, to stand in the circle.

When a missionary is set apart, the blessing should not be recorded. However, the missionary is encouraged to record in a personal journal the date of the setting apart, the name of the stake president who officiated, and the words of blessing and counsel that were especially meaningful.

The stake president advises the missionary that after being set apart, he or she is a missionary and should live by missionary standards.

Transportation

The Church pays the expenses of full-time missionaries to travel to and from the field. For those who attend an MTC, the Church pays for their travel to the MTC and to the field. Travel arrangements are sent soon after the mission call.

When serving in their country of residence, couples and single women ages 40 and older may take their own vehicles with them. They are responsible for maintaining their vehicles, including insurance, repairs, and fuel. These missionaries will be given a travel allowance for the expense of driving their own vehicles to or from the field.

Missionary Departures

Immediate family members may go to the MTC with the missionary, but they are not expected to do so. Families who must travel long distances are discouraged from going to the MTC. Extended family, friends, and ward members should not go to the MTC.

Families are discouraged from going to airports for missionary departures when missionaries leave the MTC.

Transporting Items to a Mission

Missionaries should not transport personal belongings of others to the mission field. Occasionally members ask missionaries to take items such as medications or special eyeglasses to the mission field if they are not available there. If such requests are made, the bishop or stake president should direct them to the Missionary Department.

Full-Time Missionaries in the Mission Field

Meals and Housing

The stake president and mission president determine whether and to what extent Church members should provide meals and housing for missionaries.

Placement of Missionaries

The mission president determines the placement of missionaries within the mission. However, stake presidents, in consultation with bishops, should recommend the number and location of full-time missionaries to be assigned within the stake. The mission president then assigns missionaries according to available resources.

Full-Time Missionaries Working with Less-Active Members

See page 4 in this book and page 310 in *Book 2*.

Full-Time Missionaries in Branch Leadership Positions

With the approval of the mission president, missionary couples may on occasion serve in branch leadership positions. However, it is generally preferable for them to serve in a training capacity to help the local members fulfill these responsibilities.

In rare cases, younger full-time missionaries may serve in branch leadership positions. However, such assignments require the approval of the mission president and should be made only after thoughtful and prayerful consideration of all other options. If couples or younger missionaries are given such assignments, they should serve only until a suitable member can be called.

When full-time missionaries are assigned to leadership positions in branches, including branch president, they are not set apart. The authority to act in any position in the mission is inherent in their setting apart as a full-time missionary. If they perform a function that requires priesthood keys, such as conducting a baptismal interview or presiding over a branch, they do so by assignment and the delegation of authority.

Requests to Support Members Financially

Full-time missionaries and their families must not be asked to provide financial support for members who live in the area where the missionaries are serving.

Fasting

Missionaries should not ask friends, relatives, or members of their home wards to join them in special fasts for investigators.

Missionaries' Communication with Their Families

Telephone Calls

Under the direction of the mission president, missionaries may telephone their parents at Christmas and on one other occasion during the year, usually Mother's Day or another significant holiday. Mission presidents, stake presidents, and bishops should encourage missionaries and parents to keep these calls brief, preferably no longer than 30 or 40 minutes.

E-Mail

As an alternative to regular mail, missionaries may use e-mail to communicate with their families on preparation day, according to guidelines that have been approved in the mission.

Medical Disability

If a missionary in the field (including a missionary training center) suffers a physical or emotional disability that prevents effective missionary service, he or she is returned home for treatment. A representative of the Missionary Department will explain to the stake president whether the missionary has been released or placed on medical leave and what steps should be taken.

Death of a Family Member

If a member of a missionary's immediate family dies, the Church encourages the missionary to remain in the field. However, if the family insists that the missionary return home, the missionary may be allowed to return at the family's expense. The stake president may request such an exception through the Missionary Department.

Membership Records, Ecclesiastical Jurisdiction, and Contributions

Missionaries Who Serve under the Direction of a Mission President

The home ward keeps the membership records, accepts any tithing contributions, and records the tithing status of full-time missionaries who serve under the direction of a mission president. Missionaries pay fast offerings through the ward in which they are serving.

Missionaries Who Serve under the Direction of a Temple President or Area President

Full-time missionaries who serve under the direction of a temple president or an Area President receive any needed ecclesiastical support, including temple recommends and counseling, from the temple president or Area President.

Missionaries at Church Headquarters Who Do Not Serve under the Direction of a Mission President

Membership records of full-time missionaries at Church headquarters who do not serve under the direction of a mission president should be in the ward where they live during their service. Normally they pay their tithing and other offerings through that ward. However, if they have moved from their home ward to serve at Church headquarters, they may pay tithing through their home ward if necessary. The bishop of the ward in which they live during their service interviews them for temple recommend

renewals and provides any other needed ecclesiastical support.

Mission Presidents

See page 146.

Release of Full-Time Missionaries

Missionaries should complete the full term of service for which they are called. Under normal circumstances, neither they nor their parents should request early releases or extensions of service.

Missionaries should travel directly home from their missions. Any other travel is permitted only when the missionary is accompanied by at least one parent or guardian.

The Church discourages parents from picking up missionaries. However, if parents request this privilege, they should understand that:

1. Their plans must be based on the release date established by the mission president.
2. They should not request a change in the release date to accommodate other travel plans or commitments.
3. They should inform the mission president or the Church Travel Office at least three months in advance if they plan to travel with their missionary.
4. They are expected to make their own travel arrangements, including lodging and meals.

Missionaries must dress and conduct themselves according to missionary standards during travel from their missions because they are not released until they report to their stake presidents. They should not impose on members, missionaries, or other missions as they travel home.

Temple Recommends

All qualified, endowed missionaries should have a valid temple recommend when they are released. If a returning missionary's recommend is about to expire, the mission president conducts a temple recommend interview as part of the final interview and issues the recommend. Such recommends require only the interview of the mission president and the signatures of the president and the missionary.

If a missionary who is sent home early because of a belated confession or a disciplinary action holds a temple recommend, the mission president asks for the recommend. The bishop and stake president may issue a new temple recommend when the person is worthy.

Arrivals at Airports

Only immediate family members should go to the airport to pick up missionaries returning at the completion of their missions.

Interviews, Reports, and Callings

The stake president releases returning missionaries from missionary service and gives them the release certificate he has received from the mission president. He commends them for their service and invites them to report on their mission. He also inquires about their conduct while traveling home.

When the stake president releases missionaries, he also interviews them. This interview is an important opportunity to help missionaries build on their mission experiences and commit to continue on a lifelong path of spiritual growth and service. The stake president should devote enough time to these interviews to:

1. Discern missionaries' strengths and needs, then help them set goals and make plans that will build on the good habits they have developed and will have power in their daily lives.
2. Review the importance of doing what is necessary to continue feeling the Spirit daily.
3. Encourage missionaries to choose and prepare for their life's work.
4. Ask missionaries to commit to be full-tithe payers, be active in the Church, and serve faithfully in Church callings and assignments throughout their lives.
5. Encourage them to maintain high standards of conduct, including dress and grooming.

The stake president also encourages young returning missionaries to live worthy of and prepare for marriage in the temple. However, he should not suggest or imply that they should be married within a specified time.

Missionaries also report to the stake priesthood executive committee (stake presidency and high council). Soon after this report, the bishopric of the home ward schedules missionaries to speak in a sacrament meeting. They should be given sufficient time to share spiritual experiences and bear testimony. Their talks should build faith and encourage youth to serve missions. The stake presidency may also assign them to speak in other sacrament meetings as companions to high councilors.

The stake president counsels returning missionaries to teach the gospel in talks they give. As they

speak in sacrament meetings, they should share experiences that strengthen faith in Jesus Christ, build testimonies, encourage members to live and share the gospel, and illustrate gospel principles. They should avoid travelogues, inappropriate stories about their companions or others, disparaging remarks about the areas in which they served, and other matters that would be inappropriate for a servant of the Lord to discuss in the sacred setting of a sacrament meeting.

Priesthood leaders should promptly call recently returned missionaries to Church positions. Elders quorum and Relief Society leaders should also assign every returned missionary as a home teacher or visiting teacher.

Tuberculosis Testing

Where testing is available, all returning missionaries should be tested for tuberculosis. A copy of the form for reporting the results of this test is sent, with the release certificate, by the mission president to the stake president. The missionary and the stake president should follow the instructions on the form.

Full-Time Missionary Assignments for Senior Couples and Sisters

This section applies to the following missionaries who serve full-time (at least 32 hours per week) away from home or at home:

1. Couples
2. Single women ages 40 and older

Identifying Prospective Senior Missionaries

Bishops and stake presidents prayerfully identify senior couples and sisters in their units who might be recommended for full-time missionary service. The bishop meets with these members and encourages them to serve missions. He helps them complete the missionary recommendation forms as outlined on pages 96–97.

Couples who are recommended for full-time missionary service must no longer be engaged in full-time employment. If the couple will be serving away from home, they must not have any dependent children living at home. Bishops and stake presidents should take special care to ensure that couples are in good enough health to serve effectively as full-time missionaries.

Information on missionary opportunities for full-time senior missionaries can be found on the Internet at LDS.org. Stake presidents and bishops can use this

information to identify opportunities for members they are encouraging to serve. The bishop may confidentially recommend specific assignments for these members. However, he should not make commitments about the assignments a member will receive. Missionary candidates should be willing to accept any assignment.

General Authorities, mission presidents, temple presidents, and Church department heads may also identify senior couples and sisters who might be recommended for full-time missionary service. The names of these members should be submitted to the Missionary Department. Representatives of the Missionary Department will then contact the stake president. He confers with the bishop to consider each prospective missionary's health, the ability and willingness to serve, and other circumstances. The bishop then meets with the members and encourages them to complete their missionary recommendation forms. If the recommendation is approved, the President of the Church issues a letter of call.

Where there are large concentrations of members, a member of the Presidency of the Seventy or the Area Presidency coordinates with stake presidents to identify senior couples and sisters who could fill local full-time missionary needs in mission offices, visitors' centers, employment centers, family history centers, temples, and Church Educational System offices. Senior missionaries for these assignments could include those who are not able to leave their homes but desire to serve at least 32 hours per week. These missionaries may receive live-at-home mission calls from the President of the Church. Recommendations for such missionaries are submitted in the normal manner.

Those who can serve fewer than 32 hours per week may still be given local assignments and are called by their stake president as specified under "Church-Service Missionaries" on pages 102–3.

Bishops, stake presidents, and others who are encouraging senior couples and sisters to serve missions should understand that these members may have some anxiety because of false preconceptions about what will be expected of them. Leaders can reassure prospective senior missionaries that they will not be asked to meet the same standards in work hours or other activities that are expected of younger missionaries. Senior missionaries will be allowed some flexibility in setting their own goals and schedules based on personal needs, the requirements of their assignments, and guidance from the person who presides over them.

Health Insurance for Senior Missionaries

Full-time missionary couples and sisters ages 40 and older are responsible for their own health care expenses and must have adequate health insurance for their mission assignments. If the insurance coverage of those living away from home is not adequate for their assignment, Deseret Mutual Benefits Administrators (DMBA) will send them information on additional insurance they may purchase. Missionaries who need additional coverage but do not enroll in the DMBA plan must provide proof of adequate coverage before their service begins.

Assignments for Senior Missionaries

To the extent possible, all full-time missionaries should participate in sharing the gospel. Senior missionaries may also be asked to help train leaders, fellowship new members, and work with less-active members. In addition to these basic assignments, full-time missionary couples and sisters ages 40 and older may receive in their call letter one or more of the following assignments. Some sisters under age 40 may also receive these assignments:

1. Leadership
2. Church Educational System
3. Family history
4. Humanitarian services
5. Mission offices
6. Area administration offices
7. Facilities management
8. Farm management
9. Public affairs
10. Temples
11. Visitors' centers and historic sites
12. Welfare services
13. Perpetual Education Fund

In response to local needs, these special assignments may be changed in consultation with the headquarters departments that supervise the original assignment.

For information about senior missionaries serving as officers in local units, see page 99.

Releases of Senior Missionaries

Release letters and certificates for senior missionaries are prepared under the direction of the person who oversees their assignment. As with all full-time missionaries, these missionaries are released by their stake president.

Church-Service Missionaries

Church-service missionaries are part-time missionaries. They serve at least 8 hours a week but fewer than 32 hours and live at home. They are called by their stake president as outlined in the following paragraphs. These callings are normally for 6 to 24 months. The use of Church-service missionaries is not intended to diminish emphasis on full-time missionary service.

Church-service missionaries work for Church departments at Church headquarters or at other locations throughout the world. Except for those serving in mission offices, Church-service missionaries do not usually serve under the direction of a full-time mission president.

Identifying Church-Service Missionary Opportunities

Church-service missions may be used as an alternative when worthy members are not able to serve full-time missions because of physical, mental, or emotional challenges (see pages 94–95). For those who have a strong desire to provide additional service, the bishop may counsel with the stake president to identify local Church-service missionary opportunities. Examples of possible assignments are listed below:

Church Educational System: receptionist, office work, or computer support at seminaries and institutes

Welfare: bishops' storehouses, canneries, Deseret Industries, and employment centers (additional opportunities in the Salt Lake City area: Deseret Manufacturing, Humanitarian Center, Welfare Square)

Farm management: Church-owned farms and ranches

Building maintenance for meetinghouses

Special projects: locally available resources

Church Office Building (Utah only): clerical, receptionist, family history center, data entry, mail room, print shop, distribution center, member locator, maintenance, computer support

Stake presidents, bishops, and members are encouraged to use the following resources to identify and obtain information about Church-service missionary opportunities:

In the United States and Canada:

Internet: www.lds.org/csm

Telephone: 1-801-240-4914

Outside the United States and Canada:

Internet: www.lds.org/csm

Telephone or write the administration office

As with full-time missionaries, the bishop and stake president ensure that each prospective Church-service missionary is worthy to hold a temple recommend. They also ensure that he or she is physically and emotionally able to perform the duties of the calling. Prospective missionaries should be able to support themselves financially, including all medical expenses.

Recommending Church-Service Missionaries

The bishop interviews members who may be interested in serving as Church-service missionaries. He and the member should identify a suitable Church-service opportunity on the Internet at LDS.org. Next, they contact a representative of the department or other entity that posted the position to determine whether it is still available and if the member is able to fulfill the requirements. This contact information is posted on the Web site with the position.

If the Church-service opportunity is still available and the member is eligible, the bishop and the member complete a Recommendation for Part-Time Church-Service Missionary form. The bishop notes the recommended service opportunity, signs the form, and forwards it to the stake president. The stake president then interviews the member for worthiness, signs the form if he approves, and sends it to the director of Church-service missionaries at Church headquarters or to the local coordinator for Church-service missionaries in his area.

Calling Church-Service Missionaries

Church-service missionaries are called by their stake president and set apart by their bishop. After the recommendation form has been processed at Church headquarters or with the local coordinator, the stake president is notified so he can extend the calling. The stake president advises the bishop of the calling and asks him to set the missionary apart.

After the calling is issued, the missionary contacts the Church department representative to work out pertinent details.

Bishops and stake presidents should give appropriate recognition to members who are called as Church-service missionaries. This includes communicating their callings to members of the ward or stake. It also could include inviting them to report on their service in appropriate meetings.

Transportation

Church-service missionaries provide their own transportation.

Training and Supervision

Church-service missionaries are supervised by and trained under the direction of the department in which they serve. Normally they are not trained at a missionary training center.

Medical Expenses

All Church-service missionaries are entirely responsible for their own medical needs, including dental and eye expenses and prescription drugs.

Extensions

Near the end of the assigned period, the term of service may be extended if the missionary wants to extend and the service is still needed. The extension may be for varying increments, not to exceed 30 months in total service. The department coordinator reviews the extension request with the stake president. If the stake president approves the request, he advises the missionary and notifies the missionary's bishop.

Release of Church-Service Missionaries

Toward the end of a Church-service mission, the department coordinator informs the stake president when the mission will end. At the conclusion of the mission, the stake president releases the missionary and advises the bishop.

At least six months should pass before those who are released receive another Church-service mission call. Exceptions must be approved by the stake president.

Church-Service Missionaries in Stake and Ward Callings

Church-service missionaries are encouraged to serve in stake or ward callings at the discretion of local leaders as long as these callings do not interfere with the Church-service missionary assignment.

Callings That Are Not Processed as Church-Service Missions

Callings to assist with activation efforts or to help strengthen members in wards should be made by local leaders. These callings should not be processed as Church-service mission calls. This guideline applies even if members will serve outside their home wards.

Volunteer Service

Many opportunities for Church service are available for members, including those who do not hold a current temple recommend, and for nonmembers. These individuals are volunteers rather than missionaries. They may serve in areas such as family history centers, family record extraction, welfare production projects or canneries, and Scouting if qualified for Scout registration.

10. Church Discipline

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

In this section, references to transgressors are in the masculine gender but also include the feminine.

Purposes of Church Discipline

The purposes of Church discipline are (1) to save the souls of transgressors, (2) to protect the innocent, and (3) to safeguard the purity, integrity, and good name of the Church. These purposes are accomplished through private counsel and caution, informal probation, formal probation, disfellowshipment, and excommunication (see pages 108–10).

Save the Souls of Transgressors

The first purpose of Church discipline is to save the souls of transgressors by helping them repent (see D&C 1:31–32; 19:13–20; 42:37; 64:12–13). When people do not repent, they are exposed to the demands of eternal justice (see Alma 34:16). When they exercise faith unto repentance, God forgives them, granting mercy through the Atonement of Jesus Christ (see Alma 42:23; D&C 58:42). Through this process they may once again become clean and worthy to inherit the kingdom of God (see 3 Nephi 27:19; Moses 6:57).

Church discipline can facilitate repentance by helping transgressors recognize and forsake sin, seek forgiveness, make restitution, and demonstrate a renewed commitment to keep the commandments. Informal Church discipline often is adequate for this purpose (see pages 108–9). However, in some instances the only way to encourage true repentance is to convene a disciplinary council (formerly called a Church court) and consider formal discipline (see pages 109–10). Without formal discipline, some transgressors may never experience the change of behavior and change of heart necessary to qualify them for redemption through the Atonement, for “none but the truly penitent are saved” (Alma 42:24).

Protect the Innocent

The second purpose of Church discipline is to protect the innocent. With inspiration, a priesthood

leader should act to protect Church members when a transgressor poses a physical or spiritual threat to them, such as by physical harm, sexual abuse, drug misuse, fraud, or apostasy (see Alma 5:59–60).

Safeguard the Integrity of the Church

The third purpose of Church discipline is to safeguard the purity, integrity, and good name of the Church. Consequently, transgressions that significantly impair the good name or moral influence of the Church may require the action of a disciplinary council.

Responsibility for Church Discipline

God does not overlook sin, and His servants cannot ignore evidence of serious transgressions (see Mosiah 26:29; D&C 1:31). Stake presidents, bishops, mission presidents, district presidents, and branch presidents are called and set apart to be judges in Israel (see D&C 107:72–74). They are to “judge . . . by the testimony of the just . . . according to the laws of the kingdom which are given by the prophets of God” (D&C 58:18).

Church leaders are to help members avoid transgression. If a member commits a serious transgression, leaders administer Church discipline in a spirit of love so it can bless the life of the transgressor. To do this, leaders must be guided and inspired by the Lord.

Church discipline is administered in the ward or stake that has the transgressor's membership record (see “Jurisdiction in Special Circumstances” on page 106 for exceptions). Church leaders' responsibilities for initiating and administering Church discipline are outlined in the following paragraphs.

Stake President

The stake president has authority over the Church discipline of all members in a stake. However, bishops normally administer Church discipline unless evidence indicates that a person who holds the Melchizedek Priesthood is likely to be excommunicated. In that case, the stake president convenes a stake disciplinary council. When a stake president convenes a disciplinary council, the participation of the stake presidency and high council is required as outlined in “Stake Disciplinary Councils” on page 112.

High Council

The high council participates whenever a stake president convenes a disciplinary council (see pages 112, 114, and 120).

Bishop

The bishop administers most Church discipline. He has authority for the discipline of all members in his ward, except the excommunication of a member who holds the Melchizedek Priesthood.

The bishop must confer with the stake president and obtain his approval before convening a disciplinary council. If evidence indicates that a Melchizedek Priesthood holder is likely to be excommunicated, the bishop immediately transfers the matter to the stake president.

When a bishop convenes a disciplinary council, it must include all three members of the bishopric (see page 112).

Branch President in a Stake

A branch president in a stake may administer Church discipline as authorized by the stake president. He may receive general authorization to administer informal Church discipline. He must receive authorization in each case to convene a disciplinary council and administer formal discipline.

If evidence indicates that a Melchizedek Priesthood holder is likely to be excommunicated, the branch president immediately transfers the matter to the stake president. If a branch disciplinary council recommends excommunication of a member who does not hold the Melchizedek Priesthood, the stake president's approval is required before the decision is final.

When a branch president in a stake convenes a disciplinary council, it must include all three members of the branch presidency (see page 112).

Mission President

The mission president administers or oversees Church discipline of members in mission branches and districts. If time or distance prevents him from personally convening a disciplinary council for one of these members, he may authorize three Melchizedek Priesthood holders to convene it as outlined on page 112. If this disciplinary council recommends excommunication, the mission president's approval is required before the decision is final.

The mission president also administers Church discipline for full-time missionaries who commit serious transgressions in the mission field. Before convening a disciplinary council for a full-time missionary, the mission president reviews the matter with a General Authority in the Missionary Department (in the United States and Canada) or with the Area Presidency (outside the United States and Canada). The mission president may not convene the disciplinary council until he receives authorization from a General Authority in the Missionary Department.

District President and Branch President in a Mission

A district president or branch president in a mission may administer Church discipline as authorized by the mission president. He may receive general authorization to administer informal Church discipline. He must receive authorization in each case to convene a disciplinary council and administer formal discipline.

Jurisdiction in Special Circumstances

If a member who needs Church discipline moves to another ward before action is taken, the bishops of both wards consult to determine where the disciplinary action should be taken. They consider such matters as the accessibility of key witnesses and the need for continuing efforts to encourage repentance and restoration to full fellowship. If the bishops determine that the bishop of the former ward should take the disciplinary action, he retains the membership record until the action is taken. Otherwise he transfers the membership record and confidentially informs the bishop of the current ward of the circumstances that warrant Church discipline.

If a member is living away from home temporarily (attending school or serving in the military, for example), his bishop at the place of temporary residence may counsel him or place him on informal probation. However, this bishop should consult the bishop of the home ward before initiating formal disciplinary action.

If a full-time missionary commits a serious transgression that is not revealed until after he has been released, the bishop of his current ward confers with the stake president and mission president. If evidence indicates that a member who holds the Melchizedek Priesthood is likely to be excommunicated, the stake president convenes a disciplinary council. Otherwise he may authorize the bishop to convene a disciplinary council.

Confession

Repentance requires that all sins be confessed to the Lord. "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them" (D&C 58:43). Members should also confess to their presiding officer if they have committed serious transgressions. Members who voluntarily and completely confess transgressions demonstrate that they have begun the process of repentance.

Presiding officers should respond to confessions with love and understanding. If a sin that is confessed may be serious enough to require formal Church discipline, the presiding officer explains this to the member.

Presiding officers should encourage members to seek the Lord's forgiveness, forsake the transgression, and make restitution.

Restitution

As part of the restitution required for repentance, transgressors should do all they can to restore what their transgression has taken from others. They should also seek forgiveness from the people they have wronged. The repentance of a married person who is involved in a sexual transgression usually should include confessing to and seeking forgiveness from his spouse. A young unmarried person who commits a sexual transgression should be encouraged to inform his parents.

Repentance may include disclosure to government authorities. If confidential information indicates that a member has violated applicable law, the bishop or stake president should urge him to report the matter to appropriate government authorities. However, the member should be counseled to seek competent legal advice before reporting. To obtain guidance on local laws that govern reporting abuse, see the instructions on page 186.

Disclosure of the identity of others who participated in a transgression should be *encouraged* as part of the repentance process, especially when this can help Church leaders encourage those participants to repent.

Disclosure of the identity of others who participated in a transgression may be *required* when it is necessary to restore or protect persons who have been or may be seriously injured as a result of the transgression. For example, a sexual transgressor who has been exposed or who has exposed others to a sexually transmitted disease must make the disclosures necessary to protect others. Predators may need to be identified to protect potential victims.

A transgressor who holds or has held a prominent position of trust may need to be identified to Church leaders for the spiritual protection of members.

Investigation

A bishop interviews any member of his ward who is accused of a serious transgression. If the member denies an accusation that the bishop has reliable evidence to support, the bishop (or the stake president if he will preside over the disciplinary council) gathers further evidence that would confirm or disprove the accusation. The presiding officer may conduct the investigation himself, or he may assign two reliable Melchizedek Priesthood holders to do so. However, leaders should not investigate individuals or matters while they are the subject of investigation by law enforcement authorities. For guidance in such circumstances, the stake president should confer with the Office of General Counsel as instructed in "Legal Matters" on page 178.

Priesthood leaders who conduct an investigation should not use methods that are unbecoming to priesthood holders or that could result in legal action. For example, they must not use electronic surveillance devices, hidden cameras, or tape recorders. They also must not maintain a watch on a member's home.

Communication with Aggrieved Victims

When there is an aggrieved victim (such as for incest, child abuse, or spouse abuse), the presiding officer of the upcoming disciplinary council should contact the victim's current bishop or stake president. If the victim's current bishop or stake president already knows about the situation, the two leaders determine whether it would be helpful and appropriate for the victim to be given an opportunity to provide a written or oral statement about the known or alleged misconduct and how it has affected the victim and his or her family.

Any interview with an aggrieved victim for this purpose should be conducted by his or her current bishop or stake president. Inquiries about a victim who is under 18 years of age should be made through the child's parent(s) or legal guardian(s). Great care must be taken to avoid causing further trauma, especially with a victim of sexual or physical abuse. In the United States, Canada, and selected other countries, the Church has established a help line for cases that involve abuse. Priesthood leaders should call the help line for guidance in such cases (see "Abuse and Cruelty" on page 186).

Confidentiality

Bishops, stake presidents, and their counselors have a solemn duty to keep confidential all information that members give them in confessions and interviews. The same duty of confidentiality applies to all who take part in Church disciplinary councils. It includes what is said in the presentation of evidence and in deliberations. Confidential information must not be shared with anyone except authorized ecclesiastical leaders.

Information received in a member's confession cannot be used as evidence in a disciplinary council without the member's consent. When necessary, a bishop attempts to persuade the member to give this consent. He explains that refusal reflects a lack of contrition and repentance, preventing justice and mercy from operating fully for the good of the transgressor. If consent is not given, the bishop can still impose informal discipline on the basis of the confession. A lack of consent to use a confession in evidence does not prevent a disciplinary council from proceeding on the basis of other evidence.

If a bishop learns that a Church member outside his ward may have been involved in a serious transgression, he informs that member's bishop confidentially. When members of different wards transgress together, and when one has disclosed to his bishop the identity of the other transgressor, the bishop to whom the disclosure was made consults with the bishop of the other member.

If civil authorities challenge the confidentiality required of a clergyman, the priesthood leader who is challenged should seek legal advice from the Office of General Counsel at Church headquarters (telephone 1-801-240-6301 or 1-800-453-3860, extension 2-6301) or from local legal counsel in Church area offices.

Informal Church Discipline

A bishop or branch president normally administers informal Church discipline. His counselors do not participate, and no disciplinary council is held. Except for the most serious transgressions, informal discipline may be sufficient for genuinely repentant persons (especially those who have confessed voluntarily), first offenders, those who have not violated temple covenants by their transgression, and those with significant mitigating circumstances (see D&C 42:25-26 and pages 117-18).

Informal Church discipline includes (1) private counsel and caution and (2) informal probation.

Private Counsel and Caution

Private counsel and caution may be sufficient discipline for members who have committed minor transgressions and are genuinely repentant.

Presiding officers counsel members to resist temptation and help them take preventive action to resist specific temptations. Such counseling often helps members who have committed minor moral transgressions guard against major transgressions. Such counseling also helps protect and strengthen those who are courting, are having difficulty in their marriages, or are separated or divorced. Presiding officers need not wait for members to seek such help, but may call them in for counseling.

For more information about counseling, see pages 25-27.

Informal Probation

Informal probation is a means for a presiding officer to restrict some of a transgressor's privileges of Church membership in ways that the officer specifies. Such restrictions may include suspending the right to partake of the sacrament, hold a Church position, exercise the priesthood, or enter a temple. If the privilege of entering a temple is suspended, a member should give his temple recommend to the presiding officer for the period of suspension. Wisely administered and humbly received, informal probation can be effective in helping a transgressor repent.

In less serious cases, a presiding officer may determine that a member needs a more active rather than a less active exercise of the privileges of Church membership. In these cases, informal probation may include positive conditions such as regular Church attendance, regular prayer, and reading selected scriptures or Church literature.

Informal probation is not an option when priesthood leaders administer Church discipline for a member who has been involved in any of the serious transgressions listed on page 120.

A bishop normally does not inform anyone of a decision to place a member on informal probation. No official record is made of such decisions, but the bishop may make private notes for his own use. He should keep these notes secure and destroy them after the probation concludes. If a bishop is released or if the member moves to a new ward before informal probation ends, the bishop may inform the new bishop to the extent necessary for the new bishop to supervise the remaining probation.

When a member on informal probation makes specified progress and meets prescribed conditions, the presiding officer may end the probation. If the member does not make this progress and meet the conditions, additional disciplinary action may be needed.

Formal Church Discipline

Formal Church discipline is administered in a disciplinary council (see "Disciplinary Councils" on pages 110-17). This discipline is ecclesiastical, not civil or criminal. It can affect only a member's standing in the Church (see D&C 134:10).

At times, formal discipline is the only way to help a transgressor repent, to protect the innocent, or to safeguard the purity and good name of the Church. A presiding officer who is unwilling to proceed in such cases is not fulfilling his responsibilities as a common judge. Presiding officers should approach formal discipline with a prayerful desire to help, not to condemn.

Formal Church discipline includes formal probation, disfellowshipment, and excommunication.

Formal Probation

Formal probation is an action taken by a disciplinary council to restrict or suspend some of a transgressor's privileges of Church membership in ways that the council specifies. These restrictions could include or go beyond those imposed by informal probation. Positive conditions similar to those imposed by informal probation could also be prescribed (see page 108).

Formal probation is not an option when priesthood leaders administer Church discipline for a member who has been involved in any of the serious transgressions listed on page 120.

When a member on formal probation makes specified progress and meets prescribed conditions, the presiding officer may convene another disciplinary council to consider ending the probation (see pages 119-21). If the member does not make this progress and meet the conditions, the disciplinary council may continue probation or take more severe disciplinary action.

Disfellowshipment

A person who is disfellowshipped is still a member of the Church but is no longer in good standing. Disfellowshipment is a severe action that may be adequate for all but the most serious transgressions.

A person who is disfellowshipped may not hold a temple recommend, serve in a Church position, or exercise the priesthood in any way. He should be encouraged to attend public Church meetings if his conduct is orderly, but he may not give a talk, offer a public prayer, partake of the sacrament, or participate in the sustaining of Church officers. The presiding officer may impose additional restrictions, such as staying away from pornographic materials and other evil influences. He may also impose positive conditions such as regular Church attendance, regular prayer, and reading selected scriptures or Church literature.

Disfellowshipped members are encouraged to pay tithes and offerings, to continue wearing temple garments if endowed, and to seek a return to fellowship in the Church through sincere repentance and righteous living.

Disfellowshipment is intended to be temporary but usually lasts at least one year. When a member shows true repentance and satisfies the conditions imposed, the presiding officer may convene another disciplinary council to consider restoring him to full fellowship (see pages 119-21). If a member does not repent, the disciplinary council may continue disfellowshipment or consider excommunication.

Excommunication

A person who is excommunicated is no longer a member of the Church. Excommunication is the most severe Church disciplinary action. As directed by the Spirit, it may be necessary for:

1. Members who have committed serious transgressions, especially violations of temple covenants (see "Considerations in Church Discipline" on pages 117-18).
2. Members who have been disfellowshipped and have not repented and for whom excommunication seems to offer the best hope for reformation.
3. Members whose conduct makes them a serious threat to others and whose Church membership facilitates their access to victims.
4. Church leaders or prominent members whose transgressions significantly impair the good name or moral influence of the Church in the community that is aware of the transgression.

Excommunication is mandatory for murder (as defined on page 110) and is almost always required for incest.

A person who is excommunicated does not enjoy any privileges of Church membership. He may not wear temple garments or pay tithes and offerings.

He may attend public Church meetings if his conduct is orderly, but his participation in such meetings is limited the same as for disfellowshipped members.

Excommunication almost always lasts at least one year. If a person shows true repentance and satisfies the conditions imposed while he is excommunicated, he may be readmitted by baptism and confirmation. The readmission process is explained on pages 119–21.

For information about the effects of excommunication on temple sealings, see pages 86 and 88.

Disciplinary Councils

Because formal Church discipline is ecclesiastical, not civil or criminal, court procedures of the state or nation do not apply. However, procedures in a Church disciplinary council must be fair and considerate of the feelings of all who participate.

When a Disciplinary Council Is Mandatory

A disciplinary council *must* be held when evidence suggests that a member may have committed any of the following transgressions.

Murder

As used here, *murder* refers to the deliberate and unjustified taking of human life. It requires excommunication. It does not include police or military action in the line of duty. Abortion is not defined as murder for this purpose. If death was caused by carelessness or by defense of self or others, or if mitigating circumstances prevail (such as deficient mental capacity), the taking of a human life might not be defined as murder. Bishops refer questions on specific cases to the stake president. He may direct questions to the Office of the First Presidency if necessary.

Incest

As used here, *incest* refers to sexual relations between a parent and a natural, adopted, or foster child or a stepchild. A grandparent is considered the same as a parent. Incest also refers to sexual relations between brothers and sisters. It almost always requires excommunication. Bishops refer questions on specific cases to the stake president. He may direct questions to the Office of the First Presidency if necessary.

Child Abuse

As used here, *child abuse* refers to a sexual offense against a child or physical abuse of a child. If priest-

hood leaders learn of or suspect child abuse, they should follow the instructions on page 186.

Apostasy

As used here, *apostasy* refers to members who:

1. Repeatedly act in clear, open, and deliberate public opposition to the Church or its leaders.
2. Persist in teaching as Church doctrine information that is not Church doctrine after they have been corrected by their bishop or a higher authority.
3. Continue to follow the teachings of apostate sects (such as those that advocate plural marriage) after being corrected by their bishop or a higher authority.
4. Formally join another church.

In such cases, excommunication may be necessary if repentance is not evident after counseling and encouragement.

Priesthood leaders must take disciplinary action against apostates to protect Church members. The Savior taught the Nephites that they should continue to minister to a transgressor, "but if he repent not he shall not be numbered among my people, that he may not destroy my people" (3 Nephi 18:31; see also Mosiah 26:36).

Total inactivity in the Church or attending another church does not constitute apostasy. However, if a member formally joins another church, excommunication or name removal may be necessary if formal membership is not ended after counseling and encouragement.

Serious Transgression While Holding a Prominent Church Position

A disciplinary council must be held for a member who commits a serious transgression while holding a prominent Church position, such as Area Seventy; temple, mission, or stake president; patriarch; or bishop. As used here, *serious transgression* is defined as a deliberate and major offense against morality. It includes (but is not limited to) attempted murder, rape, sexual abuse, spouse abuse, intentional serious physical injury of others, adultery, fornication, homosexual relations, deliberate abandonment of family responsibilities, robbery, burglary, theft, embezzlement, sale of illegal drugs, fraud, perjury, and false swearing.

Transgressor Who Is a Predator

A disciplinary council must be held for a member who commits a serious transgression that shows him

to be a predator with tendencies that present any kind of serious threat to other persons.

Pattern of Serious Transgressions

A disciplinary council must be held for a member who demonstrates a pattern of serious transgressions, especially if prior transgressions have resulted in Church discipline.

Serious Transgression That Is Widely Known

A disciplinary council must be held for a member who commits a serious transgression (as defined under "Serious Transgression While Holding a Prominent Church Position" on page 110) that is widely known.

When a Disciplinary Council May Be Necessary

Serious Transgression

Formal Church discipline may be necessary for any member who commits a serious transgression as defined under "Serious Transgression While Holding a Prominent Church Position" on page 110.

Abortion

Presiding officers review carefully the circumstances of members involved in abortions. Formal Church discipline may be necessary for members who submit to, perform, encourage, pay for, or arrange for abortions. However, Church discipline should not be considered for members who were involved in an abortion before they were baptized or because (1) the pregnancy resulted from forcible rape or incest, (2) the life or health of the mother was in jeopardy, or (3) the fetus was known to have severe defects that would not allow the baby to survive beyond birth (see page 185). Bishops refer questions on specific cases to the stake president. He may direct questions to the Office of the First Presidency if necessary.

Transsexual Operation

Church leaders counsel against elective transsexual operations. If a member is contemplating such an operation, a presiding officer should inform him of this counsel and advise him that the operation may be cause for formal Church discipline. Bishops refer questions on specific cases to the stake president. He may direct questions to the Office of the First Presidency if necessary.

When a Disciplinary Council Is Not Necessary

A disciplinary council normally is not necessary in the following instances.

Failure to Comply with Some Church Standards

A disciplinary council should not be held to discipline or threaten members who do not comply with the Word of Wisdom or whose transgressions consist of omissions, such as failure to pay tithing, inactivity in the Church, or inattention to Church duties.

Business Failures or Nonpayment of Debts

Leaders or members should not use the threat of Church discipline as a form of harassment or as a device to settle business controversies. Business failures and nonpayment of debts are not reasons for convening a disciplinary council. However, a disciplinary council may be held for deceptive practices, false representations, or other forms of fraud or dishonesty in business transactions.

Civil Disputes

Disciplinary councils should not attempt to resolve disputes over property rights or other civil controversies. However, if such a dispute involves accusations that a member has committed acts that would justify Church discipline, the accusations should be treated like any other accusations of transgression.

If Church leaders are asked to help settle civil disputes, they should act as unofficial, private advisers and should not involve the Church.

Passage of Time

If a member voluntarily confesses a serious transgression that was committed long ago and his faithfulness and service in the intervening years have demonstrated full reformation and repentance, a disciplinary council often is unnecessary. See "Time between Transgression and Confession" on page 118.

Possible Decisions

A disciplinary council can reach any of the following decisions:

1. No action. A disciplinary council can reach this decision even if a transgression has been committed. As part of this decision, the member may be given cautionary counsel or referred to his bishop for an interview that might lead to informal discipline.

2. Formal probation (see page 109).
3. Disfellowshipment (see page 109).
4. Excommunication (see pages 109–10).

If discipline is imposed, the presiding officer interviews the person regularly. The officer counsels him in love, helps him repent, and encourages him to live so he may again enjoy the full blessings of Church membership.

Leaders Who Are to Participate

Stake Disciplinary Councils

All three members of the stake presidency and all twelve members of the high council participate in a stake disciplinary council. If a counselor in the stake presidency is unable to participate, the stake president calls a member of the high council to take the counselor's place. If a high councilor is unable to participate, the stake president calls a high priest in the stake to take the high councilor's place. If the stake president is unable to participate, the First Presidency may authorize one of his counselors to preside in his place. If filling one vacancy creates another, the presiding authority fills it as prescribed in this paragraph.

Ward Disciplinary Councils

All three members of the bishopric participate in a ward disciplinary council. If the bishop is unable to participate, he refers the case to the stake president, who convenes a stake disciplinary council. The bishop may not assign a counselor to convene or preside over a disciplinary council. If a counselor in the bishopric is unable to participate, the bishop may ask a high priest in the ward to take the counselor's place. If a high priest is unavailable, the bishop refers the case to the stake president, who convenes a stake disciplinary council. In these circumstances, as with other stake disciplinary councils, the participation of the stake presidency and high council is required as outlined above.

The bishop always consults with the stake president and obtains his approval before convening a disciplinary council.

Branch Disciplinary Councils in a Stake

A branch president in a stake may convene a disciplinary council when authorized by the stake president. All three members of the branch presidency participate in the disciplinary council.

Mission Disciplinary Councils

When a mission president holds a disciplinary council for members or full-time missionaries under his jurisdiction, he appoints two Melchizedek Priesthood holders to assist him. A disciplinary council in a mission follows the procedures and exercises the authority specified for a disciplinary council in a stake, except that a high council does not participate.

If time or distance prevents a mission president from personally holding a disciplinary council for a member under his jurisdiction, he may authorize three Melchizedek Priesthood holders to convene a mission disciplinary council. Normally the presiding officer is the member's district president or branch president (see "District and Branch Disciplinary Councils in a Mission" below).

A mission president must preside over disciplinary councils for full-time missionaries in his mission. Before doing so, he must receive authorization from a General Authority in the Missionary Department (see the *Mission President's Handbook*).

District and Branch Disciplinary Councils in a Mission

A district president or branch president in a mission may convene a disciplinary council when authorized by the mission president. District councils do not participate in disciplinary councils.

General Instructions about Participation

If a transgressor objects to the participation of a counselor in the bishopric or stake presidency, the presiding officer evaluates the objection. If the presiding officer concludes that the objection is reasonable in fact or appearance, the counselor should not participate. If the transgressor objects to the bishop, the disciplinary matter must be referred to the stake president. If the transgressor objects to the stake president, or if the stake president feels that he cannot be impartial in the matter, he consults the Office of the First Presidency.

If a member of a bishopric, stake presidency, or high council or a clerk has a legal duty because of his occupation (such as a law enforcement officer) to report to government authorities facts that are likely to be disclosed in a disciplinary council, he should not participate.

Notice and Scheduling

Presiding officers should not schedule a disciplinary council until (1) they have had adequate time to determine the relevant facts and (2) they and the transgressor and the aggrieved parties have had adequate time to give unhurried consideration to the consequences of the transgression.

Notice of a Disciplinary Council to Consider Imposing Church Discipline

The presiding officer gives a member written notice of a disciplinary council that will be held in his behalf. This notice should be addressed to the member by his full name and signed by the presiding officer. It should state:

1. That "the [stake presidency or bishopric] is considering formal disciplinary action in your behalf, including the possibility of disfellowshipment or excommunication, because you are reported to have [set forth the charge in general terms, such as 'been in apostasy' or 'participated in conduct unbecoming a member of the Church,' but do not give any details or evidence]."
2. That "you are invited to attend this disciplinary council to give your response and, if you wish, to provide witnesses and other evidence in your behalf."
3. That "the disciplinary council will be held on [date and time] at [place]."

Two Melchizedek Priesthood holders deliver the notice to the member personally and privately with courtesy and dignity. The members who deliver the notice must give the clerk of the disciplinary council a signed statement certifying that the member was notified and describing how he was notified.

If the notice cannot be delivered in person, it may be sent by registered or certified mail, with a return receipt requested.

A member who is incarcerated when the council is to be held is notified as specified in the preceding paragraphs, with one exception: since he will not be able to attend, he should not be invited. However, the letter should invite him to send evidence in his behalf, including a written response about the crime with which he has been charged and, if applicable, convicted. The letter may also invite him to tell how he feels about continued fellowship or membership in the Church.

Notice of a Disciplinary Council to Consider Ending Church Discipline

See page 120.

Procedures of the Council

Councils to Consider Imposing Church Discipline

The stake president, bishop, mission president, district president, or branch president conducts the disciplinary council. He also rules on the procedures that are followed and the evidence that is presented.

A clerk records the proceedings of the council as a basis for completing the Report of Church Disciplinary Action form, but he does not participate in the discussion or decision.

The presiding officer helps the member prepare for the disciplinary council by explaining its purpose and procedures. If the member has confessed and given consent, the presiding officer explains that the confession will be used in the council. He also explains the consequences of the decisions the council may reach.

Immediately before the council begins, the presiding officer tells his counselors (and the high council if it is a stake disciplinary council) whom it is for and what the reported misconduct is. If necessary, he explains the procedures of the council to these leaders. The person is then invited into the meeting and introduced.

The council is opened with prayer. Then the presiding officer or someone designated by him states the reported misconduct and asks the member to respond by admitting or denying it.

If the member denies the reported misconduct, the presiding officer or someone designated by him presents the evidence of the misconduct. This evidence includes the written or oral statements of witnesses, reliable documents, and the substance of the member's confession (if he has confessed and given consent). (The member must be given an opportunity to question the witnesses against him. (If witnesses are unable to attend, see page 117.)

The member then presents his response. He may bring in witnesses one at a time, submit other relevant evidence, comment on the evidence, and make any other statements he wants to make.

Witnesses should be Church members unless the presiding officer has determined in advance that a nonmember witness will respect the purposes and procedures of a Church disciplinary council. Witnesses wait in a separate room until they give their

evidence. The presiding officer asks them not to talk with each other about the matter either before or after they testify.

The presiding officer and his counselors may ask questions of the member or witnesses in an orderly, polite manner, avoiding argument. Questions are to be brief and limited to the essential facts of the case.

When all relevant matters have been presented, the presiding officer excuses the member and, with his counselors, prayerfully deliberates over what action to take. The presiding officer is the judge, and he makes the decision through inspiration. If his counselors have a different opinion, he listens and seeks to resolve the differences so the decision can be unanimous.

If there is not enough evidence to justify formal Church discipline but the presiding officer feels that the matter should not be concluded at that time by a decision of no action, he may adjourn the council temporarily to seek additional evidence.

After reaching a decision, the presiding officer may invite the person back into the council meeting to inform him of it. If the decision is formal probation, disfellowshipment, or excommunication, the presiding officer explains the terms and conditions imposed by the decision, tells the person in a spirit of love how to overcome those restrictions, and offers other appropriate instruction and counsel.

If the person holds a valid temple recommend and the right to enter the temple has been withdrawn, he gives the recommend to the presiding officer at this time, unless he has already done so.

The presiding officer explains the person's right to appeal (see page 115) and closes the meeting with prayer.

If the person does not attend the council, the presiding officer informs him of the decision and gives instruction and counsel by meeting with him or by other means if necessary.

Video or audio recordings of disciplinary councils should not be made.

Councils to Consider Ending Church Discipline

See pages 119-21.

High Council Participation

Stake disciplinary councils always include the high council. The basic principles governing the participation of the high council, including the casting of lots to determine the order of speaking, are stated in Doctrine and Covenants 102:12-23.

The following paragraphs provide additional instructions on questions that have arisen as stake presidencies and high councils have applied these principles. Except as stated in these paragraphs, up to the time of deliberation the procedures for a stake disciplinary council are the same as those prescribed for other disciplinary councils.

It should be remembered that a Church disciplinary council is not organized as a criminal trial and does not follow the procedures of such a trial. The high council is not a jury.

During the presentation of evidence, any member of the high council may ask questions in an orderly, polite manner, avoiding argument with the member or witnesses. Questions are to be brief and limited to the essential facts of the case.

After all the evidence has been presented, the appointed high councilors present their views of the matter. They are not prosecutors or defenders. They are councilors, responsible to see that the evidence is examined in its true light before the council. Each is to speak "according to equity and justice" (D&C 102:16). One-half of those appointed to speak are responsible "to stand up in behalf of the accused, and prevent insult and injustice" (D&C 102:17).

The accused member and the accuser (if any) are then given another opportunity to speak, after which they are excused from the council room.

After hearing any additional comments from the high council, the stake presidency withdraws from the council room to confer in private. After consultation and prayer, the stake president makes the decision and invites his counselors to sustain it.

The stake presidency then returns and announces the decision to the high council. The stake president asks the high councilors as a group to sustain his decision. The high council cannot veto the decision; it is binding even if it is not sustained unanimously. However, if one or more high councilors object to the decision, the stake president should make every effort to resolve the concerns and achieve unanimity. He may recall witnesses for further questioning. If necessary, the disciplinary council may again review the evidence, but not in the presence of the member.

Written Notice of the Decision

After a Council Has Imposed Church Discipline

The presiding officer ensures that a person who is placed on formal probation, disfellowshipped, or excommunicated by a disciplinary council receives prompt written notice of the decision and its effects, even if he has been advised orally. This notice should

consist of a general statement that the person has been placed on formal probation, disfellowshipped, or excommunicated for conduct contrary to the laws and order of the Church. It also could include counsel to help the person come back into full fellowship in the Church. The presiding officer does not give the person a copy of the Report of Church Disciplinary Action.

After a Council Has Ended Church Discipline

See page 121.

Announcement of the Decision

When announcing Church discipline, leaders must consider the feelings of the transgressor's innocent family members and the needs of innocent potential victims.

A decision to place a member on informal probation is not announced.

A decision to place a member on formal probation may be announced to those who need to know as determined by the presiding officer.

A decision of disfellowshipment or excommunication is announced only to those who need to know. The principles and procedures in the following paragraphs govern such announcements.

No announcement is made if a decision is being appealed, unless the presiding officer of the disciplinary council concludes that an announcement pending appeal is necessary to protect potential victims, to support the healing of victims (although victims' names are not announced), or to safeguard the name of the Church.

The bishop announces the decision in confidence in ward priesthood executive committee meeting to guide priesthood officers who might otherwise consider the disciplined person for Church service, offering prayers, or giving talks or lessons.

The bishop advises the ward Relief Society president in confidence when a member of the Relief Society has been disciplined or was a victim.

If a case concerns (1) the preaching of false doctrine, (2) a transgressor whose predatory tendencies seriously threaten other persons, or (3) other flagrant transgressions (such as plural marriage, cultist teachings to attract a following, or ridicule of Church leaders), then, with the approval of the stake president, the bishop announces the decision in meetings of the elders quorum, high priests group, and Relief Society in his ward. In such cases the stake president may also need to authorize a broader announcement,

such as in a stake priesthood meeting or to the Melchizedek Priesthood brethren and Relief Society sisters of other wards in the stake. In some cases the presiding officer may find it beneficial to notify some or all of the victims and, when necessary, their families that the transgressor has been the subject of a disciplinary council.

When an announcement of Church discipline is necessary, it is limited to a general statement that the person has been disfellowshipped or excommunicated for conduct contrary to the laws and order of the Church. The officer who makes the announcement asks those who hear it not to discuss it with anyone. Announcements of disfellowshipment or excommunication do not require a sustaining vote.

To dispel rumors, a bishop or stake president may need to announce that a disciplinary council considered charges against a member but that no action was taken.

Appeals

A person who has been excommunicated, disfellowshipped, or placed on formal probation by a disciplinary council may appeal the decision. An appeal of the action of a ward disciplinary council is to the stake presidency (and high council). An appeal of the action of a stake disciplinary council is to the First Presidency. An appeal of the action of a branch or district disciplinary council is to the mission president. An appeal of the action of a disciplinary council presided over by a mission president is to the First Presidency.

If a person who has been disciplined wants to appeal the decision, he should specify in writing the alleged errors or unfairness in the procedure or decision. The person should present the appeal within 30 days to the presiding officer of the disciplinary council that made the decision. If a bishop or branch president presided over the council, he forwards the appeal with the Report of Church Disciplinary Action and other relevant documents to the stake or mission president. If the stake or mission president presided over the council, he forwards the materials to the First Presidency.

The decision on the appeal may be to (1) let the initial decision stand, (2) modify the initial decision, or (3) direct the disciplinary council to rehear the matter. In addition, the First Presidency may refer an appeal to another priesthood officer or body for review (with or without receiving additional evidence) and resubmittal to the First Presidency with a recommendation.

Reports on Disciplinary Councils

The presiding officer asks a clerk to summarize the proceedings of the disciplinary council on a Report of Church Disciplinary Action form. The form provides instructions on how to complete it, whether to retain or submit it, and how to submit it.

Membership Records after Discipline Has Been Imposed

Members Placed on Formal Probation

Formal probation is not noted on a membership record.

Disfellowshipped Members

Disfellowshipment is noted on a person's membership record. The administration office makes this note and provides an updated record after receiving the Report of Church Disciplinary Action.

If a disfellowshipped member moves, the bishop transfers the membership record to the new ward. The record will notify the new bishop that the person has been disfellowshipped. The bishop may also contact the bishop of the new ward to communicate relevant information about the disciplinary action.

Excommunicated Members

When a person is excommunicated, his name is removed from the membership records of the Church. The administration office takes this action after receiving the Report of Church Disciplinary Action.

Although a person who is excommunicated no longer has a membership record, the presiding officer of the disciplinary council asks for his consent to retain his name and address so Church leaders can continue to assist him. The presiding officer does this with genuine love and concern at a time when the excommunicated person is most likely to consent. This may be immediately after the person is told of the excommunication decision or at a later time. If the person consents, this is noted on the Report of Church Disciplinary Action.

If an excommunicated person moves after consenting to have the Church maintain contact with him, the bishop contacts the bishop of the new ward, gives him the person's name and address, and communicates relevant information about the disciplinary action.

If an excommunicated person moves after not giving consent to have the Church maintain contact with him, the bishop contacts the bishop of the new ward, identifies the person involved, and indicates

that a disciplinary council has been held and that the person has requested that no further information be shared and no contact be made. The request of the excommunicated person should be respected until there is a change of mind.

Records with Annotations

See page 147.

Procedures in Exceptional Circumstances

Conduct Examined in Criminal or Civil Courts

Normally a disciplinary council is not held to consider conduct being examined by a criminal trial court until the court has reached a final judgment. In some cases it may also be appropriate to delay disciplinary proceedings until the period of appeal has expired or the appeal has been rejected.

Criminal charges may or may not necessitate Church discipline. Acts that constitute serious crimes under local law normally would be considered serious transgressions. However, minor offenses under local law, such as traffic violations or unintentional failure to comply with technical government regulations, normally would not. Criminal charges that have serious moral overtones may warrant Church discipline even if a criminal court dismisses these charges for technical reasons. Acts such as fornication, adultery, or abortion are serious transgressions though they may not be crimes under local law.

When a member is convicted of a crime or found guilty in a civil action for fraud or other dishonest or immoral conduct, the judgment of the criminal or civil court is a sufficient basis for holding a Church disciplinary council. A finding of guilt in a court may be considered as evidence of guilt for purposes of Church discipline. Reliable evidence submitted to a court may also be considered in a Church disciplinary council.

To avoid implicating the Church in legal matters to which it is not a party, leaders should avoid testifying in civil or criminal cases reviewing the conduct of members over whom they preside. For specific guidelines, see "Legal Matters" on page 178.

Church leaders should not try to persuade alleged victims or other witnesses either to testify or not to testify in criminal or civil court proceedings.

Notice of Criminal Court Conviction

If a member has been convicted of a crime involving conduct that might threaten the well-being of other persons or of the Church, the presiding officer

of the Church disciplinary council should promptly send to the Office of the First Presidency a written statement about the nature of the offense and the sentence imposed by the criminal court, even if a disciplinary council does not impose formal discipline.

Reporting Embezzlement of Church Funds

If a person is disciplined for embezzling Church funds, the presiding officer should report it as outlined on pages 161–62.

Party or Witness Unable to Attend

If a party or essential witness is unable to attend a disciplinary council, the presiding officer invites him to submit a written statement. Such a statement may be considered as evidence. When necessary, the party or witness may be questioned further, in writing or orally.

Preserving Evidence

If a witness will not likely be available for a possible future disciplinary council, the presiding officer invites him to write his testimony for use when needed.

Evidence When Adultery Is Charged

If a person who is accused of adultery denies the charge and the matter is being considered in a disciplinary council, revelation requires that “every word shall be established against him or her by two witnesses of the church” (D&C 42:80). “Two witnesses” means two separate sources of evidence. This could include the personal evidence of a participant and some other source of evidence of the member’s guilt.

Questions about Procedure

If a bishop is unsure of the procedures to follow in administering Church discipline, he consults his stake president. If a branch president is unsure of procedures, he consults his stake or mission president. A stake or mission president should refer unresolved procedural questions to the Office of the First Presidency.

Questions about Decisions

Local presiding officers should not expect General Authorities to tell them how to decide difficult matters. Decisions on Church discipline are within the discretion and authority of local presiding officers as they prayerfully seek guidance from the Lord.

First Presidency Authority

The First Presidency has ultimate authority over all Church discipline. Decisions of the First Presidency take precedence despite any rules or procedures to the contrary.

Considerations in Church Discipline

The following paragraphs list some of the factors that leaders may need to consider in reaching decisions on formal and informal Church discipline. These factors are listed in order from those that suggest stern discipline to those that suggest more lenient discipline. None of these factors dictates any particular decision. They are only aids to a decision that must be pursued prayerfully and guided by the Spirit of the Lord.

Violation of Covenants

If a transgressor has been endowed, he has made covenants to live a higher standard of behavior than applies to those who have not been endowed. Violating these covenants magnifies the seriousness of the transgression. Therefore, endowed persons who commit adultery or fornication (including homosexual relations) are subject to stern Church discipline.

Adultery is a more serious sexual transgression than fornication because adultery involves a violation of marriage covenants. See also “Removing a Restriction against Temple Sealing” on page 85.

Position of Trust or Authority

If a transgressor occupied a position of trust or authority (such as parent, bishop, or teacher) that was violated by the transgression, the seriousness of the transgression is magnified. For example, incest is a most serious form of sexual transgression for a parent because it violates the sacred trust of parental authority. Embezzlement is a most serious form of theft because the transgressor has been trusted with funds; it is a particularly serious offense when it involves Church funds. See also “Serious Transgression While Holding a Prominent Church Position” on page 110.

Repetition

If a transgression that was previously confessed and seemingly forsaken is repeated, the repetition may be viewed as part of a pattern of conduct, even though the earlier transgression had been resolved with Church authorities. As the Lord warned those

He had forgiven, "Go your ways and sin no more; but unto that soul who sinneth shall the former sins return" (D&C 82:7).

Magnitude

The seriousness of a transgression is measured in part by the number of sinful acts and the number of persons injured. The number of persons who are aware of the transgression also affects its seriousness.

Age, Maturity, and Experience

Presiding officers should consider a transgressor's age, maturity, and experience when administering Church discipline. The Lord revealed, "For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation" (D&C 82:3).

Leniency is often appropriate for those who are immature in the gospel. Leniency may also be appropriate for young members who are involved in a moral transgression if they forsake the sin and manifest sincere repentance. However, young members who persist in immoral conduct may require formal disciplinary action.

Interests of the Innocent

When administering and announcing discipline, presiding officers should consider the interests of innocent victims and the transgressor's innocent family members.

Time between Transgression and Confession

If a transgression occurred many years before it was confessed, the presiding officer carefully considers the intervening circumstances. If the sin was not repeated and the member has lived righteously in the interim, his conduct during the intervening time can show that he has forsaken the sin. In this instance, confession may complete rather than start the process of repentance.

Voluntary Confession

Voluntary and complete confession demonstrates a repentant attitude, which may favor leniency. An admission of guilt after a person has been accused of or interviewed about a transgression is less indicative of repentance. A person who admits guilt when interviewed by a bishop shows greater repentance than one who tries to deceive and admits guilt only when confronted with evidence.

Evidence of Repentance

Normally, evidence of repentance is the most important single factor in determining how to accomplish the first purpose of Church discipline: saving the soul of the transgressor. Genuine repentance is demonstrated more reliably by righteous actions over a period of time than by intense sorrow during a single interview. Judgments about the adequacy of repentance require spiritual discernment. Factors to consider include the nature of the confession, depth of sorrow for the sin, success in forsaking the sin, strength of faith in Jesus Christ, faithfulness in obeying other commandments, truthful communications to Church officers, restitution to injured persons, obedience to legal requirements, and willingness to follow the direction of Church authorities.

Fellowshipping

The bishop's role as a common judge does not end when a member has been disciplined. It continues until the person returns to full fellowship and, when necessary, receives a restoration of blessings. Disciplinary action should be the first step on the way back to the full blessings of Church membership. Church leaders and members should be anxious to help a person who has been disciplined to repent so he can enjoy these blessings. The bishop oversees these efforts.

The time just after a person has been disciplined is difficult and critical for the person and his family. During this time, priesthood leaders and other Church members should be patient and sensitive to the needs of those involved and should give special encouragement and assistance. The bishop should frequently interview the person and, if necessary, his spouse.

The bishop sees that mature, caring home teachers and visiting teachers are assigned to a person who has been disfellowshipped or excommunicated and to his immediate family members. In some cases, couples may be assigned. Home teachers and visiting teachers should make regular contacts and see that the person, his spouse, and other family members receive the counsel and fellowship they need during this critical period of anguish, repentance, and healing.

If a person who has been disciplined moves from the ward before he has returned to full fellowship and received a restoration of blessings, the bishop informs the person's new bishop of the discipline and what remains to bring the member back to full fellowship and blessings. The bishop makes this

same contact for excommunicated persons who have consented to be assisted by Church leaders (see page 116 for guidelines in such situations).

Ending Formal Probation, Disfellowshipment, or Excommunication

Determine Jurisdiction and Participation

To consider ending formal probation, disfellowshipment, or excommunication, a presiding officer where the person currently lives must convene a disciplinary council. The council should have the same (or higher) level of ecclesiastical authority as the council that took the initial disciplinary action. For example:

1. If a bishop presided over the disciplinary council that administered the discipline, the person's current bishop normally presides over another council to consider changing the person's status.
2. If a stake or mission president presided over the disciplinary council, a stake or mission president presides over another council to consider changing the person's status. Any exceptions to this policy require the approval of the First Presidency.
3. If a branch president in a mission presided over the disciplinary council and the disciplined person later lives in a stake, the person's current bishop normally presides over another council to consider changing the person's status (see paragraph 5 below for an exception).
4. If a district president in a mission presided over the disciplinary council and the disciplined person later lives in a stake, the stake president presides over another council to consider changing the person's status. Any exceptions to this policy require the approval of the First Presidency (see also paragraph 5 below).
5. If a district or branch president in a mission presided over a disciplinary council that excommunicated a Melchizedek Priesthood holder (with authorization from the mission president), and the excommunicated person later lives in a stake, the stake president presides over another council to consider readmitting the person into the Church. Any exceptions to this policy require the approval of the First Presidency.

A bishop needs the approval of the stake president to convene a disciplinary council to consider changing a person's status. In a mission, a branch or district president needs the approval of the mission president to convene such a disciplinary council.

Review the Proceedings of the Initial Council

The current presiding officer reviews the proceedings of the initial disciplinary council. These proceedings are summarized on the Report of Church Disciplinary Action form.

For disfellowshipped or excommunicated persons, the presiding officer requests a copy of the original report from the Office of the First Presidency.

For members on formal probation, the presiding officer obtains a copy of the report from the presiding officer of the unit where the initial disciplinary action was taken.

Interview the Person

The presiding officer interviews the person thoroughly to determine the strength of his faith in Jesus Christ, the extent of his repentance, and whether the conditions specified in the initial disciplinary action have been met.

Determine Status of Civil or Criminal Court Action (If Necessary)

If a person who has had Church discipline has been convicted of a crime or found guilty in a civil action of fraud or other dishonest or immoral conduct, a disciplinary council should not be held to consider changing his Church status until he has fulfilled all terms and conditions of any sentence imposed by legal authorities. These conditions may include imprisonment, probation, parole, and fines or restitution. Exceptions require the approval of the First Presidency.

Contact the Presiding Officer Where Action Was Taken

If the presiding officer has questions or concerns as he reviews the report of the initial disciplinary council, he may consult with the current presiding officer of the unit where the council was held to see if he knows the circumstances and can provide clarification.

When there is an aggrieved victim (such as for incest, child abuse, or spouse abuse), the presiding officer of the disciplined person must contact the current presiding officer of the unit where the initial disciplinary action was taken. If that officer already knows about the situation, the disciplined person's presiding officer should seek his opinion on the advisability of a proposed change of status for the disciplined person. This discussion must take place

before a disciplinary council is held to consider reinstating the disciplined person to full fellowship or readmitting him into the Church.

Contact the Priesthood Leaders of Aggrieved Victims

The presiding officer of the upcoming disciplinary council should contact the current bishop or stake president of any aggrieved victim. If the victim's current bishop or stake president already knows about the situation, the two leaders determine whether it would be helpful and appropriate for the victim to be given an opportunity to provide a written or oral statement about how the disciplined person's misconduct has affected the victim and his or her family. A victim may also comment on evidence of the person's repentance since the disciplinary action was taken.

Any interview with an aggrieved victim for this purpose should be conducted by his or her current bishop or stake president. Inquiries about a victim who is under 18 years of age should be made through the child's parent(s) or legal guardian(s). Great care must be taken to avoid causing further trauma, especially with a victim of sexual or physical abuse. In the United States, Canada, and selected other countries, the Church has established a help line for cases that involve abuse. Priesthood leaders should call the help line for guidance in such cases (see "Abuse and Cruelty" on page 186).

Give Notice of the Disciplinary Council

The presiding officer notifies the person of the date, time, and place of the disciplinary council where his change of Church status will be considered so he can attend or submit a written statement if he desires.

Convene and Conduct the Disciplinary Council

The presiding officer convenes and conducts the disciplinary council. The person is invited into the room, the council is opened with prayer, and the presiding officer or someone designated by him states the purpose of the council. The presiding officer then asks the member questions about what he has done to repent and about his commitment to the Church and the strength of his testimony.

In a stake disciplinary council that is convened to consider ending Church discipline, the role of the high council is much the same as outlined on page 114, but it is not necessary for high councilors to draw lots or to speak before the council.

When all relevant matters have been presented, the presiding officer excuses the member and, with his counselors, prayerfully deliberates over what action to take. See pages 113-14 for instructions about these deliberations and about informing the member of the council's decision.

A disciplinary council may either end or continue Church discipline, but it cannot place a disfellowshipped member on formal probation.

If First Presidency approval is not necessary to end the discipline prescribed in the case, the presiding officer may end it himself. If First Presidency approval is necessary (as outlined below), the conclusion of the council can be only a recommendation to the First Presidency and not a final decision.

Complete and Submit a Report

See page 116.

Apply for First Presidency Approval (If Necessary)

If the person was disfellowshipped or excommunicated for any of the following reasons, or if he committed any of these transgressions after being disfellowshipped or excommunicated, the approval of the First Presidency is required before he may be reinstated to full fellowship or readmitted by baptism and confirmation:

1. Murder (as defined on page 110).
2. Incest (as defined on page 110).
3. Sexual offense against a child or serious physical abuse of a child by an adult or by a youth who is several years older than the child.
4. Apostasy (as defined on page 110).
5. Committing a serious transgression while holding a prominent Church position (as defined on page 110).
6. An elective transsexual operation.
7. Embezzlement of Church funds or property.

In these circumstances, the disciplinary council is conducted as stated previously. No preauthorization from the First Presidency is required. If the disciplinary council recommends a change in status, the presiding officer may notify the person of this recommendation. He should explain that the person's status cannot be changed until the First Presidency gives written approval of the recommendation.

To submit a recommendation to the First Presidency, the presiding officer completes each step on the Application to the First Presidency form. In the

United States and Canada, this form is available from the Office of the First Presidency. In other areas it is available from the Area Presidency.

The stake or mission president sends (1) the completed application form, (2) the Report of Church Disciplinary Action form, and (3) any necessary attachments (such as letters that are required on the application form) to the Office of the First Presidency or to the Area Presidency if the unit is outside the United States and Canada. The Office of the First Presidency will notify the stake or mission president of the decision.

Give Written Notice of the Decision

The presiding officer ensures that after the disciplinary council, the person receives prompt written notice of the decision and its effects, even if he has been advised orally.

Readmitting Excommunicated Persons by Baptism and Confirmation

When all approvals have been received, a person who was excommunicated may be readmitted into the Church. After baptism, the person is confirmed a member of the Church as in any other confirmation. The bishop prepares a Baptism and Confirmation Record, noting on the form that the ordinances are for readmission.

Church Activity after Readmission

Members Who Were Not Previously Endowed. From the time of their baptism and confirmation, these members may participate in Church activity just as a new convert would.

Members Who Were Previously Endowed. From the time of their baptism and confirmation until their blessings are restored as outlined on page 122, these members may participate in any Church activity that is permissible for an unendowed member who does not hold the priesthood. However, they may not wear temple garments, receive a temple recommend, or participate in vicarious baptisms for the dead until their blessings are restored.

Ordination after Readmission

Brethren Who Previously Held the Priesthood but Were Not Endowed. Immediately after baptism and confirmation, these brethren have the priesthood conferred upon them and are ordained to the priesthood office they held at the time of excommunication (see "In-

structions for Performing an Ordination," page 41). In this circumstance, a sustaining vote of members is not required. The bishop records the ordination information in the spaces provided on the Baptism and Confirmation Record so it can be properly recorded at Church headquarters. See also "Membership Records after Discipline Has Ended" below.

Brethren Who Previously Held the Priesthood and Were Endowed. After baptism and confirmation, these brethren are not ordained to any priesthood office and may not perform ordinances until their priesthood and temple blessings are restored. See "Restoration of Blessings" on page 122.

Temple Recommends after Readmission

See page 78.

Membership Records after Discipline Has Ended

After Formal Probation Has Ended

No change is made to the membership record because formal probation is not recorded on it.

After Disfellowshipment Has Ended

After a person has been reinstated to full fellowship, the administration office removes the notice of disfellowshipment and provides an updated membership record.

After Excommunication Has Ended

After a person is readmitted by baptism and confirmation, the stake president or bishop submits a copy of the baptism and confirmation record, usually with the Report of Church Disciplinary Action form.

If the member was not endowed before excommunication, the administration office provides the ward a membership record that shows the member's original baptism and other ordinance dates, with no reference to excommunication.

If the member was endowed before excommunication, the administration office provides the ward a membership record that shows the new baptism date and includes the message "Restoration of Blessings Required." After the member's blessings are restored, the administration office provides another updated membership record that shows the member's original baptism and other ordinance dates, including endowment (and current priesthood, if applicable), with no reference to excommunication.

Annotations

Although membership records do not mention formal probation and do not mention disfellowshipment or excommunication after discipline has ended, they may include annotations until the First Presidency authorizes their removal (see page 147).

Restoration of Blessings

Endowed persons who were excommunicated and later readmitted by baptism and confirmation can receive their priesthood and temple blessings only through the ordinance of restoration of blessings. Such persons are not ordained to priesthood offices or endowed again, since all priesthood and temple blessings held at the time of excommunication are restored through the ordinance. Brethren are restored to their former priesthood office, except the office of seventy, bishop, or patriarch.

Only the First Presidency can approve the performance of the ordinance of restoration of blessings. The First Presidency will not consider an application for this ordinance sooner than one year after the person is readmitted by baptism and confirmation.

To submit a recommendation to the First Presidency, the presiding officer completes each step on the Application to the First Presidency form. In the United States and Canada, this form is available from the Office of the First Presidency. In other areas it is available from the Area Presidency.

The stake or mission president sends the completed application form and any necessary attachments (such as letters that are required on the form) to the Office of the First Presidency or, if the unit is outside the United States and Canada, to the Area Presidency. The Office of the First Presidency will notify the stake or mission president of the decision.

Performance of the Ordinance

If the First Presidency authorizes the restoration of blessings, they assign a General Authority or stake president to interview the applicant. If the applicant is found worthy, the assigned General Authority or stake president performs the ordinance to restore the person's blessings.

In designated areas, when an Area President receives authorization from the First Presidency to conduct an interview for restoration of blessings, he may delegate the authority to an Area Seventy who is serving as one of his counselors. When assigned, this Area Seventy may then conduct the interview and perform the ordinance if the applicant is worthy.

For the Dead

See page 88.

Retention of Records

The presiding officer should destroy copies of paper and electronic records relating to a disciplinary action after the ward receives an updated membership record or other notification of action on the record. When such notification is received, the clerk immediately informs the bishop and stake president. If a disciplinary council has imposed formal probation, the presiding officer retains the records of the council until the matter is resolved.

The stake or mission president should destroy copies of records relating to the submission of an Application to the First Presidency form after he receives notification that Church headquarters has received the application.

Documents Required at Church Headquarters for Confidential Actions or Applications

Required Documents	Action or Application									
	Administrative action (name removal)	Disfellowshipment	Excommunication	Ending disfellowshipment (not requiring First Presidency approval)	Readmission (not requiring First Presidency approval)	Ending disfellowshipment (requiring First Presidency approval)	Readmission (requiring First Presidency approval)	Restoration of blessings	Cancellation of sealing	Sealing clearance
Report of Administrative Action form	✓									
Letter from the person requesting name removal	✓									
Copy of the letter from the bishop informing the person of name removal	✓									
Copy (or copies) of the membership record	✓	✓	✓							
Report of Church Disciplinary Action form		✓	✓	✓	✓	✓	✓			
Copy of the letter notifying the person of the disciplinary council		✓	✓	✓	✓	✓	✓			
Certification of delivery of the letter notifying the person of the disciplinary council		✓	✓	✓	✓	✓	✓			
Copy of the letter to the person stating the decision of the council		✓	✓	✓	✓	✓	✓			
Baptism and Confirmation Record form					✓					
Application to the First Presidency form						✓	✓	✓	✓	✓
Letter from the applicant						✓	✓	✓	✓	✓
Letter from the applicant's bishop						✓	✓	✓	✓	✓
Letter from the applicant's stake president						✓	✓	✓	✓	✓
Letter from the applicant's present spouse						✓	✓	✓		
Letter from applicant's former spouse (if applicant was married to a former spouse at time of disfellowshipment or excommunication)						✓	✓	✓		
Letters from victims of child abuse (if they are now 18 years of age or older)						✓	✓	✓		
Letter(s) from the applicant's former sealed spouse(s)									✓	✓
Letter from the bishop of the person to whom the applicant plans to be sealed									✓	✓

11. Single Members and Students

Single Members in the Church

The family is central to our Heavenly Father's plan of salvation. Temple marriage—the sealing of husband and wife for time and eternity by the authority of the priesthood—is a sacred privilege and obligation that every able member of the Church should have as a goal. The Church strongly counsels members, especially men, not to put off or avoid marriage.

Faithful members who do not have the opportunity of marrying in this life will have every opportunity for the blessings, exaltation, and glory that will come to those who enter into and honor the covenant of eternal marriage.

Church members who have never married or are divorced or widowed make up a significant portion of Church membership. Priesthood leaders should be aware of the needs of these members and provide each person with opportunities for growth and service.

Single members in the Church comprise two groups: young single adults (ages 18 through 30) and single adults (ages 31 and older). This section of the handbook is intended to guide Church leaders in ministering to these members. While single members may, at times in their lives, feel a need to participate in wards or special activities for single members, all members of the Church should associate together as "fellowcitizens with the saints, and of the household of God" (Ephesians 2:19).

Conventional Stakes and Wards

Single members are encouraged to participate in the regular activities and programs of their conventional stakes and wards. These units provide a full range of Church experience and offer opportunities to serve, teach, lead, and associate with people of all ages. They also reinforce the important role of the family and the home in the gospel plan.

Stake Leaders' Responsibilities for Single Members

The stake presidency and other stake leaders consult with single members to determine their needs and make plans to help meet them. The stake president assigns a high councilor to help oversee stake activities and programs for single members.

The stake presidency organizes a stake committee for single members, with a member of the stake presidency as chairman. For information about this committee's meetings, see page 316 in *Book 2*.

Where enough single members reside in a stake, one or more stake single member representatives may be called by the stake presidency or another priesthood officer under their direction. These representatives serve on the stake committee for single members.

Ward Leaders' Responsibilities for Single Members

The bishopric, other priesthood leaders, and Relief Society leaders consult with single members to determine their needs and make plans to help meet them. Ward leaders should consider the needs and interests of single members regularly in leadership meetings. Ward leaders should also include single members in meaningful callings, assignments, and activities. In addition, leaders should prayerfully assign home teachers and visiting teachers who will faithfully visit and care for single members.

If needed, the bishop may organize a ward committee for single members, with a member of the bishopric as chairman. For information about this committee's meetings, see page 319 in *Book 2*.

Where enough single members reside in a ward, the bishopric calls one or more ward single member representatives. These representatives serve on the stake and ward committees for single members.

Meetings and Activities

Priesthood and Relief Society Meetings

Quorum and Relief Society leaders should be sensitive to the needs of single members, particularly when lessons include topics such as marriage and children. Occasionally single members may meet in special quorum and Relief Society classes that focus on pertinent topics such as preparation for missionary service, the temple endowment, and temple marriage.

Home Evening Groups

The bishopric may organize one or more home evening groups for single members who do not have children in the home and do not live with their

parents. If possible, the bishopric appoints a single priesthood holder to lead each group. If a ward has few single members, the stake presidency may authorize bishoprics to organize home evening groups that cross ward boundaries. Resources for home evening lessons include the scriptures, the *Family Home Evening Resource Book*, *Gospel Principles*, *True to the Faith*, and other approved Church materials.

Sunday School Classes

Each ward that has enough young single adults may have a separate class for them during Sunday School (see page 244 in *Book 2*).

Institutes of Religion

Young single adults are invited to participate in institute of religion classes and activities. Some institute classes may be taught in the stake by volunteer teachers who are recommended by the stake presidency and appointed and supervised by the local Church Educational System (CES) representative. Classes are held at institutes or other Church facilities. For more information, see pages 132–33.

Gospel Study Classes for Young Single Adults

The stake presidency or bishopric may organize gospel study classes for young single adults. These classes may be held at times other than Monday evening or the regular Sunday meeting schedule. They are not considered institute of religion classes.

Special Stake and Ward Activities

Single members should be offered stake and ward activities such as firesides, dances, choirs, priesthood preparation seminars, temple preparation seminars, temple visits, cultural events, and sports.

In stakes, the stake committee for single members normally plans and conducts these activities, obtaining the stake presidency's approval for each one. In wards, the ward committee for single members normally plans and conducts these activities, obtaining the bishopric's approval for each one.

Only single members, assigned Church officers, and single nonmembers who are willing to abide by Church standards may participate in these activities. A person who is separated from his or her spouse or is seeking a divorce may not participate until the divorce decree has become final according to law.

Activities for single members are to comply with the policies and guidelines on pages 276–80 in *Book 2*.

Multistake Activities

With the approval of a member of the Presidency of the Seventy or the Area Presidency, multistake activities may be held to allow single members opportunities to meet together, socialize, and serve without leaving the ecclesiastical care of their bishop. A member of the Presidency of the Seventy or the Area Presidency appoints a priesthood leader to preside over a multistake committee that plans these activities. The committee may include stake and ward single member representatives.

Funding

Normally, funding for stake and ward activities for single members comes from the local unit budget allowance. This funding should be consistent with the policies outlined on pages 159–61.

Minimal fees may be assessed for optional activities if necessary to cover costs. However, leaders should ensure that all single members have the opportunity to participate in approved activities without incurring unnecessary costs.

Single Member Wards

Creation and Membership

Most single members are best served as members of conventional wards. However, in some exceptional situations, units for single members may be organized. After prayerful consideration, priesthood leaders may recommend creating a young single adult ward or (more exceptional) a single adult ward. Guidelines and procedures for making these recommendations are provided on pages 167–70. Those pages also provide guidelines about who may be members of these wards.

Leadership

Bishops of young single adult wards and single adult wards should be married men of mature judgment who live in the stake. Their counselors should be married high priests; normally they should live in the stake. Other ward officers and teachers are called from among the single members of the ward.

Student Stakes and Wards

Creation and Membership

A stake president may recommend creating student stakes and wards as outlined on pages 167–70.

These pages also provide guidelines about who may be members of these wards.

Leadership

Stake presidencies, high councilors, and bishops of student units should be married men of mature judgment who are established residents of the community. In student wards, a bishop's counselors should be mature, married students who hold the Melchizedek Priesthood. They do not need to be high priests. As an exception, brethren who are not students may be recommended to serve as counselors if necessary.

Other ward officers and teachers are called from among the students in the ward. These callings give them opportunities to develop leadership skills and give service. However, students should not be given Church responsibilities that would unduly interfere with their studies.

Policies for Young Single Adult, Single Adult, and Student Units

Church Organization and Program

Young single adult, single adult, and student units should use the regular program of the Church as much as possible.

Temple Recommends

See pages 75–79.

Priesthood Ordinations

See pages 39–41.

Missionary Recommendations

See pages 96–97.

Leaders' Membership Records

Membership records of the following brethren and their families normally remain in the home ward:

1. Brethren who are called to serve in the bishopric of a young single adult or single adult ward.
2. Brethren who are called to serve in the stake presidency, on the high council, or in the bishopric of a student ward or stake.

The home ward is responsible for the tithing, other offerings, and temple recommends of these leaders and their families.

Tenure of Service

Normally brethren serve no more than three to five years in assignments that keep them away from their home wards. This limitation includes cumulative service in different assignments.

Cooperation

Officers of conventional stakes and wards should cooperate fully when members are requested to serve in units for students and single members. The following guidelines apply:

1. A member who is requested to serve in the stake presidency of a student stake usually should be made available.
2. A member who is requested to serve on the high council of a student stake usually should be made available unless he is presently serving in a stake presidency or as a bishop.
3. A member who is requested to serve as bishop of a young single adult, single adult, or student ward should be made available unless he is presently serving in a stake presidency or as a bishop. A member who is requested to serve as a bishop's counselor should be made available unless he is serving in a stake presidency or bishopric.

Supervision by Stake Leaders

Members of the stake presidency supervise leaders of young single adult, single adult, and student wards the same way they supervise leaders of conventional wards. High councilors and stake auxiliary leaders also work with leaders of these wards in the same way they work with leaders of conventional wards.

Welfare Assistance

Occasionally a bishop may find it necessary to meet the temporary welfare needs of single members and students in his ward. To do so he follows the principles on pages 16–21 in this book and on pages 255–58 in *Book 2*.

Students who face prolonged financial difficulties may need to leave school temporarily to resolve them.

Finances and Budgets

The bishopric encourages members to pay a full tithing and contribute generous fast offerings. Bishoprics should follow current financial policies and

procedures as directed by the stake presidency, the Presidency of the Seventy or the Area Presidency, and Church headquarters.

Home Teaching and Visiting Teaching

See pages 168–70 and 202–4 in *Book 2*.

Records and Reports

Single members and students should make sure their membership records are moved to the ward where they are members. Leaders and clerks should take special care to keep records current. For additional information, see pages 139–51.

Activities

See pages 276–80 in *Book 2*.

Home Evening Groups

The bishopric may organize home evening groups similar to the way they are organized for single members in conventional wards (see pages 125–26).

School Breaks

If possible, student wards should function during school breaks. A student ward that has few members during school breaks may meet with an adjacent student ward. The wards keep separate records, reports of attendance, and finances.

Dating or Get-Acquainted Businesses for Single Members

See page 177.

12. Church Educational System

Programs of the Church Educational System

The Church Educational System (CES) consists of four programs:

1. Religious education (seminaries and institutes of religion)
2. Institutions of higher education (in the United States only)
3. Elementary and secondary education (in some areas outside the United States)
4. Continuing education (in the United States and Canada only)

In addition, CES assists priesthood and Relief Society leaders in the Church's literacy effort.

General Administration of the Church Educational System

Church Board of Education

The Church Board of Education oversees and provides direction for the operation of seminaries, institutes of religion, elementary and secondary education, and continuing education.

Boards of Trustees

A Board of Trustees is established for each Church university and college: Brigham Young University, Brigham Young University-Hawaii, Brigham Young University-Idaho, and LDS Business College.

The Church Board of Education and each Board of Trustees is composed of the First Presidency, other General Authorities, and general Church officers but functions separately in guiding each CES entity.

Commissioner of the Church Educational System

Under the direction of the Church Board of Education and Boards of Trustees, the Commissioner of the Church Educational System supervises all CES programs.

Responsibilities of Priesthood Leaders

Presidency of the Seventy or Area Presidency

Members of the Presidency of the Seventy or the Area Presidency ensure that priesthood leaders ful-

fill their responsibilities in relation to Church education as outlined in this section. When a member of the Presidency of the Seventy oversees an area, he may personally coordinate Church education matters with CES administrators or assign an Area Seventy to do so. In other areas, the Area Presidency coordinates Church education matters with CES administrators.

Where a released-time seminary serves more than one stake, a member of the Presidency of the Seventy or the assigned Area Seventy may designate a stake to be responsible for the released-time seminary local Church board of education (see page 131).

Where an institute of religion serves more than one stake, a member of the Presidency of the Seventy, the assigned Area Seventy, or the Area Presidency may designate a stake to be responsible for the institute of religion advisory council (see page 132).

Stake Presidency

The stake presidency encourages and monitors the participation of eligible stake members in CES programs. High councilors and the stake executive secretary can assist.

The stake presidency regularly includes Church education matters on the agendas of stake leadership meetings. The CES representative may be invited to attend the Church education part of these meetings.

The stake president verifies the worthiness of each CES employee and volunteer in his stake as outlined on page 130.

A member of the stake presidency presides at seminary and institute graduation exercises (see page 133).

The stake president or one of his counselors interviews stake members who seek approval to enroll at Church universities or colleges (see page 133).

Where a seminary or institute serves only one stake, the stake president oversees all aspects of Church education.

Where a released-time seminary serves more than one stake, one of those stakes may be designated by a member of the Presidency of the Seventy or the assigned Area Seventy to be responsible for the released-time seminary local Church board of education. The president of the assigned stake designates a member of the stake presidency to serve as chairman (see page 131). Each of the other stakes that is

served by the released-time seminary may be represented by a member of the stake presidency or a high councilor. Local Church board of education meetings may be held once or twice a year. Attendance of stake presidents is not required.

Where an institute of religion serves more than one stake, one of those stakes may be designated by a member of the Presidency of the Seventy, the assigned Area Seventy, or the Area Presidency to be responsible for the institute of religion advisory council (see page 132). The stake president of the assigned stake designates a member of the stake presidency to serve as chairman.

Where there are no separate CES facilities, the stake presidency ensures that facilities are available for seminary and institute classes (see page 133).

High Councilors

The stake president may assign high councilors as seminary and institute of religion advisers. They encourage enrollment, assist with recommendations for CES volunteers, arrange for CES meeting facilities, publicize CES firesides, help plan seminary and institute graduation exercises, and act as liaisons between the stake president and the CES representative. The stake president may also assign a high councilor to attend meetings of the released-time seminary local Church board of education or institute of religion advisory council.

Bishopric

The bishop and his counselors personally encourage (1) all youth of the appropriate age to participate in seminary and (2) all single postsecondary students to participate in institute. Married postsecondary students and their spouses may be invited to participate in institute as their time and circumstances allow. Young single adults of the appropriate age (generally 18-30) may also be invited to participate in institute as their needs and interests may be served.

Members of the bishopric are responsible for the enrollment of those who are eligible for seminary and institute. The CES representative should provide enrollment information and attendance reports to priesthood leaders.

The bishopric regularly includes Church education matters on the agendas of ward leadership meetings.

The bishop recommends members to be appointed as volunteer seminary and institute teachers (see "Volunteers" in the next column).

The bishop or an assigned counselor determines whether a person is worthy to graduate from seminary or institute (see page 133).

The bishop interviews and recommends ward members who seek approval to enroll or continue enrollment at Church universities or colleges (see pages 133-34).

Volunteers

CES volunteers include teachers and stake supervisors. Volunteer teachers are an integral part of CES. Stake supervisors may be appointed where needed to help administer CES programs within the stake.

The bishop consults with the stake presidency to recommend members to be appointed as volunteers. In consultation with priesthood leaders, CES representatives appoint, supervise, provide inservice, and release volunteers.

Each volunteer of the Church Educational System must be worthy to hold a temple recommend. The stake president verifies this before the beginning of CES service and annually thereafter.

Religious Education

Under the direction of the Church Board of Education and the Commissioner of the Church Educational System, CES religious education programs are supervised by a full-time administrator. Under his direction, full-time CES representatives are assigned for each ecclesiastical area throughout the world. Priesthood leaders should direct requests or questions about CES programs to their CES representative.

Objective

The objective of religious education in the Church Educational System is to assist individuals, families, and priesthood leaders in accomplishing the mission of the Church by:

1. Teaching students the gospel of Jesus Christ as found in the standard works and the words of the latter-day prophets.
2. Teaching students by precept and example so they will be encouraged, assisted, and protected as they strive to live the gospel of Jesus Christ.
3. Providing a spiritual and social climate where students can associate together.
4. Preparing youth for effective Church service.

Enrollment

Enrollment of youth and young adults in seminary and institute programs is the responsibility of priesthood leaders, with assistance from CES representatives.

CES personnel are authorized to request appropriate information about potential seminary and institute students from ward records.

There is no fee for either seminary or institute enrollment.

Seminaries

The seminary program offers weekday religious instruction for youth who attend public, private, or home schools. Seminary also assists parents and priesthood leaders in encouraging youth to serve missions and marry in the temple.

Types of Seminary Programs

Daily Seminary. Daily seminary classes are held outside of school hours. Students in daily seminary meet each day school is in session.

Released-Time Seminary. With the approval of the Church Board of Education, released-time seminary, which holds classes during school hours, can be established in some areas of the United States and Canada.

When justified by the needs of the students and under the discretion of the released-time seminary local Church board of education, a released-time seminary class could be offered before or after school.

Home-Study Seminary. Home-study seminary can be organized where students cannot attend a daily class because of distance or other factors. It is usually organized within the ward. CES-prepared materials are provided for weekday study at home. Students attend one or more classes each week under the direction of a volunteer teacher to discuss their studies.

Home-study students from several wards can meet together occasionally for instruction under the direction of the CES representative. Under the direction of stake Young Men and Young Women leaders, an activity could be held in conjunction with this instruction.

Classes should not be held on Sunday.

Released-Time Seminary Local Church Board of Education

Where a released-time seminary serves more than one stake, a released-time seminary local Church

board of education is organized under the direction of the stake assigned by a member of the Presidency of the Seventy or an Area Seventy (see pages 129–30). This board consists of the chairman (a member of the stake presidency of the assigned stake), the seminary principal, and a member of the stake presidency or a high councilor from each of the other stakes served by the seminary.

The released-time seminary local Church board of education meetings may be held once or twice a year. Attendance of stake presidents is not required. Members of the council approve and correlate seminary calendar items, make plans for enrolling youth in seminary, report on enrollment and attendance trends, coordinate graduations, and discuss any challenges facing the seminary.

Members of the released-time seminary local Church board of education approve seminary council officers and members, clear them for worthiness, and see that they are properly called and set apart.

Courses of Study

The courses of study for seminary are Old Testament, New Testament, Book of Mormon, and Doctrine and Covenants and Church History.

Class Materials

The CES representative provides class materials for seminary teachers and students. These include teacher and student manuals, audiovisual materials, bookmarks, and so forth. Teachers and students are responsible to obtain their own scriptures.

Classroom Materials

If a meetinghouse library is available, volunteer teachers should be aware of its resources and be encouraged to use them. These resources may include chalk and eraser (or whiteboard markers and eraser), paper, pencils, tape, tacks, pictures, and Church-produced audiovisual materials.

Activities

Seminary activities should be limited. Any activities that are held are generally conducted on seminary class premises and during normal seminary class hours. Any request for exceptions should be approved well in advance by the local priesthood leaders and the released-time seminary local Church board of education.

Seminary activities must comply with the policies and guidelines on pages 276–80 in Book 2. No money should be collected from students for activities.

Institutes of Religion

Institutes of religion provide weekday religious instruction for single and married postsecondary students. Young single adults of the appropriate age (generally 18–30) are also welcome to attend. In addition to religious instruction, institutes provide students with opportunities to grow spiritually through service, social interaction, and leadership training. Institutes also assist parents and priesthood leaders in encouraging youth to serve missions and marry in the temple.

Institute of religion programs are established under the direction of priesthood leaders and CES when there are sufficient numbers of LDS postsecondary students. With appropriate approval, priesthood leaders and CES representatives may also organize institute classes in local Church units.

Institute classes generally meet twice a week for 50 minutes or once a week for 100 minutes. At the discretion of the institute director, independent study courses can be made available for students who are unable to attend institute classes.

In countries where Perpetual Education Fund loans are approved, institutes assist in the process according to established guidelines. Applicants must enroll in and attend institute to be eligible for PEF loans.

Location and contact information about institute programs worldwide is available on the Internet at www.ldscs.org or through the local CES representative.

Institute of Religion Advisory Council

Where an institute of religion serves more than one stake, an institute of religion advisory council is organized under the direction of the stake assigned by a member of the Presidency of the Seventy, the assigned Area Seventy, or the Area Presidency (see page 130). This advisory council consists of the chairman (a member of the stake presidency of the assigned stake), the institute director, and the student council presidency.

The institute of religion advisory council organizes and directs the institute of religion student council. It also approves and correlates the annual student activity calendar (including any travel) and approves the expenditure of funds for student activities. No money should be collected from students for activities.

In the United States and Canada, the Institute Men's Association (IMA) and the Institute Women's Association (IWA) can be organized to meet local needs. The institute advisory council approves all

chapters and chapter advisers for these organizations. Chapter presidencies are called, set apart, and released by or under the direction of the chairman of the advisory council. Additional information about IMA and IWA is available from the institute director.

Institute of Religion Student Council

The institute of religion student council may consist of a president, vice president(s), a secretary, and (if needed) a limited number of council members. Members of the council are called, set apart, and released by or under the direction of the chairman of the advisory council.

Members of the student council encourage enrollment and attendance in institute classes. They also plan and implement all institute activities approved by the advisory council. The student council coordinates activities with the stake young single adults.

Latter-day Saint Student Association (LDSSA)

The Latter-day Saint Student Association (LDSSA) can be organized where it will give Latter-day Saint college students formal recognition and an organization to provide service on campus.

Officers for LDSSA are called and set apart in the same way as the institute of religion student council members.

Class Materials and Credit

Institute classes must use approved CES course materials and teachers. The CES representative provides class materials for institute teachers. In some areas, manuals are also made available for institute students. Teachers and students are responsible to obtain their own scriptures.

Credit earned for institute classes may be transferred to other institutes. Under certain circumstances, credit may also be transferred to Church universities and colleges.

Activities

Institute activities are planned by the institute of religion student council and must be approved by the advisory council. Institute activities must comply with the policies and guidelines on pages 276–80 in *Book 2*.

Funding for institute activities comes from CES budgeted funds. The institute advisory council approves the expenditure of funds for student activities and coordinates the activities with the stake young

single adults. No money should be collected from students for activities.

Facilities

Wherever possible, CES sites and facilities are to be shared with other Church units or departments. Where there are no CES facilities, the stake presidency ensures that facilities such as meetinghouses or members' homes are provided for seminary and institute classes. The rental of facilities for daily or home-study seminary classes is not authorized.

Audiovisual Materials

When CES classes are held in a meetinghouse, audiovisual curriculum materials are stored in the meetinghouse library. The meetinghouse library also supplies the audiovisual equipment needed for these classes.

Materials for Those with Disabilities

Special religious education materials for students who have reading problems or other disabilities are available to assist seminary and institute students. The CES representative can provide information about ordering these materials.

Graduation

Students must complete certain academic requirements and have a priesthood worthiness clearance in order to graduate from seminary or institute. Worthiness determination is made by the bishop or an assigned counselor (see page 24). CES verifies that the student has met the academic and attendance requirements.

A member of a stake presidency presides at seminary and institute graduation exercises. A member of a stake presidency or a high councilor, assisted by a CES representative, should plan these exercises. For additional information, see *A Guide to Seminary and Institute Graduation Exercises*.

Institutions of Higher Education

The Church sponsors four institutions of higher education: Brigham Young University, Brigham Young University-Hawaii, Brigham Young University-Idaho, and LDS Business College. Under the direction of a Board of Trustees and the Commissioner of the Church Educational System, they are supervised by a full-time university or college president. Information about admissions and academic

programs can be obtained from the local CES representative, from the Internet at www.ldscs.edu, or from the schools' admissions offices:

Brigham Young University
Admissions Office
A-153 ASB
Provo, UT 84602
Telephone: 1-801-422-0005

Brigham Young University-Hawaii
Admissions Office
55-220 Kulanui Street
Laie, HI 96762
Telephone: 1-808-293-3738

Brigham Young University-Idaho
Admissions Office
120 Kimball Building
Rexburg, ID 83460-4104
Telephone: 1-208-496-1022

LDS Business College
For a current mailing address, call 1-801-524-8100

Endorsement to Enroll at Church Universities and Colleges

Church universities and colleges are centers of higher education, but more important they are communities of faith and commitment where students develop and nurture firm testimonies of the restored gospel. To help ensure that those who attend Church institutions of higher education are living by Church standards and will continue to do so, prospective and continuing students must receive endorsements from priesthood leaders as outlined in the following paragraphs.

Endorsement to Enroll at a Church University or College

Students who plan to enroll at Brigham Young University, Brigham Young University-Hawaii, Brigham Young University-Idaho, or LDS Business College must receive endorsements from their bishop and a member of their stake presidency to be eligible for admission.

Non-LDS students who wish to apply must receive this endorsement from clergy of their own faith or from an LDS bishop.

Endorsement to Continue Enrollment at a Church University or College

After being admitted to a Church institution of higher education, students must receive an annual

endorsement from the bishop of the ward they attend while in school. A non-LDS student must receive an annual endorsement from (1) the local ecclesiastical leader if the student is an active member of the congregation, (2) the bishop of the LDS ward in which the student currently resides, or (3) the nondenominational BYU chaplain. Students who do not have this endorsement may not register for the next academic year.

Instructions for Endorsement Interviews

The bishop or member of the stake presidency conducts a private interview with each student. Instructions for these interviews are on the application provided by the school.

Leaders should not endorse those who are less active, unworthy, or under Church discipline. Leaders should work with these members to help them qualify for an endorsement in the future.

Elementary and Secondary Education (in Some Areas outside the United States)

The Church provides elementary or secondary education at a few long-established locations in Mexico and the Pacific Islands. No new programs are anticipated.

Under the direction of the Church Board of Education and the Commissioner of the Church Educational System, these schools are supervised by full-time CES administrators and provide both secular and religious instruction. Students who attend these schools must receive an ecclesiastical endorsement to enroll and to continue attendance each year.

Continuing Education (in the United States and Canada Only)

Some of the continuing education programs that are available through CES in the United States and Canada are listed below:

1. Campus Education Week
2. Adult Religion Classes
3. Especially for Youth
4. Scripture Seminars
5. Youth and Family Programs

Continuing education programs are not funded by Church budgets and must be financially self-sustaining. Therefore, fees are assessed to participants. Information about these programs can be obtained from the Internet at www.ce.byu.edu or from the local CES representative.

13. Perpetual Education Fund

Introduction

The Perpetual Education Fund (PEF) and the Church's Perpetual Education Fund Department have been established to assist worthy young adults with educational needs. In approved areas of the Church, this initiative provides these members with the support and resources necessary to improve their lives through additional education and improved employment. The PEF embraces eternal principles, including the importance of education, integrity, hard work, and self-reliance. It encourages members to become "one," as all are invited to give of their means to build the fund. In this way, an ever-increasing number of youth may be served. (See D&C 38:24–27; 104:15–18.)

Opportunities for Participants

Through the PEF program, returned missionaries and other young adults—men and women, married and single—are inspired to expand the vision of their possibilities and choose promising careers that are needed in their own communities. They learn to select nearby schools that will help qualify them for their chosen occupations. They also discover how best to use their own finances and other local resources to attend those schools. If additional help is needed, a student may apply for a PEF loan to pay a portion of the educational costs. The student commits to repay the loan so others may be blessed through the fund.

Organization and Coordination

The PEF works through the existing organization of the Church. In areas where the program is approved, an area PEF committee, chaired by a member of the Area Presidency, directs it. Participants are interviewed and encouraged by their local priesthood leaders. In addition, participants receive specific instruction, guidance, and support through their local institute of religion and the Church's Employment Resource Services where available. Details of the training and application process, as well as specific requirements and policies, are available from the Area Presidency.

For information about the stake president's responsibilities for the PEF program, see "Direct the Perpetual Education Fund Program" on page 8.

Questions about the PEF program may be directed to the Perpetual Education Fund office:

Perpetual Education Fund Department
50 East North Temple Street, Room 832
Salt Lake City, UT 84150-1501
Telephone: 1-801-240-0541
E-mail: perpetualeducationfund@ldschurch.org

Contributions to the Fund

See page 156.

Area Perpetual Education Fund Committee Meeting

See page 60.

14. Military Relations

Purpose of the Military Relations Program

Stake presidents and bishops help make the blessings of Church participation available to members who serve in the military. The military relations program consists of (1) support from stakes and wards, (2) Church orientation for members who enter military service, and (3) organization of wards, branches, or Latter-day Saint service member groups as outlined in this section.

Stake Military Relations Leadership

If military installations or members serving in the military are located in a stake, the stake presidency has the responsibilities outlined below. If such installations are located in a mission rather than a stake, the mission president fulfills these responsibilities.

A member of the stake presidency oversees pre-military service Church orientation in the stake. He makes sure it is offered to all members who are entering military service. The stake executive secretary may help coordinate this orientation.

Where needed, the president of a stake where a military installation is located organizes a ward, branch, or service member group for military personnel and their families. Guidelines are provided on page 138. For each of these units, the stake president also calls, sets apart, and oversees a bishopric (when authorized by the First Presidency), branch presidency, or service member group leader and assistants. The stake president may designate a ward to support each service member group as needed.

The stake president should provide each bishop, branch president, or group leader with a Certificate of Appointment and a letter that outlines his responsibilities and authorizes him to preside over the unit and to conduct meetings. The stake president may contact the Church's Military Relations Division for sample letters (see page 138).

The stake president should provide contact information for bishops, branch presidents, and group leaders to the Church's Military Relations Division.

A member of the stake presidency should develop a working relationship with the senior chaplain at each military installation in the stake. The chaplain should be given the names and telephone numbers of stake and ward leaders so he can provide this information to newly arriving members and use it if there is an emergency, such as illness or death of a Church member at the installation.

The stake president conducts an annual interview with each LDS chaplain who lives within his stake boundaries. The purpose of this interview is to determine the chaplain's well-being and worthiness to serve. The stake president also interviews each chaplain's spouse annually.

The stake president may call an active-duty LDS chaplain to serve as a high counselor or in another appropriate calling in the stake in which he is stationed. If a chaplain is not called as a high counselor, the stake president should invite him to attend stake priesthood executive committee meetings regularly to report on the activities of Church units and on activation efforts at the military installation. Stake presidents should not call chaplains to preside over wards, branches, or service member groups if such callings would conflict with the chaplains' military duties. Chaplains should not be called to positions that require proselyting.

Ward Military Relations Leadership

A member of the bishopric interviews ward members before they leave for military service. He ensures that they have an opportunity to attend pre-military service Church orientation (see page 138). He calls an instructor, preferably someone with recent military experience, to provide the orientation. Resource materials for the orientation may be obtained from Church Distribution Services.

When a member enters military service or is transferred to a new location, a member of the bishopric helps him or her identify the Church unit nearest the new duty station. Information on meeting times and locations for LDS Church services on military installations is available from the Church's Military Relations Division (see page 138).

Priesthood leaders in the home ward should correspond regularly with each ward member who is away in military service. They should also encourage families to ensure that family members in the military receive the *Ensign* or *Liahona*. The *Church News* is also available for those who read English.

Each bishop is responsible for Church members who are assigned to a military installation within the boundaries of his ward. He notifies the senior chaplain of the ward's meeting schedule, meeting location, and contact person so the chaplain can give this information to Church members at the installation.

Pre-Military Service Church Orientation

As resources are available, the pre-military service Church orientation may include viewing the *Serving Your Country* and *Let Not Your Heart Be Troubled* video recordings. As part of this orientation the member should also receive a military scripture set, an LDS identification tag, and the *Serving Your Country* brochure. If a member did not receive the pre-military service Church orientation before arriving at basic training, the bishop, branch president, or service member group leader who is responsible for those in training should provide it as soon as possible after the member arrives on base.

Organizing Wards, Branches, or Service Member Groups

Members in military service should participate in the wards or branches at or near their military installations. When that is not feasible, the president of the stake or mission where the military installation is located organizes a ward, branch, or Latter-day Saint service member group for military personnel and their families at the installation. When organizing a ward or branch, the stake president should follow the instructions in "Creating, Changing, and Naming Church Units" on pages 167-70.

A ward, branch, or service member group should be established in any of the following circumstances:

1. There is not an organized Church unit within a reasonable distance of a military installation to which members are assigned.
2. Attendance at local ward meetings is not feasible because members are participating in training or other military exercises where they are restricted to the installation.
3. The members' military unit is deployed or will be deployed for contingency operations to a location where the Church is not organized, where the local Church unit cannot accommodate the members because of a different language, or where attendance at local meetings is not feasible.

For those deploying on contingency operations, a group leader's kit containing resource materials may be ordered from Church Distribution Services. Deployed group leaders should contact the Church's Military Relations Division to order additional Church materials.

4. Members belong to Reserve or National Guard units and participate in weekend drills or annual training exercises.

Generally, a ward or branch rather than a service member group is established if there is a need to

support both military members and their families. A ward or branch may also be established if there is a long-term need to provide Church services and programs for military members who are attending basic or advanced training or who are on a remote assignment without their families. Depending on the need, Church programs may be limited in scope and complexity.

Coordination with the senior installation chaplain is necessary to arrange for meeting times and use of base facilities. If there is not an installation chaplain assigned to the base, the stake president should consult with the commanding officer.

Service Member Group Leadership and Chaplains

For information about responsibilities of service member group leaders and chaplains, see the *Serving in the Church* section of LDS.org and the *Principles of the Gospel* book for members in military service.

Missionary Service and Military Obligation

In countries that have mandatory military conscription (draft), bishops and stake presidents must consider how these laws apply to individuals who desire to serve a mission. In the United States military, a person who joins the active-duty military before serving a mission must complete his enlistment obligation before he can serve a mission. Those in the Reserves or National Guard may be able to serve a mission following the completion of basic and advanced training. For additional information, leaders may contact the Church's Military Relations Division (see contact information below).

Other Information

Records of Members in Military Service. See page 146.

Patriarchal Blessings. See pages 43-44.

Ordination in Isolated Areas. See page 41.

Temple Recommends in Isolated Areas. See page 76.

Wearing the Garment in the Military. See pages 80-81.

Ordering Special Garments. See pages 80-81.

For questions related to military service that are not answered in this handbook, leaders may contact the Church's Military Relations Division:

Military Relations Division
50 East North Temple Street, Room 2048
Salt Lake City, UT 84150-6080
Telephone: 1-801-240-2286
E-mail: pst-military@ldschurch.org

15. Records and Reports

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

Purposes of Church Record Keeping

The Lord places great importance on record keeping in the Church. One of the first commandments He gave Joseph Smith when the Church was organized was, "There shall be a record kept among you" (D&C 21:1). Keeping records has been a commandment in all dispensations, and this important work continues in our time.

Accurate records help leaders get to know members and identify their needs. For example, records can help leaders identify who may need special care in becoming more active in the Church or becoming worthy of temple blessings. Accurate records also help leaders evaluate progress in accomplishing the mission of the Church. This evaluation can help leaders make plans for improvement.

These purposes of record keeping are similar to the purposes that Moroni suggested: "And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ; and their names were taken, that they might be remembered and nourished by the good word of God" (Moroni 6:4).

Another important purpose of record keeping in the Church is to maintain a record of the saving ordinances that each person receives.

Leaders should provide instruction on how to use Church records to help accomplish the purposes outlined above.

Types of Records

The following types of records are kept in Church units:

Reports on member participation. These reports include information about meeting attendance, visits to members, activity and priesthood office of new members, and temple recommend status of endowed members (see pages 143–45).

Membership records. These include the name and address of each member, as well as information about the member's birth, parentage, and ordinances (see pages 145–48).

Historical records. These include information about officers who are serving, accomplishments, challenges, faith-building experiences, and other notable events (see page 150).

Financial records. These include information about tithes and other offerings and costs for activities and supplies (see pages 153–62).

Stake Record-Keeping Leadership

Stake President

The stake president oversees stake record keeping. He may assign his counselors and clerks to do much of this work under his direction.

The stake president ensures that stake clerks and stake and ward leaders are taught their record-keeping responsibilities. He also ensures that they follow Church policies and procedures in completing their assignments.

The stake president oversees stake clerks in preparing records and reports. He meets with the clerks to review these materials; to ensure that they are accurate, complete, and on time; and to sign those that require his signature. A counselor may review and sign reports in the stake president's absence.

The stake president assigns clerks to follow up on all audit concerns within 30 days of the audit.

He oversees the preparation of the Annual History for Stakes and Districts (see page 150).

He ensures that people who have access to records and reports protect the privacy of individuals (see pages 150–51).

Stake Clerk

A stake clerk is called as outlined on page 11. The stake president may assign him responsibilities such as those outlined below. Assistant stake clerks may be called to help (see page 141).

Record-Keeping Responsibilities

The stake clerk provides administrative support to the stake presidency. He records minutes of stake leadership meetings. He also reminds the stake presi-

dency of items that need follow-up or further consideration.

The stake clerk (and assistant stake clerks as assigned) prepares stake records and reports. These include financial records (see pages 153–62), membership information (see pages 145–48), and historical records (see page 150). He ensures that records and reports are accurate, complete, and on time.

The stake clerk (and assistant stake clerks as assigned) meets with the stake president to review records and reports. He provides information from these materials to help leaders identify (1) the needs of members and organizations, (2) the availability of resources, such as finances and priesthood strength, and (3) trends, strengths, and weaknesses.

The stake clerk should become familiar with the record-keeping programs on Church computers where they are available. He also grants access rights to family history computer programs, when required, to high councilors assigned to oversee temple and family history work.

The stake clerk (and assistant stake clerks as assigned) may design and print boundary models to use in proposing realignment of stake and ward boundaries. He may also complete forms for proposed boundary changes.

When a new ward is created, a ward is discontinued, or a bishop is released, the stake clerk oversees the transfer of ward records, correspondence, and accounts.

The stake clerk or an assistant stake clerk prepares the Officers Sustained form for the first stake conference of each year, unless that conference is a satellite broadcast. In that case, he prepares the form for the second stake conference. The completed form is included in the stake's annual history.

The stake clerk or an assistant stake clerk ensures that certificates for Melchizedek Priesthood ordination are prepared and distributed properly.

The stake clerk helps the stake president record information for stake disciplinary councils (see pages 113 and 116).

The stake clerk should carefully follow current policies and procedures to safeguard Church funds and to ensure that Church records are current and accurate. He should immediately notify appropriate priesthood leadership of any improprieties affecting Church funds or records.

If the stake has a Church-approved Web site, the stake clerk, an assistant stake clerk, or another member may be assigned by the stake presidency to maintain and update the site. For information about approved Web sites for local units, see page 175.

Review of Ward Records

The stake clerk (and assistant stake clerks as assigned) reviews ward records and reports to ensure that they are accurate and complete. He resolves record-keeping problems before giving reports to the stake president. He works directly with ward clerks and assistant ward clerks to resolve minor problems. He discusses serious problems with the stake president or, at the stake president's request, the bishop.

The stake clerk meets with each ward clerk twice each year. The stake clerk or assistant stake clerks may also meet with assistant ward clerks as needed. These meetings are held to ensure that (1) membership records are updated promptly and accurately, (2) certificates of blessing, baptism and confirmation, and priesthood ordination are given to ward members, and (3) the ward's annual history is kept current and is submitted to the stake at the end of each year (see "Historical Records" on page 150).

Record-Keeping Instruction

As requested by the stake president or a bishop, the stake clerk instructs assistant stake clerks, ward clerks, and assistant ward clerks to ensure that they receive all the training they need to accomplish their record-keeping responsibilities. Assistant stake clerks may also help instruct ward clerks and assistant ward clerks.

Instruction on record keeping is especially important when clerks are newly called, when a Church record-keeping program is introduced or updated, and when records are not completed properly. New ward clerks and assistant ward clerks should be instructed within 30 days of when they are called.

Stake clerks and assistant stake clerks may help priesthood and auxiliary leaders instruct secretaries.

Record-keeping instruction can be given individually and during priesthood leadership meetings, ward conferences, and other times as necessary.

When instructing clerks or secretaries, stake clerks help them understand how information from records and reports can help leaders.

Stake clerks ensure that other clerks and secretaries obtain the materials they need to fulfill their responsibilities.

Audits

The stake clerk should be knowledgeable of audit procedures and reports. Assistant stake clerks should also be knowledgeable of audit procedures and reports for their area of responsibility. These clerks work with ward clerks and assistant ward clerks to

ensure that any membership, financial, or historical record-keeping problems are resolved.

For information about audits of Church finances, see pages 161–62.

Each year the stake clerk or an assistant stake clerk conducts an audit of membership records in each ward. For information about these audits, see “Audits of Membership Records” on page 148 and the Stake and District Audit of Membership Records form.

Stake Historical Records

The stake president assigns the stake clerk or an assistant stake clerk to prepare the Annual History for Stakes and Districts. For more information, see “Ward Historical Records” on page 143 and “Historical Records” on page 150.

Assistant Stake Clerks

Record Keeping

Assistant stake clerks may be called as outlined on page 11. The stake presidency may assign these clerks to each part of stake record keeping, such as financial records (see pages 153–62) and historical records (see page 150). The stake presidency may also assign assistant stake clerks to share most other record-keeping responsibilities of stake clerks as outlined earlier in this section. Assistant stake clerks work under the direction of the stake presidency and the stake clerk.

Assistant stake clerks should carefully follow current policies and procedures to safeguard Church funds and to ensure that Church records are current and accurate. These clerks should immediately notify appropriate priesthood leadership of any improprieties affecting Church funds or records.

Church Materials

The stake presidency assigns an assistant stake clerk to become familiar with Church-produced resource materials and know how to order them from Church Distribution Services (the stake clerk could be given this assignment if necessary). This clerk should also know how to order garments and temple clothing. He instructs clerks who have similar responsibilities in wards. He also coordinates efforts to help stake members be informed about these materials and know how to obtain them. For more information about this clerk’s responsibilities, see page 284 in *Book 2*.

Computers

The stake presidency assigns an assistant stake clerk to be the stake technology specialist (the stake clerk could be given this assignment if necessary). This clerk has the following responsibilities for managing Church computers in the stake, including those in family history centers:

He takes direction from the stake presidency about acquiring, placing, sharing, reassigning, scheduling, and disposing of all stake computer hardware and software.

He supports the stake presidency, bishoprics, auxiliary leaders, family history consultants, seminary and institute instructors, and others who use computers in Church meetinghouses.

He serves as the primary contact for technology services and electronic devices in all Church meetinghouses in the stake.

He serves as the primary contact with Church headquarters concerning computer hardware, software, and guidelines.

He supervises and instructs others who help manage Church computers.

He orders, installs, supports, and arranges for repairs to Church computers. He should have appropriate passwords to all Church computers and software in the stake.

He provides support for the initial setup of computer workstations and printers; for maintenance of computer hardware, operating systems, and software; and for Internet connections (where authorized).

He maintains a current inventory of all computer hardware, with serial numbers, models, capacities, and physical locations.

He ensures that (1) computers, software, and confidential Church information are secure, (2) data files are backed up regularly, and (3) backup files are stored away from the building (see pages 150–51 for more information about protecting confidential information). He should not access the confidential records of membership or financial systems except as requested by the bishop or stake president.

He ensures that Church computers are protected from viruses and improper use. Church computers should not be used for private purposes; nor should privately owned software be installed on them.

He ensures that software installed on Church computers complies in every way with licensing agreements.

He ensures that data is completely destroyed on computers that are retired from Church units. He runs special software furnished by the administration office for this purpose.

He should be familiar with the general policies for Church computers on page 175. He should also be familiar with guidelines for obtaining and managing Church computers. These guidelines are available from the administration office. They provide information about matters such as computer hardware and software, donated computers, Internet and on-line networks, repairs, disposal of computers, stolen or damaged computers, security, and scheduling.

In some cases, ward clerks may be asked to help the clerk who is assigned to be the stake technology specialist.

Ward Record-Keeping Leadership

Bishop

The bishop oversees ward record keeping. He may assign his counselors and clerks to do much of this work under his direction.

The bishop ensures that ward clerks and quorum, group, and auxiliary leaders are taught their record-keeping responsibilities. He also ensures that they follow Church policies and procedures in fulfilling these responsibilities.

The bishop oversees ward clerks in preparing records and reports. He meets with the clerks to review these materials; to ensure that they are accurate, complete, and on time; and to sign those that require his signature. A counselor may review and sign reports in the bishop's absence.

The bishop oversees the preparation of the ward's annual history (see pages 143 and 150).

He ensures that people who have access to records and reports protect the privacy of individuals (see pages 150–51).

Ward Clerk

A ward clerk is called as outlined on page 21. The bishop may assign him responsibilities such as those outlined below. Assistant ward clerks may be called to help (see page 143).

Record-Keeping Responsibilities

The ward clerk provides administrative support to the bishopric. He records minutes of ward leadership meetings. He also reminds the bishopric of items that need follow-up or further consideration.

The ward clerk (and assistant ward clerks as assigned) prepares ward records and reports. These include reports on member participation (see pages 143–45), financial records (see pages 153–62), membership records (see pages 145–48), and historical records (see page 150). He ensures that records and reports are accurate, complete, and on time.

The ward clerk (and assistant ward clerks as assigned) meets regularly with the bishop to review records and reports. He provides information from these materials to help leaders identify (1) the needs of members and organizations, (2) the availability of resources, such as finances and priesthood strength, and (3) trends, strengths, and weaknesses.

When compiling reports on member participation, the clerk reviews information submitted by ward organizations to ensure that it is accurate and complete. He resolves record-keeping problems before giving the report to the bishop. He works directly with secretaries to resolve minor problems. He discusses serious problems with the bishop or, at the bishop's request, the organization leader.

The ward clerk should become familiar with the record-keeping programs on Church computers where they are available. He or an assistant ward clerk provides membership directories, lists, and rolls received from the administration office or produced by Church record-keeping software to the bishopric, to other priesthood leaders, and to auxiliary leaders. He may also be asked to help the clerk who is assigned to be the stake technology specialist (see "Computers" on pages 141–42).

The ward clerk or an assistant ward clerk provides members copies of their Individual Ordinance Summary for their personal records and for help in accessing family history and other Church services, as requested. He prints these summaries using Church record-keeping software. In areas that do not have Church record-keeping software, he may request copies from the administration office.

The ward clerk or an assistant ward clerk prepares the Officers Sustained form for ward conference and includes the completed form in the ward's annual history.

The ward clerk or an assistant ward clerk ensures that certificates of blessing, baptism and confirmation, and priesthood ordination are given to ward members.

The ward clerk helps the bishop record information for ward disciplinary councils (see pages 113 and 116).

The ward clerk should carefully follow current policies and procedures to safeguard Church funds

and to ensure that Church records are current and accurate. He should immediately notify appropriate priesthood leadership of any improprieties affecting Church funds or records.

If the ward has a Church-approved Web site, the ward clerk, an assistant ward clerk, or another member may be assigned by the bishopric to maintain and update the site. For information about approved Web sites for local units, see page 175.

Record-Keeping Instruction

The ward clerk coordinates record-keeping instruction for assistant ward clerks and for quorum, group, and auxiliary secretaries. He ensures that they receive instruction when they are newly called, when a Church record-keeping program is introduced or updated, and when records are not completed properly.

When instructing assistant clerks or secretaries, the ward clerk helps them understand how information from records and reports can help leaders.

The ward clerk ensures that assistant clerks and secretaries have the materials they need to fulfill their responsibilities.

Ward Historical Records

The bishop assigns the ward clerk or an assistant ward clerk to prepare the ward's annual history. This clerk prepares the history under the direction of the bishopric. The stake clerk provides additional instructions to ensure that accurate and meaningful histories are recorded. For more information, see page 150.

Assistant Ward Clerks

Record Keeping

Assistant ward clerks may be called as outlined on page 21. The bishopric may assign these clerks to each part of ward record keeping, such as financial records (see pages 153–62), membership records (see pages 143–48), reports on member participation (see pages 143–45), and historical records (see page 150). The bishopric may also assign assistant ward clerks to share most other record-keeping responsibilities of ward clerks as outlined earlier in this section. Assistant ward clerks work under the direction of the bishopric and the ward clerk.

Assistant ward clerks should carefully follow current policies and procedures to safeguard Church funds and to ensure that Church records are current and accurate. These clerks should immediately notify

appropriate priesthood leadership of any improprieties affecting Church funds or records.

Church Materials

The bishopric assigns an assistant ward clerk to become familiar with Church-produced resource materials and know how to order them from Church Distribution Services (the ward clerk could be given this assignment if necessary). This clerk should also know how to order garments and temple clothing. He coordinates efforts to help ward members be informed about these materials and know how to obtain them. For more information about this clerk's responsibilities, see page 284 in *Book 2*.

Priesthood and Auxiliary Leaders

Priesthood and auxiliary leaders oversee record keeping in their organizations. They may assign secretaries to do much of this work under their direction. They meet regularly with secretaries to ensure that records are accurate, complete, and on time.

Priesthood and Auxiliary Secretaries

See pages 166, 182, 197–98, 217, 232, and 242 in *Book 2*.

Reports on Member Participation

Reports on member participation consist of weekly, monthly, and quarterly information that helps leaders focus on the progress and needs of members. All members of record (as defined on page 145) are included in these reports.

Components of Reports

Attendance Reports

Sacrament Meeting. Attendance at sacrament meeting is recorded by the ward clerk or an assistant ward clerk. The attendance count is the number physically present in the meeting.

Sunday Priesthood and Auxiliary Meetings. Attendance at high priests group, elders quorum, and Relief Society meetings is recorded by the group, quorum, or Relief Society secretary. Attendance at Aaronic Priesthood quorum meetings and Young Women classes is recorded by quorum and class secretaries and compiled by the ward Young Men and Young Women secretaries. Attendance at Primary is recorded by the teachers and compiled by the Primary secretary.

Only those for whom the unit has membership records are counted as attending. Unlike sacrament meeting, those who are unable to attend because of another Church assignment are recorded as attending these meetings. Full-time missionaries serving from the ward are counted as attending priesthood or Relief Society meetings. For more information, see pages 170, 189–90, 207, 226, 238, and 244 in *Book 2*.

Home Teaching and Visiting Teaching Reports

See pages 170 and 207 in *Book 2*.

Quarterly Report

The Quarterly Report is submitted to the administration office each quarter. It includes information for only the last month of each quarter. However, the stake president or bishop may request this information monthly.

The ward clerk or an assistant ward clerk prepares the report under the direction of the bishop. By the 10th of the month following the end of each quarter, quorum and auxiliary leaders or secretaries give attendance information for the previous month to the clerk so he can include it on the report. The elders quorum and high priests group also give home teaching information for the previous month, and the Relief Society gives visiting teaching information. The bishop reviews the report for accuracy and makes sure the clerk submits it on time.

Information about submitting the report is outlined below.

Stakes Where All Wards Use Church Record-Keeping Software. In these stakes, a clerk from each ward prepares the report on the computer and transmits it electronically to the administration office according to instructions on the report. Clerks should print, distribute, and retain copies as needed.

Stakes Where One or More Wards Do Not Use Church Record-Keeping Software. In these stakes, each ward that uses Church record-keeping software follows the instructions in the previous paragraph. Each ward that does not use Church record-keeping software receives a paper copy of the Quarterly Report from the administration office at the end of each quarter. This copy has membership and enrollment numbers preprinted on it. A clerk from each ward fills in the blank spaces and sends the completed report to the administration office according to the instructions on the report. Clerks should distribute and retain copies as needed.

Stakes Where None of the Wards Uses Church Record-Keeping Software. In these stakes, each ward receives

a paper copy of the Quarterly Report from the administration office at the end of each quarter. This copy has membership and enrollment numbers preprinted on it. A clerk from each ward fills in the blank spaces and sends the completed report to the stake according to the instructions on the report. Clerks should distribute and retain copies as needed.

The stake also receives a paper copy of the Quarterly Report from the administration office. This copy has the membership and enrollment numbers preprinted on it for each ward in the stake. After receiving reports from the wards, the stake clerk or an assistant stake clerk completes the stake report, reviews it with the stake president, and sends it to the administration office within 30 days of the end of the quarter.

Membership Lists

Membership lists provide important supplemental information to reports on member participation. These lists are produced by the administration office or by ward computers. They include information about members of the ward who are of age for ordinances. They also identify young men of missionary age. In addition, the lists identify which men hold the Melchizedek Priesthood and which members are endowed. Lists for the bishopric's youth interviews are also available.

Using the Information

Leaders should serve and nurture all members, but reports on member participation can help identify which individuals and families need the most care. Every number and statistic in a report represents an individual member who has unique needs. Leaders should seek direction from the Lord as they consider whom to reach out to and what help to provide.

Using information from participation reports, leaders can identify attendance patterns that help them focus attention on those who need help and those who are most likely to respond to activation efforts.

Information from participation reports also helps leaders determine which members are missed regularly by home teachers or visiting teachers. Leaders can then take steps to make sure these members are visited.

Participation reports can help leaders identify which members should be considered for priesthood ordinances and full-time missionary service. These reports also help leaders determine which recent

adult male converts have not been ordained, which adult converts did not attend priesthood or Relief Society meetings during the month, and which adult members have not been endowed. With this information, leaders can plan how to help members prepare to receive ordinances and how to encourage attendance.

Participation reports also help leaders focus attention on endowed members who do not have current temple recommends.

Percentages in participation reports may be used to show trends, such as whether activity is increasing or decreasing. However, percentages should not be used to compare one ward with another, one quorum with another, or one person with another. Ward and individual circumstances are unique.

When monitoring attendance, leaders should consider that some members may be on Church assignments outside the ward. Other members may be required to work on Sunday or may be away for vacations and other reasons. Leaders should also keep in mind members who are ill, members who are confined to their homes or to health-care facilities, and members who are giving care on Sunday to those who are confined.

Membership Records

Membership records include members' names and addresses, as well as ordinance and other vital information. The ward should have a membership record for each member living within the ward boundaries. Membership records are to be kept in the ward in which the member lives. Exceptions, which should be few, require the consent of the bishops and stake presidents involved and the approval of the Office of the First Presidency.

Membership records are the only means of recording ordinances and other official actions in the permanent records of the Church. Therefore, the bishop makes sure that clerks keep accurate records and send updated information promptly to the administration office. It is especially important to record ordinance information, promptly request records of members who move into the ward, and promptly transfer records of members who move from the ward.

Before a member is interviewed for a Church calling, ordination to a Melchizedek Priesthood office, or a temple recommend, the bishop should carefully review the person's membership record to verify that it does not include an annotation, a comment about a sealing or ordinance restriction, or a comment about unresolved Church discipline.

Members may not have copies of membership records. Under no circumstances may membership records be given to anyone other than the bishop or a clerk.

Although members may not have copies of their membership records, they are encouraged to have copies of the Individual Ordinance Summary for themselves and for any dependent children living at home. Each year, clerks or bishopric members review these summaries with members in accordance with the data privacy policy on pages 150–51. This review could be done as part of annual tithing settlement. If errors are found, a clerk ensures that they are corrected on the membership records.

In areas where units have Church record-keeping software, clerks can print each member's Individual Ordinance Summary. In other areas, leaders or clerks may request copies of these summaries from the administration office.

The administration office provides handbooks or other detailed instructions for creating and updating membership records. Some general principles are outlined in the following paragraphs.

Names Used in Church Records

A person's full legal name, as defined by local law or custom, should be used on membership records and ordinance certificates. Initials and nicknames should not be used on membership records.

Members of Record

For statistical and reporting purposes, the following individuals are members of record. Each of them should have a membership record:

1. Those who have been baptized *and* confirmed.
2. Those under age nine who have been blessed but not baptized.
3. Those who are not accountable because of mental disabilities, regardless of age.
4. Unblessed children under age eight when (a) at least one parent is a member of the Church and (b) both parents give permission for a record to be created. This includes children of converts. (If one parent does not have the appropriate legal rights for the child, the permission of the parent who has those rights is sufficient.)

After a person is baptized and confirmed, the administration office sends a new or updated membership record to the unit.

A person age nine or older who has a membership record but has not been baptized and confirmed is

not considered a member of record. However, the bishop keeps the membership record until the person is 18. At that time, if the person chooses not to be baptized despite being given every opportunity, the bishop, with written permission from the stake president, cancels the membership record. However, records of unbaptized members who are considered not accountable because of mental disabilities are not canceled.

Records of New Ward Members

When membership records are received in a ward and when converts are baptized and confirmed, a member of the bishopric introduces and welcomes the new members in the next sacrament meeting. He reads each person's name, invites the person to stand, and asks members of the congregation to show by the uplifted hand that they accept the members in full fellowship in the ward. Records of family members are read together. If a member knows any reason why a person may not be entitled to full fellowship, he or she should talk to the bishop privately.

After children who are members of record are baptized and confirmed, a member of the bishopric announces each child's baptism and confirmation in sacrament meeting. These children are not presented for acceptance into the ward because they are already members.

The ward clerk or an assistant ward clerk meets with new ward members soon after they arrive to review the Individual Ordinance Summary for accuracy. If errors are found, a clerk ensures that they are corrected on the membership records.

Records of Members Who Move or Are Temporarily Away from Home

Ward leaders, home teachers, or clerks obtain the forwarding addresses of members as soon as they become aware that members intend to move. Leaders of the new ward should contact members as soon as possible after they move in.

If a clerk cannot find out where members have moved, he sends the membership records to the administration office, where efforts to locate the members will continue.

When a person moves from a ward for more than three months, a clerk normally moves the membership record to the new ward. As an exception, the record is not moved if the member intends to return after leaving for temporary seasonal or employment purposes that may last longer than three months.

When a person moves from the ward for less than three months and intends to return, the membership record is kept in the home ward. The home ward also maintains the member's financial records.

If local leaders are uncertain about where a membership record should be (such as for a member in prison), they should keep the record in the ward that can best meet the member's needs.

Records of Members Serving outside Their Home Ward

Mission and Temple Presidents

The membership records of mission presidents and their wives should stay in their home ward unless their children accompany them in the assignment. If children accompany them, the records of the mission president, his wife, and his children should be sent to the ward where they live during their mission.

The membership records of temple presidents and their wives should stay in their home ward.

Other Church Assignments

If members have Church assignments outside their home ward, their membership and financial records are kept in the home ward. If assignments require members to move from their home ward for three months or more, and if their children accompany them, their membership records are moved to the new ward.

Full-Time Missionaries

See pages 99-100.

Records of Members Who Live in Hospitals or Homes for the Aged

The records of members who live in hospitals or homes for the aged and infirm are kept in the ward that can best serve them. In most cases this is the ward where the hospital or home is located. Ward leaders make sure these members receive the full program of the Church to the extent possible.

Records of Members in Military Service

When a member enters military service for training, the membership record is kept in the home ward until the member is assigned to a more long-term duty station. At that time the member should contact the home ward and provide the name and address

of the new ward so a clerk can move the membership record.

If a member is at sea for an extended time, is deployed in a war zone, or is not within the boundaries of a stake or mission, the membership record is usually kept in the ward that supports the duty station.

Records of Members Who Do Not Have a Permanent Address

Members who travel extensively and do not have a permanent address should consult with the bishop at their place of primary residence and designate a home ward. That ward keeps the membership records, and ward leaders should maintain contact with the members. Financial contributions and tithing declarations should be made to that ward.

Records of Members Who Have Mental Disabilities

If the bishop determines that a person who is at least eight years old is not accountable, he instructs a clerk to indicate *Not Accountable* in the baptism section of the person's membership record (see also page 33). The clerk sends the update to the administration office. The record should not be canceled.

Records of Members Who Have Hearing Impairments

Members who use sign language and their families may choose to have their Church membership records in one of the following places: (1) their home ward, (2) a designated host ward within a geographic area to which a group for the hearing impaired is assigned, or (3) a ward or branch organized for members who are hearing impaired.

Records of Adopted Children

Records of adopted children and their adoptive parents may be created or updated only after the adoption is final. The name on the membership record should conform to the decree of adoption.

Records of Babies Who Were Born Out of Wedlock

See "Record and Certificate of Blessing" on page 32.

Records of Children of Divorced Parents

If a child's parents are divorced, his or her legal name, as defined by local law or custom, should be recorded on the membership record and on certificates of priesthood ordinances and blessings.

Records with Special Comments

The bishop and a clerk review the records of new ward members for special comments that the administration office may have added. When records include such comments, the bishop contacts the administration office as needed and takes appropriate action.

Records with Annotations

In areas where the First Presidency has given authorization, an annotation may be placed on the record of a member whose conduct has threatened the well-being of other persons or of the Church. An annotation helps the bishop protect Church members and others from such individuals. When a bishop receives an annotated membership record, he should follow the instructions in the annotation.

Church headquarters will automatically annotate a person's membership record in any of the following situations:

1. The stake president or bishop submits a Report of Church Disciplinary Action showing that the person was disciplined for incest, sexual offense against or serious physical abuse of a child, plural marriage, an elective transsexual operation, repeated homosexual activities (by adults), predatory conduct, or embezzlement of Church funds or property.
2. The stake president or bishop submits written notification that the person has been criminally convicted for one of these transgressions.
3. The stake president and bishop jointly submit written notification that the person has committed one of these transgressions before or after excommunication or name removal.

In addition, the stake president and bishop may jointly recommend that a person's membership be annotated for other conduct that threatens the well-being of other persons or of the Church.

In all cases, annotation of membership records is removed only with First Presidency approval upon request of the stake president.

Requests for Contact on Membership Records

If a member moves and the bishop feels a need to share information with the member's new bishop, he instructs a clerk to place a request for contact on the record before sending it to the new ward. When a bishop receives a membership record with such a request, he should contact the previous bishop as soon as feasible.

Records from the "Address Unknown" File

When a member's record has been in the "address unknown" file and the member is subsequently located, a message will be included with the membership record when it is sent to the ward. The bishopric and quorum leaders are encouraged to visit these members as soon as possible and to provide additional fellowshiping. Full-time missionaries may also be asked to visit and fellowship these members.

Move Restrictions on Membership Records

If a member moves while Church disciplinary action or another serious concern is pending, the bishop or another authorized priesthood leader may contact the administration office and ask for a move restriction on the membership record. A move restriction may also be requested in cases of welfare abuse.

A record that has a move restriction will not be moved to a new unit until the priesthood leader who requested the restriction authorizes it to be removed.

Recording and Correcting Ordinance Information

The ward clerk or an assistant ward clerk ensures that accurate information about saving ordinances and priesthood ordinations is recorded on membership records. Instructions are provided on pages 32, 36-37, and 42.

Preparing Certificates for Ordinances and Blessings

Priesthood leaders ensure that certificates are prepared and distributed as soon as possible after the blessing of a child, baptism and confirmation, and priesthood ordination. These certificates are a member's only Church source for the names of those who performed the ordinance or blessing. Leaders encourage members to safeguard these certificates, explaining that they may be irreplaceable if they are lost or destroyed.

Recording and Correcting Civil Information

Civil information (name, parents' names, date of birth, marriage information, date of divorce, and places where these events occurred) is recorded on membership records. If members see that this information is incorrect on their Individual Ordinance Summary, they may ask the clerk to have it corrected on their membership records. If official documents are available, a bishop may want to review them to verify the accuracy of a requested correction.

Special Situations

For special situations that are not addressed in this section, such as records for common-law marriages, leaders should see membership records instructions or contact the administration office.

Audits of Membership Records

Each year the stake clerk or an assistant stake clerk conducts an audit of membership records in each ward. The stake president may call others who are experienced in membership record keeping to assist with these audits. A stake representative should contact the administration office to obtain audit materials. Audits should be completed by June 30 of each year.

In addition to these audits, the bishop should assign one or more clerks in the ward to conduct an annual review of Individual Ordinance Summaries with members as explained on page 145. If errors are found, a clerk ensures that they are corrected on the membership records.

Removing Names from Church Membership Records

An adult member who wishes to have his or her name removed from the membership records of the Church must send the bishop a written, signed request (not a form letter). A request that Church representatives not visit a member is not sufficient to initiate this action.

The bishop makes sure that a member who requests name removal understands the consequences: it cancels the effects of baptism and confirmation, withdraws the priesthood held by a male member, and revokes temple blessings. The bishop also explains that a person can be readmitted to the Church by baptism and confirmation only after a thorough interview (see "Readmission after Name Removal" on pages 149-50).

If the bishop is satisfied that the member understands these consequences and is not likely to be dissuaded, he completes a Report of Administrative Action form and forwards it to the stake president. The bishop forwards the member's written request and membership record with the form.

If members of the stake presidency determine that the bishop has followed established procedures, they ask him to send the member a letter stating that his or her name is being removed from the records of the Church as requested. The letter should state the

consequences of name removal. It should also state that the request for name removal can be rescinded only if the member sends the stake president a written request for rescission within 30 days (the stake president's name and address should be included). If a member demands that his or her name be removed immediately from Church records, the 30-day waiting period may be eliminated.

If a member demands immediate name removal or does not request a rescission within 30 days, the stake president submits the completed Report of Administrative Action form and other documents requested on the form. Instructions for submittal are on the form. The person's name is then removed from the membership records of the Church.

A minor who wishes to have his or her name removed from the records of the Church must follow the same procedure as an adult with one exception: the written request must be signed by the minor (if over the age of eight) and by the parent(s) or guardian(s) who have legal custody of the minor.

If two or more family members want their names removed from the records of the Church, they need to prepare only one written request. However, a Report of Administrative Action form should be completed and signed for each person who has requested name removal.

If a member requesting name removal threatens legal action against the Church or Church leaders, the stake president should follow the instructions on page 178.

Requests for name removal should be acted on promptly as outlined above. The Report of Administrative Action form and all supporting documentation should be submitted in a timely manner.

Name Removal and Suspected Transgression

A request for name removal should be acted upon whether or not priesthood leaders suspect or have evidence of transgression. Any allegations or evidence of unresolved transgressions should be noted on the Report of Administrative Action form so priesthood leaders may resolve such matters in the future if the individual applies for readmission into the Church.

Effects of Name Removal on Temple Sealings

See pages 86 and 88.

Announcement of Name Removal

In some cases a bishop may need to announce that a person's name has been removed from the mem-

bership records of the Church. The announcement merely states that the action was taken at the person's request. The announcement should not use the word *excommunication*. The guidelines under "Announcement of the Decision" on page 115 apply.

Readmission after Name Removal

After name removal, a person must be baptized and confirmed to be readmitted into the Church. If the person was an adult when his or her name was removed from Church membership records, readmission is usually not approved until at least one year later.

When a person requests readmission, the bishop or stake president requests a copy of the Report of Administrative Action form that accompanied the request for name removal. This copy is available from the Office of the First Presidency. After reviewing the form, the bishop interviews the person thoroughly. He inquires about the reasons for the name removal request and the desire for readmission. He also determines whether any unresolved transgressions may have been committed before or after name removal.

If the person was on formal probation or was disfellowshipped at the time of name removal, a disciplinary council is held to consider the request for readmission.

If the bishop finds that before name removal the person committed transgressions that warranted disciplinary action but were not resolved, he should not approve a request for readmission until he is satisfied that the person has repented of those and any subsequent transgressions. No disciplinary council is held.

If the person committed any of the transgressions listed under "Apply for First Presidency Approval" (see page 120), either before or after name removal, the approval of the First Presidency is required for readmission. If the person is readmitted after committing any of the transgressions listed under "Records with Annotations" (see page 147), either before or after name removal, an annotation will be made on the new membership record.

A person who requests readmission must meet the same qualifications as others who are baptized (see the Baptism and Confirmation Record book). When the bishop is satisfied that the person is worthy and sincere in wanting to be readmitted, he prepares a baptism and confirmation record, noting on the form that the baptism is for readmission. After baptism, the person is confirmed a member of the Church. The confirmation may be performed during the baptismal service or during a sacrament meeting.

Priesthood ordination, temple recommends, membership records, and the ordinance of restoration of blessings are handled the same as for an excommunicated person who has been readmitted by baptism and confirmation (see pages 121–22).

Historical Records

The stake president is responsible to see that a meaningful and accurate annual history is submitted to the administration office each year. Instructions are provided on the Annual History for Stakes and Districts form.

The stake presidency oversees the stake clerk or an assistant stake clerk in preparing the annual history. The bishopric oversees the ward clerk or an assistant ward clerk in preparing the ward's annual history.

Annual histories should include faith-promoting events that take place in the lives of members and in Church units. These histories should also include other important events, meetings, challenges, and accomplishments of members and of the stake or ward. In addition, the histories should include copies of the Officers Sustained forms from the stake and ward conferences held during the year.

Those who prepare these histories should provide enough detail to give a clear understanding of events and their effects on those who are involved. The histories should be compiled throughout the year to ensure that they contain accurate information.

Annual histories should not include any private or confidential information. For example, they should not include:

1. Minutes from presidency or bishopric meetings.
2. Any mention of Church discipline.
3. Financial information, such as unit budgets, financial statements, and tithing reports.
4. Private information about unit members, such as birth dates, street addresses, telephone numbers, and e-mail addresses.
5. Names of unit members receiving welfare assistance.

Ward histories should be submitted to the stake clerk or the assistant stake clerk who is preparing the stake's annual history by January 15. The completed ward histories should be included in the annual stake history.

The clerk reviews the completed annual history with the stake president and submits it as indicated on the Annual History for Stakes and Districts form.

Area or country histories of the Church are optional. If Church members have the desire and qualifications to write such histories, Church leaders might encourage them to do so on their own initiative.

If a member of the Presidency of the Seventy or the Area Presidency decides to have a history of an area or country prepared at a significant time, such as part of a special historical event, they may call members to assist. A member of the Presidency of the Seventy or the Area Presidency may contact the Family and Church History Department for written guidelines for developing area or country histories. A member of the Presidency of the Seventy or the Area Presidency provides that department two copies of such histories.

Other historical records are selectively retained by the Church Archives, "for the good of the church, and for the rising generations" (D&C 69:8). Questions about the historical value of records may be addressed to:

Church Archives
50 East North Temple Street, Room 227E
Salt Lake City, UT 84150-3420
Telephone: 1-801-240-2272
E-mail: churcharchives@ldschurch.org

Confidentiality of Records

The records of the Church are confidential, whether they exist on paper, in computers, or in other electronic media. These include membership records, financial records, minutes of meetings, official forms and documents (including records of disciplinary councils), and notes made from private interviews.

Leaders and clerks are to safeguard Church records by handling, storing, and disposing of them in a way that protects the privacy of individuals. Leaders ensure that information that is gathered from members is (1) limited to what the Church requires and (2) used only for approved Church purposes.

Leaders should provide information from Church records and reports only to those who are authorized to use it. Information that is stored electronically should be kept secure and protected by a password (see "Protection" on page 151). Leaders ensure that such data is not used for personal, political, or commercial purposes. Information from Church records, including historical information, may not be given to individuals or agencies conducting research or surveys.

Membership directories that are distributed to members should include only names, addresses, and telephone numbers, and, if members give permission, e-mail addresses (see "Directories" on page 177). Membership lists that have more information, such as age and membership status, may be given only to authorized stake and ward leaders.

For additional guidelines, see "Records Management" below.

Records Management

Stake and ward leaders should make effective records management a part of their record-keeping procedures. Three important areas of records management are outlined in the following paragraphs.

Protection

All information should be protected against unauthorized access, change, destruction, or disclosure. Church records, reports, and backup copies of computer software programs and data should be kept in a safe place. Highly sensitive records, including computer printouts and electronic storage media, should be kept in a locked drawer or cabinet in the leader's office when they are not being used.

To protect confidential membership and financial information on computers, leaders should use the password features of Church record-keeping systems. Passwords should be written down and kept in locked files away from the computer. They should be changed periodically and always when leaders and clerks are released. If members use stake and ward computers for family history work, they should

not have access to membership or financial information.

Many countries have enacted data protection laws. These laws regulate the processing of personal data, such as the information contained in membership records or other records that identify individuals. To determine the extent to which such laws govern local management of Church records or to obtain direction in specific instances, local Church leaders should consult either (1) membership records personnel at the administration office or (2) the data privacy officer at the following e-mail address:

dataprivacyofficer@ldschurch.org

Retention

Records should be kept only as long as they are needed for administrative and legal purposes. Leaders who have specific questions about how long to keep records should consult record-keeping instructions or the administration office.

Disposition

Records that are outdated or no longer needed should be destroyed in such a way that the information cannot be retrieved or reconstructed. Diskettes and any other electronic storage devices that contain membership or financial information should be destroyed rather than erased and used for other purposes.

Records that have potential historical value should not be discarded, destroyed, or placed in the meetinghouse library. Questions about the historical value of records may be addressed to the Church Archives (see contact information on page 150).

16. Finances

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

General Church Financial Leadership

The Council on the Disposition of the Tithes, composed of the First Presidency, Quorum of the Twelve, and Presiding Bishopric, oversees all finances and property of the Church and determines the disposition of tithes and other offerings (see D&C 120; Conference Report, Apr. 1991, 74).

Stake Financial Leadership

Stake President

The stake president oversees stake finances. He may delegate much of this work to his counselors and clerks. He should read all instructions from the administration office about Church finances.

The stake president ensures that stake funds are properly handled and accounted for (see pages 156–58). He ensures that Church funds are never mixed with personal funds.

The stake president ensures that all clerks in the stake and all stake and ward leaders are taught their responsibilities for finances. He also ensures that they follow Church policies and procedures in fulfilling these responsibilities. He regularly counsels with leaders and clerks concerning their personal temporal circumstances and their responsibilities for the sacred funds of the Church.

The stake president teaches members to pay a full tithe and give generous offerings (see pages 154–56).

The stake president manages the stake budget and expenditures (see pages 159–60). He regularly reviews budgets and expenditures with bishops, stake clerks, and stake leaders. He ensures that budget allowance guidelines are followed in the stake (see pages 159–60).

The stake president ensures that the stake and wards follow any applicable tax regulations to preserve the Church's tax-exempt status (see page 162).

The stake president ensures that the stake audit committee is organized and functioning properly. He also reviews audits of stake and ward financial records. The stake president ensures that audit concerns are resolved (see pages 161–62).

Stake Clerk (or Assistant Stake Clerk)

The stake president assigns the stake clerk or an assistant stake clerk to help with stake financial record keeping. This is an important calling to help account for and protect the sacred funds of the Church. The financial record-keeping duties of this clerk are outlined below and explained further in instructions from the administration office.

With a member of the stake presidency, a stake clerk receipts income properly (such as funds collected from members for optional enrichment activities or from other stakes for multistake activities). Any funds received should be given to a member of the stake presidency for safekeeping until the funds are receipted. A stake clerk also accompanies the member of the stake presidency who deposits the income.

This clerk prepares checks or disbursement approval forms and makes sure stake financial obligations are paid promptly. Each month he reconciles the checking account and the local deposit bank account, if any, and funds in the "Other" category. If necessary, he helps wards reconcile their checking accounts and funds in the "Other" category.

He helps the stake presidency prepare the annual stake budget and keep track of the stake budget allowance (see pages 159–60). He also helps the stake president keep track of missionary funds in the stake.

He makes sure the stake is complying with all applicable tax laws (see page 162). He also participates in periodic audits by stake auditors and takes corrective actions as needed (see pages 161–62).

Ward Financial Leadership

Bishop

The bishop oversees ward finances. He may delegate much of this work to his counselors and clerks. He should read all instructions from the administration office about Church finances.

The bishop ensures that ward funds are properly handled and accounted for (see pages 156–58). He

ensures that Church funds are never mixed with personal funds.

The bishop ensures that all clerks in the ward and all ward leaders are taught their responsibilities for finances. He also ensures that they follow Church policies and procedures in fulfilling these responsibilities. He regularly counsels with leaders and clerks concerning their personal temporal circumstances and their responsibilities for the sacred funds of the Church.

The bishop teaches members to pay a full tithe and give generous offerings (see this page through page 156).

The bishop manages the ward budget and expenditures (see pages 159–60). He regularly reviews budgets and expenditures with ward clerks and ward leaders. He ensures that budget allowance guidelines are followed in the ward (see pages 159–60).

The bishop ensures that the ward follows applicable tax regulations to preserve the Church's tax-exempt status (see page 162).

The bishop should be available to answer questions during audits of ward financial records (see pages 161–62).

Ward Clerk (or Assistant Ward Clerk)

The bishop assigns the ward clerk or an assistant ward clerk to assist with ward financial record keeping. This is an important calling to help account for and protect the sacred funds of the Church. The financial record-keeping duties of this clerk are outlined below and explained further in instructions from the administration office.

Each week a clerk helps a member of the bishopric account for all tithes and other offerings. He accompanies the member of the bishopric who deposits these funds in a bank. He also submits or transmits the related donation reports to the administration office.

The clerk assigned to assist with financial record keeping prepares checks or disbursement approval forms and makes sure ward financial obligations are paid promptly. This clerk also helps prepare the annual ward budget (see page 159).

Each month this clerk reconciles the ward checking account, funds in the "Other" category, and any other financial records required. He also informs the bishop of (1) the status of ward expenditures in relation to the budget allowance and (2) the amount of funds in the ward "Missionary" and "Other" categories.

Each year this clerk prepares and organizes records to help the bishop conduct tithing settlement. He also helps the bishop prepare the Tithing Declaration Report. In addition, he produces and distributes Year-to-Date Tithing and Offerings Statements and year-end summaries to members.

This clerk should participate in financial audits by stake auditors and take corrective actions as needed (see pages 161–62).

Contributions by Members

Church leaders should teach members the principles of tithes and other offerings and encourage members to live these principles. Nonmembers may also make contributions to the Church. Tithes, other offerings, and other contributions are described in the following paragraphs.

Tithing

Definition of Tithing

The First Presidency has written: "The simplest statement we know of is the statement of the Lord himself, namely, that the members of the Church should pay 'one-tenth of all their interest annually,' which is understood to mean income. No one is justified in making any other statement than this" (First Presidency letter, Mar. 19, 1970; see also D&C 119:4).

Who Should Pay Tithing

All Church members who have income should pay tithing, with the following exceptions:

1. Members who are entirely dependent on Church welfare assistance.
2. Full-time missionaries. (However, missionaries should pay tithing on personal income beyond the amount they receive for their support.)

A person who has been excommunicated may not pay tithing or other offerings to the Church.

If mission presidents have income that should be tithed, they normally pay tithing in the ward where their membership records are located (see page 146). However, if they are serving outside their own country and their membership records are in the ward where they are residing, they should generally make tithing contributions directly to Church headquarters.

When and How to Pay Tithing

Local leaders should encourage members to pay tithing as they receive their income. However, members who wish to pay annually may do so.

Members give their tithing and a completed Tithing and Other Offerings form to a member of the bishopric. See also "In-Kind Donations, Including Tithing" in the next column.

Use of Tithing Funds

Bishops may not use tithing funds for any purpose. All tithing funds must be remitted to the administration office (see D&C 170).

Tithing Settlement

The bishop holds tithing settlement near the end of each year. In urgent cases when the bishop is absent, the stake president may authorize one of the bishop's counselors to conduct tithing settlement.

All members should attend tithing settlement to make sure their contribution records are correct and to declare to the bishop their status as tithe payers. All members of a family should attend tithing settlement. In addition to reviewing records of members' tithing, fast offerings, and other donations, during tithing settlement the bishop can discuss the principle of tithing with them, encourage them to give a generous fast offering, and discuss other relevant matters. At the time of tithing settlement, a clerk or a member of the bishopric could also review the Individual Ordinance Summary with members (see page 145).

Instructions for tithing settlement are provided by the administration office.

Fast Offerings

Each month members should contribute fast offerings that are at least the equivalent value of the two consecutive meals not eaten during the fast. When possible, members are encouraged to be generous and contribute much more than this amount.

To contribute fast offerings, members give the offering and a completed Tithing and Other Offerings form to a member of the bishopric. Members may also give the offering and form to Aaronic Priesthood holders who are assigned to collect fast offerings each month and who take the offerings to the bishopric. Members should not give other contributions to these Aaronic Priesthood holders.

When Aaronic Priesthood holders are assigned to collect fast offerings, they should do so in pairs when possible. If distance or other circumstances make it necessary, Melchizedek Priesthood holders may assist them. For more information about Aaronic Priesthood holders collecting fast offerings, see page 186 in *Book 2*.

Members should contribute fast offerings without designating how the funds should be used. Bishops may not enter into arrangements or make commitments to give a member's fast-offering contribution to an individual or family or to use it for a special purpose that the donor designates.

Mission and temple presidents contribute fast offerings to the ward where their membership records are located.

Guidelines for using fast-offering funds are provided on pages 16–20.

In-Kind Donations, Including Tithing

The Church normally discourages paying tithing in kind. It is preferable for members to dispose of the property themselves and then pay tithing in cash. However, the payment of tithing in kind may be accepted in certain cases and may be a common practice in some areas of the world.

The Church accepts (1) stocks, bonds, or other securities that are marketable immediately and (2) some marketable real estate. Before accepting these contributions, local leaders should receive approval from the administration office. If members want to contribute any other items, the bishop should clear it with the stake president. The stake president should contact the administration office for approval before authorizing the bishop to accept the items.

Missionary Funds

Financing Missionary Service

See pages 95–96.

Contributing to Missionary Funds

Members may use the Tithing and Other Offerings form to contribute to Church missionary funds.

Contributions to the ward missionary fund are used solely to support full-time missionaries from the ward or stake as outlined on pages 95–96. Stake presidents and bishops should inform missionaries and others who contribute to the ward missionary fund that these contributions, including those that are prepaid, cannot be refunded (see page 156).

Contributions to the General Missionary Fund help spread the gospel in ways such as providing partial financial support for missionaries who need it to supplement contributions from themselves, their families, and the ward missionary fund. For more information about the General Missionary Fund, see page 96.

Contributions to the General Book of Mormon Fund are used to provide copies of the Book of Mormon for full-time missionaries as needed.

Stake presidents and bishops should send missionary funds and other funds that exceed reasonable stake and ward needs to the General Missionary Fund at the administration office. Bishops or individuals may contact the administration office for further information about contributions to the General Missionary Fund.

Humanitarian Aid

Church humanitarian work assists people in dire need throughout the world. Those who desire to contribute to the Church's humanitarian aid fund may use the Tithing and Other Offerings form. The ward remits these contributions according to instructions provided by the administration office. Donations may also be sent directly to Church headquarters at the following address:

Humanitarian Services
50 East North Temple Street, Room 701
Salt Lake City, UT 84150-6800

LDS Philanthropies

LDS Philanthropies is a department of the Office of the Presiding Bishopric that correlates, encourages, facilitates, and accepts voluntary philanthropic contributions to the Church and its related organizations and activities. Assistance in making contributions may be obtained by contacting LDS Philanthropies at Church headquarters at the following address:

LDS Philanthropies
15 East South Temple Street, Room 200E
Salt Lake City, UT 84150-6911

Perpetual Education Fund

The Perpetual Education Fund (PEF) assists worthy young adults who need help in qualifying for employment opportunities in their own countries by providing career training and educational loans in approved countries. Those who desire to contribute to this fund may use the Tithing and Other Offerings form. The ward remits these contributions according to instructions provided by the administration office. Donations may also be sent directly to Church headquarters at the following address:

Perpetual Education Fund Department
50 East North Temple Street, Room 832
Salt Lake City, UT 84150-1501

Applications for PEF loans are available through institutes of religion in approved countries (see page 135).

Contributions Not to Be Refunded

When tithes and other offerings are given to the Church, they belong to the Lord, to whom they are consecrated. These offerings include all contributions to the ward and general missionary funds. The essence of all such contributions is that they are free-will offerings, made without reservation of purpose, retention of control, ownership in any form, or expectation of any benefit by the donor other than the Lord's blessings.

It is therefore improper to refund missionary or other contributions to contributors. To do so not only violates the spirit of freewill offerings but may also cause legal and income tax complications in some countries for both the contributor and the Church.

Confidentiality of Tithing and Other Offerings

The amount of tithing and other offerings paid by a member is confidential. Only the bishop and those who are authorized to handle such contributions should know the amount. Stake presidents and bishops are not to announce the total amount of tithing received.

If necessary, the bishop may tell the elders quorum president or high priests group leader whether individual members of their quorum or group are full-tithe payers, contributors to the tithing funds, or exempt. Quorum presidents and group leaders must keep this information confidential.

Handling and Accounting for Funds

The stake president and bishop ensure that all Church funds are properly handled and accounted for according to current financial instructions. General principles are outlined in the following paragraphs.

Receiving Tithing and Other Offerings

The Lord has given bishops the sacred trust of receiving and accounting for the tithes and other offerings of the Saints (see D&C 119; 42:30-33).

Only the bishop and his counselors may receive tithes and other offerings. Under no circumstances should their wives, other members of their families,

clerks, or other ward members receive these contributions. The only exception is when Aaronic Priesthood holders are assigned to collect fast offerings. These brethren give the fast-offering envelopes directly to a member of the bishopric.

Ward members should give contributions to a member of the bishopric in a sealed envelope with a properly completed Tithing and Other Offerings form enclosed. Church members should not place their tithes and other offerings in a contribution box. Checks should be made payable to the ward, not to the bishop or the Church.

Verifying Tithing and Other Offerings

Contribution envelopes should be opened and verified on Sunday, except during tithing settlement, when they are opened and verified on the day they are received. Two persons—a member of the bishopric and a clerk, or two members of the bishopric—should open each envelope together to verify that the funds enclosed are the same as the amount written on the Tithing and Other Offerings form. If the funds and the written amount differ, the contributor should be contacted as soon as possible to resolve the difference.

Depositing Tithing and Other Offerings

A member of the bishopric and another priesthood holder, usually the clerk who helped verify the donations, prepare the deposit.

Those who deposit funds should use, where available, (1) deposit bags that are locked when funds are counted and are opened only by the bank or (2) other tamper-resistant deposit bags. A clerk or member of the bishopric should check with the administration office or the local bank for availability of such deposit bags.

Where a 24-hour bank depository is available, the bishopric member, accompanied by the other priesthood holder, deposits the funds in the bank on the same day the funds are opened and verified.

Where a 24-hour bank depository is not available and the bank is closed on Sunday, the bishop designates a Melchizedek Priesthood holder, normally a bishopric member, to make the deposit at the bank the next business day. The person who makes the deposit is accountable for these funds. He should:

1. Ensure that the funds are kept secure until they are deposited at the bank.
2. Obtain, when the deposit is made, a bank-certified deposit receipt showing the date and the amount of the deposit.

Where a 24-hour bank depository is not available, the bishopric member and a clerk should complete the following procedure on the next Sunday before processing any donations for that day:

1. Compare the bank-certified deposit receipt to the previous week's deposit records to verify that the correct amount was deposited.
2. Sign the deposit slip and file it with the other donation information.

Stake presidents and bishops must be certain that Church funds are not deposited to the account of an individual or mixed with personal funds.

Safeguarding Church Funds

Members who are responsible for Church funds must never leave them in the meetinghouse overnight or leave them unattended at any time, such as during meetings and activities.

Receipting Tithing and Other Offerings

The administration office sends stakes and wards instructions for issuing receipts for tithing and other offerings.

Receipts to members who donate in kind (non-cash tithing and other offerings) are issued only by the administration office. These receipts show no monetary value for the items contributed.

Receiving and Managing Budget Allowance Funds

See pages 159-60.

Managing Stake and Ward Checking Accounts

Each stake normally has one general checking account. The stake president manages this account, though his counselors and clerks may assist him. If the stake has a physical facilities account, the administration office will provide instructions for using it.

All ward funds are handled through one checking account. The bishop manages this account, though his counselors and clerks may assist him.

Each check must have two authorized signatures. Usually the stake president, his counselors, and the clerk assigned to finances are authorized to sign checks for the stake account. Usually the bishop, his counselors, and the clerk assigned to finances are authorized to sign checks for the ward account.

Although counselors may be authorized to sign checks, they should not do so unless the stake president or bishop has approved the expenditure.

A check should not be signed until it is filled out completely.

The stake president or bishop should make sure the bank statement for the stake or ward checking account is mailed directly to his home, not to the meetinghouse or a clerk's home. He should open each statement promptly, review it, and give it to the clerk to be reconciled. The clerk should sign the reconciliation. The stake president or bishop then reviews and signs the reconciliation. Finally, he reviews the monthly financial statement or report and ensures that it is reconciled.

Checkbooks and blank checks should be stored in a locked file or cabinet. They must not be left unattended when they are not locked securely. If any blank checks are missing, the stake president or bishop immediately reports the numbers of these checks to the administration office. He also requests a stop payment on the missing checks.

Stakes and wards that have checking accounts may not have savings accounts. Quorums, auxiliaries, and Scout organizations may not have checking accounts, savings accounts, or petty cash funds. Their budgeted expenses are all paid through the stake or ward checking account.

The instructions that apply to the use of checks also apply to the use of other financial payment methods.

Managing Stake and Ward Funds Not Held in a Checking Account

This section applies to units outside the United States and Canada that do not manage their funds through a checking account. Instead, these units have cash working funds, savings accounts, or bank accounts accessed by a debit card.

The administration office provides specific guidelines for these units to follow. Some basic control principles are outlined below:

1. A unit should have only one cash working fund, savings account, or debit card bank account.
2. The funds should be controlled by the stake president or bishop.
3. Money from cash working funds, savings accounts, or debit cards should not be used until two authorized people have signed a cash disbursement approval form. This form should not be signed until it is filled out completely.

Supporting documents such as invoices, bills, or receipts should be attached to the cash disbursement approval form. If funds are advanced to a member, he or she should also sign the form, acknowledging the receipt of the money and noting the date and the amount. The member should then provide supporting documentation for the funds spent and return any unspent funds.

4. If there is a bank statement, it should be delivered directly to the stake president or bishop, not to the meetinghouse or a clerk. He should open each bank statement promptly, review it, and give it to the clerk to be reconciled. The clerk should sign the reconciliation. The stake president or bishop then reviews and signs the reconciliation.
5. The stake president or bishop reviews financial reports and ensures that they are reconciled.
6. The stake president or bishop maintains custody of cash working funds.
7. Cash working funds should be stored in a wallet, pouch, or other container that is separate from personal funds. Such storage containers must be physically safeguarded at all times. Church funds and personal funds should never be mixed.
8. Cash working funds should be counted monthly by two authorized signers. The counts and signatures should be documented on forms provided by the administration office. Any fund shortages should be reported immediately to the area controller.
9. Church funds are never to be borrowed or used for personal purposes.
10. All disbursements should be recorded promptly, and all bills, receipts, or other documents supporting the disbursements should be retained.

Keeping Financial Records

Stakes and wards should keep current, accurate financial records. These records can help stake presidents and bishops account for and protect the sacred funds of the Church. These records are also necessary for preparing budgets, managing the budget allowance, and providing information to members on their financial contributions.

For information about the use and retention of records and reports, clerks should refer to instructions from the administration office. Financial records should be retained for at least three years plus the current year. However, local laws may require longer retention periods.

Budget and Expenditures

Stake and Ward Budgets

Every stake and ward prepares and operates on a budget. The stake president manages the stake budget, and the bishop manages the ward budget, though each may assign a counselor to supervise it under his direction.

No stake or ward expenses may be incurred or paid without the presiding officer's authorization. Stake presidents regularly review ward expenditures with each bishop as part of the monthly priesthood interview.

Stake presidencies and bishoprics should begin preparing budgets well before the beginning of each calendar year as follows:

1. Review the amounts spent during the previous year to be sure recurring expenses are considered.
2. Ask organizations to estimate their budget needs in detail.
3. Compile the budget, using wise budgeting practices, being equitable, and ensuring that projected expenses do not exceed anticipated budget allowance funds.

It is not necessary to call for a sustaining vote to accept the budget.

Budget Allowance

The budget allowance provides general Church funds to pay for the activities and programs of stakes and wards. It eliminates the need to receive budget contributions from members. Faithful payment of tithes has made the budget allowance possible.

Allocation of Budget Allowance Funds

The administration office allocates budget funds based on attendance in the following categories:

1. Sacrament meeting
2. Young men
3. Young women
4. Primary children ages 8–11
5. Young single adults

The stake president determines how much of the funds are allocated to the stake and to the wards. He ensures that the stake and wards are funded fairly and adequately as permitted within these guidelines.

The stake president works with bishops in a unified, cooperative manner. If unforeseen changes

occur that may necessitate altering original budget allowances, he makes sure that fair adjustments are made.

The bishop oversees the allocation of budget allowance funds in the ward. He ensures that ward organizations are funded fairly and adequately.

Priesthood leaders make every effort to ensure that the level of budget allocations and activities for the Young Men and Young Women organizations are equitable.

General Principles and Guidelines

Most questions about the budget allowance can be answered by applying the basic principles that are outlined below. The stake presidency and bishopric should teach these principles to priesthood and auxiliary leaders.

The budget allowance was created to reduce the financial and time burdens on members. If necessary, priesthood and auxiliary leaders should reduce and simplify activities to stay within the allowance. Activities should have little or no cost, should build testimonies, and should provide meaningful service to others.

Stake or ward budget allowance funds should be used to pay for all Church activities, programs, and supplies. Members should not pay fees to participate (exceptions may be made for annual camps and enrichment activities as explained on page 160). Nor should they provide materials, supplies, rental or admission fees, or long-distance transportation at their own expense. In addition, members should not be charged for class manuals. Activities in which many members provide food may be held if doing so does not place undue burdens on members.

Members who want to contribute additional funds to the Church may not designate them for the stake or ward budget. Instead, leaders should encourage them to contribute the funds to fast offerings, missionary funds, or other authorized donation categories.

Stake presidents and bishops make sure budget allowance funds are spent wisely. Funds should be used to bless people and to further gospel purposes. Leaders also ensure that all expenditures are within the allowance. The success of the budget allowance depends on the efforts of local priesthood leaders to monitor and control Church finances and expenses.

Unneeded budget allowance funds should not be spent. Unused ward funds are returned to the stake. Unused stake funds are returned to the administration office. Some unspent funds may be retained if

they are needed for specific activities that are planned for the next year.

For the budget allowance to succeed, it is important that quarterly reports are accurate and on time. Also, each ward's Tithing Declaration Report for the previous year should be (1) reconciled to deposits made by the ward and (2) sent to the administration office each year as instructed by that office.

The budget allowance does not include expenses for building construction, maintenance, telephones, utilities, or computers. These expenses are paid from general Church funds according to current guidelines.

For more details about the budget allowance, see the current budget allowance instructions, which are available from the administration office.

Funding Special Activities and Equipment

Special Stake and Multistake Activities

Local leaders are encouraged to hold stake and multistake activities that provide opportunities to develop unity and friendships, especially among youth and young adults. A broad scope of such activities may be held, including cultural activities, athletic programs and events, dances and socials, and camps.

Local leaders should ensure that they budget adequate funds to support an appropriate number of stake and multistake activities. These funds should come from the local unit budget allowance.

For more information about activities, see pages 271–80 in *Book 2*.

Travel for Activities

Long-distance travel for Church activities is discouraged. Units should not carry over significant portions of the budget allowance from one year to the next to be used for travel expenses. For Church travel policies, see pages 279–80 in *Book 2*.

Youth Conferences

Youth conferences should be funded from the budget allowance. Members should not be asked for more money.

Annual Camps or Similar Activities

The Church encourages one annual extended Scout camp or similar activity for young men ages 12 to 18 and one annual camp or similar activity for young women ages 12 to 18. The Church also encourages

one annual day camp for Scouts ages 8 through 11 (see the *Scouting Handbook*, page 4).

If there are not sufficient stake and ward budget funds, leaders may ask participants to pay for part or all of this one annual camp or similar activity by individually earning their own money. If funds from participants are insufficient, the stake president or bishop may authorize group fund-raising activities that comply with the guidelines on page 161.

In no case should the expenses or travel for these camps or activities be excessive. Nor should the lack of personal funds prohibit a member from participating.

Equipment for Annual Camps

If possible, equipment that the unit needs for annual camps is purchased with budget allowance funds. If these funds are insufficient, the stake president or bishop may authorize group fund-raising activities that comply with the guidelines on page 161. Such activities may not be used to purchase equipment or uniforms for individuals. Nor may they be used to fund other activities.

Scouting

Scouting activities and awards for young men ages 8 through 17 are funded from the budget allowance. If necessary, an exception may be made for one annual Scout camp or similar activity as explained in "Annual Camps or Similar Activities" on this page.

Where Scouting is authorized, the Church pays all or part of the following registration fees:

1. For boys and young men ages 8 through 17.
2. For Scout leaders.
3. For unit chartering.

Registration and chartering expenses are paid from the stake general checking account. The Church provides these funds in addition to the budget allowance.

Optional Enrichment Activities

Units may sponsor optional enrichment activities that are presented by Church-related entities. Such activities include Church university performance groups and periodic major cultural events. Members may be charged a modest fee to defray the costs of such events if the program is entirely optional, the cost is not burdensome, and the event is not used to raise funds. Budget funds may be used to help those who want to attend but are unable to pay.

Fund-Raising

Fund-raising activities are not normally approved because expenses for stake and ward activities are paid with budget allowance funds. As an exception, a stake president or bishop may authorize group fund-raising activities only when necessary to help pay for annual camps and equipment as outlined on page 160.

If a fund-raising activity is held, it should provide a meaningful value or service. It should be a positive experience that builds unity.

Contributions to fund-raising activities should be voluntary. Priesthood leaders should take special care to ensure that members do not feel obligated to contribute.

Stakes and wards that sponsor fund-raising activities should not advertise or solicit beyond their boundaries. Nor should they sell products or services door-to-door.

Examples of fund-raising activities that are not approved include:

1. Activities that would be taxable.
2. Activities completed with paid labor, either by employees or by contract.
3. Entertainment for which the stake or ward pays an orchestra, entertainers, or others for their services; when admission is charged; and when the intent of the activity is to raise funds.
4. The sale of commercial goods or services, including food storage items.
5. Games of chance, such as raffles and bingo.

Any exceptions to these instructions must be approved by the administration office.

The Friends of Scouting fund drive in the United States will continue as a separate, voluntary solicitation.

Audits

Stake Audit Committee

The stake president appoints a stake audit committee consisting of one of his counselors as chairman and two other stake members who understand financial matters. The counselor who serves as chairman generally should not sign checks or otherwise be involved in stake financial record keeping. Committee members should not be stake auditors and should not perform stake or ward financial record keeping.

Stake Auditors

The chairman of the stake audit committee calls at least two stake auditors. The stake auditors should be trustworthy Church members who are experienced, if possible, in accounting or auditing. They should be approved by the stake presidency and high council, but they are not sustained and usually are not set apart.

The Auditing Process

Stake auditors audit financial records of the stake, wards, branches, and family history centers twice each year. Auditors ensure that tithing and other contributions are properly recorded, Church funds are properly accounted for and protected, and financial records are complete and accurate. The unit's presiding officer and clerk assigned to finances should be available to answer questions during audits.

The stake president, stake audit committee, and stake clerk assigned to finances review finished audits. They sign the audit reports and ensure that the originals are sent to the administration office to arrive by the due date. They also ensure that any exceptions disclosed by an audit are promptly corrected.

Local Unit Area Auditor/Trainer

A member of the Presidency of the Seventy or the Area Presidency calls a local unit area auditor/trainer for each area. In the United States and Canada, he reports to the Church Auditing Department. Outside the United States and Canada, he reports to the member and statistical records manager. A member of the Presidency of the Seventy or the Area Presidency may also call assistant auditor/trainers.

The primary responsibility of local unit area auditor/trainers (and their assistants where called) is to provide training on audits and financial policies to priesthood leaders, clerks, audit committees, and stake auditors. They also follow up on missing audits and high-risk audit exceptions and perform special audits as assigned.

Embezzlement of Church Funds

If a person has embezzled Church funds, the stake president or the chairman of the stake audit committee should be notified promptly. He notifies the Church Auditing Department (or the area financial controller if the unit is outside the United States and Canada). The Auditing Department (or area financial controller) sends a loss report form to the stake president or the chairman of the audit committee. He

makes sure the form is properly completed and submitted.

If a major misuse of funds is discovered, the stake president or chairman of the audit committee also notifies a member of the Presidency of the Seventy or the Area Presidency.

Stake Clerk or Assistant Stake Clerk Assigned to Finances

The stake clerk or the assistant stake clerk assigned to finances ensures that other clerks in the stake and wards are properly instructed in financial record keeping. He should be aware of audit findings. He also helps clerks promptly resolve any problems disclosed by audits.

For More Information

More information on audit committees, auditors, and audit procedures is included on the stake and ward audit report forms and instructions. Stake audit committees and auditors may direct questions to the Church Auditing Department (or area financial controller):

Church Auditing Department
50 East North Temple Street, Room 1687B
Salt Lake City, UT 84150-2200
Telephone: 1-801-240-4018 or 1-800-453-3860,
extension 2-4018

Taxes

The tax information in this section applies only in the United States and Canada. If priesthood leaders in the United States and Canada need additional information, they should contact:

Tax Administration
50 East North Temple Street, Room 2223
Salt Lake City, UT 84150-3620
Telephone: 1-801-240-3003 or 1-800-453-3860,
extension 2-3003

Priesthood leaders outside the United States and Canada should contact the administration office to resolve questions on taxes.

Tax-Exempt Status

The Church normally is exempt from paying sales, property, income, and other taxes because it is a religious organization. Church buildings and other property are to be used for the purposes of worship, religious instruction, and other Church-related activities. Facilities are not to be used for political, business, or investment purposes as outlined on page 181. To do so violates laws that permit tax exemption of Church property.

It is important that stake and ward leaders follow these guidelines to preserve the Church's tax-exempt status. If one stake or ward misuses the Church's tax-exempt status, other Church units could be affected.

Sales and Use Tax

Sales and use tax laws and how they apply to the Church vary from state to state. Leaders should check local tax laws to see whether the Church is exempt or must pay such taxes.

Property Tax

The Tax Administration Division files all property tax exemptions and pays all required property taxes. No action is required by local leaders.

17. Physical Facilities

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

Purpose

Church physical facilities programs provide and maintain meetinghouses to help the Church fulfill its mission. Meetinghouses should (1) provide a spiritual setting for members to worship and (2) present an image of reverence and dignity in the community.

Organization

Physical Facilities Department

The Physical Facilities Department of the Church oversees the maintenance of existing meetinghouses and the construction or acquisition of new meetinghouses.

Administration Offices

Administration offices are extensions of the Physical Facilities Department. Professional staffs help local Church leaders with physical facilities matters as needed.

Multistake facilities management groups have been established to do physical facilities work under the direction of the administration office.

Stake Presidency

Members of the stake presidency ensure that Church facilities are appropriately used, cared for, and protected. They teach leaders and members their responsibilities for using and caring for these facilities. They assign a high councilor to be the stake physical facilities representative. They meet with him as needed to review needs and projects.

Stake Physical Facilities Representative

The stake physical facilities representative (a high councilor) assists the stake presidency in physical facilities matters as follows:

He helps teach and implement meetinghouse use and care standards.

He coordinates the distribution and control of keys.

He coordinates the instruction of ward building representatives in their duties.

He participates in annual meetinghouse inspections conducted by representatives of the administration office, unless the stake presidency designates an alternate to participate.

Stake Building Specialist for Water Conservation

As needed, the stake presidency or an assigned high councilor may call a stake building specialist for water conservation for each meetinghouse and recreational property in the stake. These specialists work under the direction of the stake physical facilities representative. This could be an opportunity for the participation of prospective elders, less-active members, and responsible Aaronic Priesthood youth.

These specialists assist the local facilities management group in watering lawns, trees, and shrubs. They test and operate irrigation controls and other water fixtures according to training provided by the facilities manager. They follow guidelines from the facilities manager on the frequency and duration of watering periods. They monitor the lawn at each property and adjust the irrigation system based on current weather conditions and watering needs.

Agent Bishop

If more than one ward meets in a building, the stake presidency assigns one bishop to be the agent bishop. He coordinates assignments for member participation in meetinghouse care and maintenance. He also coordinates safety and security procedures for the meetinghouse. In addition, he coordinates scheduling of the building with the stake and other wards that use it, though he may assign another member to do the scheduling.

Bishopric

Members of the bishopric are responsible for the use, care, and security of the meetinghouse. They teach ward members how to use and care for it. They organize member participation in meetinghouse care and maintenance, making assignments as needed. They also distribute meetinghouse keys.

Members of the bishopric ensure that appropriate safety precautions are taken in the meetinghouse and on the grounds (see page 164).

Ward Building Representative

Each ward should have a ward building representative. The bishop may appoint a member of the bishopric to serve in this position, or the bishopric may call another member to do so.

The ward building representative helps the bishopric with meetinghouse responsibilities such as energy conservation, safety, security, snow removal (if applicable), and member participation in cleaning and maintenance. He takes care of building-related needs during meetings, activities, and emergencies. If needed, he receives instruction from the stake physical facilities representative in operating sound, heating, air conditioning, and other building systems.

Members

Priesthood leaders should emphasize that member participation is a key factor in meetinghouse care and maintenance. Members are encouraged to provide individual or group services, depending on their skills and abilities.

Administration of Stake Physical Facilities

Use and Care of Meetinghouses

With help from the administration office, stake and ward programs for physical facilities ensure that meetinghouses and grounds are always neat, clean, attractive, and in good repair. Church facilities should reflect proper care and respect in every way.

Meetinghouse Maintenance and Inspection

Representatives of the administration office inspect each meetinghouse annually. The stake physical facilities representative, or an alternate who is designated by the stake president, participates in these inspections. He should have full authorization to act on behalf of the stake presidency in this capacity. Those who participate in these inspections identify building maintenance needs and make plans for repairing or renewing its systems and components and for making other needed improvements.

Meetinghouse Planning

The stake presidency provides information to help the administration office prepare and update a master plan of projected needs for future building sites and new or additional meetinghouse space.

Energy and Water Conservation

The Church incurs substantial utility costs for meetinghouses. Although stakes and wards do not bear these costs directly, leaders should ensure that lighting, heating, air conditioning, equipment, and water are used as economically as possible. Leaders should encourage those who use the meetinghouses to turn off lights and equipment when they are not needed and to follow other energy and water conservation practices.

In addition, leaders are encouraged to follow the energy and water conservation initiatives of local governments.

As needed, a stake building specialist for water conservation may be called for each meetinghouse and recreational property in the stake (see "Stake Building Specialist for Water Conservation" on page 163).

Safety, Security, Emergencies, and Loss Prevention

Priesthood leaders should instruct members, especially women and youth, not to be alone in an unlocked Church building.

Leaders should take reasonable measures to keep hallways, stairs, stairwells, exit doors, utility rooms, and sidewalks free of obstructions and other hazards. Leaders also ensure that hazardous materials or flammable items such as equipment fuel, hay, straw, and cornstalks are not used or stored in meetinghouses (see also "Decorations" on page 182).

Leaders control key distribution and establish effective building lockup procedures. They also see that interior classrooms and other rooms that do not contain valuable items are left unlocked.

Leaders ensure that local emergency telephone numbers for the police, fire department, and ambulance are posted on or near each telephone with brief instructions. They report intruders to the police immediately.

Accidents

The bishop and stake president should be notified promptly of:

1. An accident, injury, or illness that occurs on Church property or is the result of an occurrence during a Church-sponsored activity.
2. A missing person who was participating in a Church-sponsored activity.

3. Serious damage to private, public, or Church property that occurs during a Church-sponsored activity.

In these situations, leaders should observe the applicable guidelines listed below:

1. Render first aid. If a person needs medical care beyond simple first aid, contact emergency medical services, the bishop or stake president, and the parent, guardian, or other next of kin. In case of a missing person or fatality, immediately notify local law enforcement authorities and cooperate fully with them.
2. Provide emotional support and show empathy and concern.
3. Do not encourage or discourage legal action against the Church, and do not make commitments on behalf of the Church.

If a person has been seriously injured, if private or public property has been seriously damaged, or if legal action is threatened, the stake president (or the bishop under his direction) promptly:

1. Notifies the Risk Management Division at Church headquarters if the unit is in the United States or

Canada (telephone 1-801-240-4049 or 1-800-453-3860, extension 2-4049; after business hours or on weekends, call 1-801-240-1000 or 1-800-453-3860, and the operator will contact someone immediately).

2. Notifies the administration office if the unit is not in the United States or Canada.

The stake president (or the bishop under his direction) should refer questions about claims against the Church to the Risk Management Division or the administration office.

Damage to Church Property

If Church property is seriously damaged, leaders should notify the facilities management group or the administration office.

Policies on Using Church Buildings and Other Property

See pages 181–83 and *Facilities Management Guidelines for Meetinghouses and Other Church Property*.

18. Creating, Changing, and Naming Church Units

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

Creating, Changing, or Discontinuing Church Units

Church units include stakes, districts, wards, and branches. They are created, changed, or discontinued only when the need is clearly demonstrated.

The following guidelines are intended to help ensure that units are divided only when they are sufficiently strong. Dividing a unit prematurely can weaken it before it becomes a center of strength. Premature divisions can also overburden members.

Stakes and Districts

Stakes are created from mission districts or by dividing existing stakes. In the United States and Canada, stakes generally should have a minimum of 3,000 members and five wards. In all other countries, stakes generally should have a minimum of 1,900 members and five wards. There is no fixed minimum number of members or branches needed to create a district.

All new stakes must have at least 24 active, full-tithe paying Melchizedek Priesthood holders, in addition to the required minimum of 15 such brethren in each ward in the stake.

To propose creating a stake or district, changing its boundaries, changing its name, or discontinuing it, the stake or mission president completes a Stake and District Organization Application form and marks any proposed boundary changes on a map. In the United States and Canada, stake and mission presidents can obtain an application form and a unit map from the Boundary and Leadership Change Committee support staff at Church headquarters (telephone 1-801-240-3500 or 1-800-453-3860, extension 2-3500). In other countries, stake and mission presidents can obtain application forms and unit maps from their administration office. If unit maps are not available from that office, leaders should obtain two standard, detailed maps with street or town indexes and use them to clearly identify unit boundaries.

A stake president who is proposing a stake change or a mission president who is proposing the creation of a stake from a mission district gives the completed application and maps to a member of the Presidency of the Seventy or the Area Presidency. The proposal must have the written endorsement of the presidents of each affected stake or mission.

A member of the Presidency of the Seventy or the Area Presidency reviews all applications to ensure that instructions and guidelines have been followed. Before endorsing a proposal for a district to be made a stake, a member of the Presidency of the Seventy or the Area Presidency ensures that the unit is well above the minimum guidelines and has been functioning at the desired level of maturity and strength. If the member of the Presidency of the Seventy or the Area Presidency endorses the proposal, the application and maps are submitted to the Boundary and Leadership Change Committee. Approval is given only by the First Presidency and the Quorum of the Twelve.

Wards and Branches in Stakes

Wards and branches in stakes are created from existing wards or from branches in stakes or missions. The stake president uses the same procedures for creating a branch as he does for a ward.

In the United States and Canada, wards generally should have at least 300 members. In all other countries, wards generally should have at least 150 members. There is no fixed minimum number of members needed to create a branch.

All new wards must have at least 15 Melchizedek Priesthood holders who are active in the Church, full-tithe payers, and capable of serving in a priesthood or auxiliary position. Normally all new wards must have at least one active, full-tithe paying Melchizedek Priesthood holder per 20 members. Requests for exceptions may be submitted in areas where this may not be possible.

To propose creating a ward or branch in a stake, changing its boundaries, changing its name, or discontinuing it, the stake president completes a Ward and Branch Organization Application form and marks any proposed boundary changes on a map. Instructions for obtaining the application form and maps are provided under "Stakes and Districts" on this page.

The stake president gives the completed application and maps to a member of the Presidency of the Seventy or the Area Presidency. The proposal must have the written endorsement of the presidents of each affected stake or mission.

A member of the Presidency of the Seventy or the Area Presidency reviews all applications to ensure that instructions and guidelines have been followed. Before endorsing a proposal for a branch to be made a ward, a member of the Presidency of the Seventy or the Area Presidency ensures that the unit is well above the minimum guidelines and has been functioning at the desired level of maturity and strength. If the member of the Presidency of the Seventy or the Area Presidency endorses the proposal, the application and maps are submitted to the Boundary and Leadership Change Committee. Approval is given only by the First Presidency.

When new wards are created, the stake president should also complete a Recommendation for New Bishop form for each bishop being recommended. This form should be submitted with the proposal. In the United States and Canada, this form can be obtained from the Office of the First Presidency. In other countries, it can be obtained from the administration office.

Branches in Missions

To propose creating a branch in a mission, changing its boundaries, changing its name, transferring it, or discontinuing it, the mission president completes a Ward and Branch Organization Application form and marks any proposed boundary changes on a map. Instructions for obtaining the application form and maps are provided under "Stakes and Districts" on page 167. The mission president gives the completed application and maps to a member of the Presidency of the Seventy or the Area Presidency.

A member of the Presidency of the Seventy or the Area Presidency may give final approval or denial of a proposal to (1) create a branch in a mission, (2) discontinue it, or (3) change its boundaries if the change does not affect an adjacent district, mission, or stake. A member of the Presidency of the Seventy or the Area Presidency must send copies of approved applications and maps to the Boundary and Leadership Change Committee at Church headquarters before a unit number can be assigned.

A member of the Presidency of the Seventy or the Area Presidency may endorse but not give final approval of a proposal to (1) change the name of a branch in a mission, (2) transfer it to another district, mission, or stake, or (3) change its boundaries if the

change would affect an adjacent district, mission, or stake. If the member of the Presidency of the Seventy or the Area Presidency endorses the proposal, the application and maps are submitted to the Boundary and Leadership Change Committee. Approval is given only by the First Presidency.

A member of the Presidency of the Seventy or the Area Presidency may endorse but not give final approval of a proposal to create or change a mission branch for young single adults, single adults, students, members who speak nonnative languages, members who have special needs, or members in the military. If the member of the Presidency of the Seventy or the Area Presidency endorses the proposal, the application and maps are submitted to the Boundary and Leadership Change Committee. Approval is given only by the First Presidency.

Nonnative Language Wards and Branches

Priesthood leaders should carefully foster the welfare of members within their boundaries who do not speak the predominant language. In circumstances where the conventional ward cannot provide for the needs of a nonnative language group, and when a language barrier exists among a sufficient number of members in a stake, the stake president may recommend that a nonnative language ward or branch be created. Such a ward generally should have at least 250 members. There is no fixed minimum number of members needed to create a branch.

Nonnative language units are created or changed using the procedures that are outlined in "Wards and Branches in Stakes" on pages 167-68. Approval is given only by the First Presidency.

Single Member Wards and Branches

Young Single Adult Wards and Branches

Creation. Most young single adults are best served as members of conventional wards. In some exceptional situations, units for young single adults may be created. If a stake includes 125 or more single members ages 21 through 30 who want to attend a young single adult ward, the stake president may recommend that such a ward be created. He may recommend that a young single adult branch be created if 50 or more unmarried members ages 21 through 30 live in the stake and want to attend.

If there are too few members to create a young single adult ward in one stake, stake presidents may recommend creating a young single adult ward with membership from more than one stake. If the First Presidency approves the recommendation, the ward

may include young single adults who are members of two or more (usually limited to four) stakes. These stakes must be contiguous to the stake where the young single adult ward is located. The ward will be the responsibility of one of the participating stakes, as assigned by a member of the Presidency of the Seventy or the Area Presidency.

Young single adult units are created or changed using the procedures that are outlined in "Wards and Branches in Stakes" on pages 167-68. Approval is given only by the First Presidency.

Membership. Generally, young single adult wards should not have more than 250 members. Membership is restricted to those who live within the stake(s) authorized to participate in the ward.

Members who are eligible to attend a young single adult ward may choose to be members of that ward or remain in their conventional ward. Membership records should be in the ward the person is attending.

Membership in a young single adult ward should be viewed as a temporary preparation for serving in a conventional ward. Members of young single adult wards normally should return to a conventional ward when they are married, when they reach the age of 31, or when warranted by other circumstances.

Single parents with children at home normally remain in their conventional ward so the children will have the benefit of Primary and youth programs. However, the parents may attend the activities of the young single adult ward.

Unmarried members ages 18 through 20 who live with their parents normally remain in their conventional ward. If they live away from home, they may attend a young single adult ward.

Single Adult Wards

Creation. In the exceptional circumstance that a stake includes 150 or more single adults ages 31 and older who want to be members of a single adult ward, the stake president may recommend that such a ward be created. Single adult wards are created or changed using the procedures outlined in "Wards and Branches in Stakes" on pages 167-68. Approval is given only by the First Presidency.

Membership. Members who are eligible to attend a single adult ward may choose to be members of that ward or remain in their conventional ward. Membership records should be in the ward the person is attending.

Single parents with children at home normally remain in their conventional ward so the children will have the benefit of Primary and youth programs. However, the parents may attend the activities of the single adult ward.

Student Stakes, Wards, and Branches

Creation. A stake president may recommend that a student stake be created when 1,500 or more members, married or single, attend a college or university located in his stake.

A stake president may recommend that a student ward be created when 125 or more members, married or single, attend a college or university located in his stake and want to attend a student ward.

Student units are created or changed using the procedures outlined on pages 167-68. Approval is given only by the First Presidency.

Membership. Single students who live in housing that is located on campus or owned by a university should be members of a student ward if one exists at the institution. Single students who live away from home but off campus may choose to be members of a student ward or of the conventional ward where they reside. If there is more than one student ward in the area, and if students choose to attend a student ward, they should be members of the ward that includes their living quarters in its boundaries.

Unmarried students who live with their parents normally remain in their conventional ward.

Unmarried members who are not students do not normally attend student wards. Exceptions may be made in stakes that do not have a single member ward if the bishop of the home ward feels that it would be in the member's best interest to belong to a student ward. Such exceptions must be approved by the parents (where appropriate), by both bishops, and by both stake presidents.

Married students may choose to be members of a student ward or of the conventional ward where they reside.

Special Needs Wards and Branches

Wards or branches may be created for groups of members who have special needs, such as hearing-impaired members or members in care centers, residential treatment programs, or prisons. These units are created or changed using the procedures outlined in "Wards and Branches in Stakes" on pages 167-68. Approval is given only by the First Presidency.

Military Wards and Branches

Members in military service normally participate in the wards or branches near their military installation. However, a military ward or branch may be organized when there are sufficient numbers of military personnel in an area and when at least one of the following statements applies:

1. The military personnel are in a foreign country where they do not understand the language spoken in the local ward or branch.
2. The military personnel are unable to leave the military installation because of training requirements or other restrictions.

Military wards and branches are created or changed using the procedures outlined in "Wards and Branches in Stakes" on pages 167–68. Approval is given only by the First Presidency.

When a stake or mission president organizes a military ward or branch that meets on a military installation, he should be aware that members who are not associated with the military will probably not be allowed to attend on the installation.

If the number of Latter-day Saints on a military installation does not warrant the creation of a military branch, local leaders should establish a service member group. For information on service member groups, see page 138.

Naming Church Units

When necessary as new units are created, local leaders are invited to submit unit names to a member of the Presidency of the Seventy or the Area Presidency. They review all proposed unit names to ensure that the instructions and guidelines have been followed. If they endorse the proposal, it is submitted to the Boundary and Leadership Change Committee for review. All final decisions for naming Church units are made by the First Presidency.

Stakes and Districts

The name of a stake or district should uniquely identify it from other stakes or districts. Generally, names of existing stakes and districts should not be changed.

The first word of the stake or district name is the name of the city where the headquarters of the stake or district is located.

In the United States and Canada, the second word is usually the state or province in which the stake or

district is located. In other countries the second word is usually the name of the country. Any exceptions to this policy must be approved by the Office of the First Presidency. (One such exception is that stakes in Salt Lake City do not include the word *Utah*.)

When the name of a city is repeated in the name of its state, province, or country, the name of the state, province, or country is not used as part of the stake or district name. Examples are shown below:

Colorado Springs East Stake, *not* Colorado Springs Colorado East Stake

Guatemala City Central Stake, *not* Guatemala City Guatemala Central Stake

Idaho Falls Eagle Rock Stake, *not* Idaho Falls Idaho Eagle Rock Stake

Mexico City Azteca Stake, *not* Mexico City Mexico Azteca Stake

When more than one stake or district is in the same city, the third word is an identifying characteristic, such as a compass direction (*North, South, East, or West*), the name of a community, or the name of a geographical feature that is within or adjacent to unit boundaries. Other directional terms (such as *Southwest*), names of people, numbers, or segregating terms (such as *Spanish* or *Hearing Impaired*) should not be used.

Wards and Branches

The name of a ward or branch should uniquely identify it so that people in the community can recognize and locate it. The name should be chosen carefully so it will not need to be changed later. Generally, names of existing wards and branches should not be changed.

The ward or branch should be named after a city, subdivision, neighborhood, street, or geographical feature that is within or adjacent to unit boundaries. The name of only one city, subdivision, neighborhood, street, or geographical feature should be used in the unit name. If there is more than one ward or branch with the same name, a number should be added as part of the name, such as Montevideo First Ward, Montevideo Second Ward, and Montevideo Third Ward. The name of the ward or branch should be in the language of the area. If the language does not use the Roman alphabet, a translation using Roman characters should be included. Compass directions (such as *East* or *Northwest*), names of people, and segregating terms (such as *Spanish* or *Hearing Impaired*) should not be included in the name.

Basic Unit Program

Units of the Church are at different stages of development and have different needs. As authorized by the Area Presidency, the Basic Unit Program may be used for establishing and organizing the Church where any of the following conditions apply:

1. The Church is in its beginning stages.
2. Members are scattered.
3. The number of members is small, and leadership is just beginning to develop.
4. Wards and stakes are not yet organized.
5. Members have special language needs or other special needs.

Units in the Basic Unit Program are typically small branches. These branches may be created when there are two or more families in an area and at least one of the members is a worthy priest in the Aaronic Priesthood or a worthy Melchizedek Priesthood holder.

Guidelines for the Basic Unit Program are provided in the *Basic Unit Program Guidebook*. Other helpful information for all branch leaders is provided in the *Branch Guidebook*, *Priesthood and Auxiliary Leaders' Guidebook*, *Family Guidebook*, and *Teaching Guidebook*.

Growth of Church Units

The organization, auxiliaries, and programs of a Church unit should grow only as fast as the size and maturity of the unit permits. Leaders should not try to organize all the programs outlined in this handbook unless they have the strength of leadership and the number of members needed to do so. Trying to develop the full program of the Church prematurely can overburden members and may lead them to withdraw from Church activity.

19. Church Policies

For units in the United States and Canada, the term *administration office* in this section refers to Church headquarters in Salt Lake City.

For units outside the United States and Canada, the term *administration office* refers to the Presiding Bishopric administration office or service center that serves the unit.

This section consists of five parts, each of which includes subtopics in alphabetical order:

1. General Authority and Area Seventy policies
2. Administrative policies
3. Policies on using Church buildings and other property
4. Medical and health policies
5. Policies on moral issues

General Authority and Area Seventy Policies

Autographs and Photographs

Church members should not seek the autographs of General Authorities or Area Seventies, including signing in their scriptures, hymnals, or programs. Doing so detracts from their sacred callings and the spirit of meetings. It also could prevent them from greeting other members.

Members should not take photographs of General Authorities or Area Seventies in chapels.

Privately Published Writings

Members should not ask General Authorities or Area Seventies to coauthor or endorse Church books or other Church writings.

Recording Talks or Addresses

Church members should not record talks or addresses that General Authorities and Area Seventies give at stake conferences, missionary meetings, or other meetings. Members may record broadcasts of general conference on home equipment for personal, noncommercial use.

Statements Attributed to Church Leaders

From time to time, statements are circulated that are inaccurately attributed to leaders of the Church. Many such statements distort current Church teachings and are based on rumors and innuendos. They

are never transmitted officially, but by word of mouth, e-mail, or other informal means. Church members are encouraged never to teach or pass on such statements without verifying that they are from approved Church sources, such as official statements, communications, and publications.

Any notes made when General Authorities, Area Seventies, or other general Church officers speak at stake conferences or other meetings should not be distributed without the consent of the speaker. Personal notes are for individual use only.

Administrative Policies

Accidents and Other Serious Situations

See pages 164–65.

Activities

See pages 276–80 in *Book 2*.

Adopted Children and Their Natural Parents

Local Church leaders should discourage adopted children and their adoptive parents from seeking to identify the children's natural parents. When adopted children have genetic or medical problems, the family may seek medical information about the natural parents but should be discouraged from seeking their identities.

Adoption and Foster Care

Members who are seeking to adopt children or provide foster care should strictly observe all legal requirements of the countries (and their governmental subdivisions) that are involved. They are encouraged to work through licensed, authorized agencies. Leaders should not become involved in bypassing such agencies to help place children privately or independently. Such placements are not sanctioned by the Church and may violate local laws.

For information about placing children for adoption, see "Unwed Parents" on pages 188–89.

Audiovisual Materials

Members may use audiovisual materials such as compact discs, audiocassettes, DVDs, videocassettes, and slides in Church settings with the following restrictions:

1. They may not be used during sacrament meetings (although appropriate recorded musical accompaniment may be used if a piano, organ, or accompanist is not available).
2. They may not be used if such use is restricted by copyright (see pages 175–77).
3. They may not be used if they contain material that is not suitable for Church settings.

Audiovisual materials that meet these criteria may be used in the chapel during meetings other than sacrament meeting if they are an important part of the meeting.

Bible

The Church uses the King James Version of the Bible for English-speaking members. The First Presidency has stated:

“Many versions of the Bible are available today. . . . The most reliable way to measure the accuracy of any biblical passage is not by comparing different texts, but by comparison with the Book of Mormon and modern-day revelations.

“While other Bible versions may be easier to read than the King James Version, in doctrinal matters latter-day revelation supports the King James Version in preference to other English translations” (First Presidency letter, May 22, 1992).

Ideally, English-speaking members should use the LDS edition of the King James Bible. This edition includes the Topical Guide; footnotes; excerpts from the Joseph Smith Translation; cross-references to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price; and other study aids.

The First Presidency and Quorum of the Twelve have selected an edition of the Bible for preferred use in many non-English languages. Members should use this edition of the Bible. It is available through Church Distribution Services.

Book of Mormon

The Church discourages rewriting the Book of Mormon into familiar or modern English. The First Presidency has said:

“When a sacred text is translated into another language or rewritten into more familiar language, there are substantial risks that this process may introduce doctrinal errors or obscure evidence of its ancient origin. To guard against these risks, the First Presidency and Council of the Twelve give close personal supervision to the translation of scriptures

from English into other languages and have not authorized efforts to express the doctrinal content of the Book of Mormon in familiar or modern English. (These concerns do not pertain to publications by the Church for children.)” (First Presidency statement, *Ensign*, Apr. 1993, page 74).

Church Employees

Church employees are to uphold Church standards at all times. To begin or continue employment, they must be worthy to have a temple recommend. This includes employees of the Church Educational System and Church universities and colleges.

Periodically representatives of the Church Human Resource Department will contact stake presidents or bishops to verify the temple worthiness of current or potential Church employees. These requests may be written or made by telephone and should be responded to promptly.

Church employees must comply with employment laws. Local leaders should contact their administration office for information on applicable laws.

Church Name and Logotype

The Church’s name and logotype are registered trademarks and should be used according to the following guidelines.

The written name of the Church (not the logotype) may be used in local units when all of the conditions listed below are met:

1. The activity or function with which the name is associated (for example, a sacrament meeting program) is officially sponsored by the unit.
2. The name of the local Church unit is used as a prelude to the name of the Church (for example, Canyon View Ward of The Church of Jesus Christ of Latter-day Saints).
3. The typeface does not imitate or resemble the official logotype.

The Church’s logotype is to be used only for official Church applications. Local units may use it only on publications and materials they officially sponsor.

Only the official logotype should be used (see the front cover of this handbook). Members should not re-create the logotype with fonts from their computers. Copies of the logotype that may be photocopied or scanned are provided in *Church Name and Logotype Guidelines for Local Units*.

The name of the local unit should always accompany the logotype, but the logotype should not be

used as part of a phrase or sentence. For example, the following phrase shows inappropriate use of the logotype: "Presented by the Canyon View Ward of [logotype]."

The logotype should be large enough to be easily read but not so large that it dominates an item. It should be surrounded by sufficient open space so it can be seen clearly. It should not be mixed, overlapped, or placed close to other patterns, symbols, logos, or competing elements.

The logotype should not be used as a decorative element or a computer screen saver.

The logotype should be displayed with good contrast. It should not be shaded or printed in a bright color.

The logotype should not be used in any personal, commercial, or promotional way, such as on family history books, T-shirts, buttons, or banners.

Examples of acceptable and unacceptable uses are provided in *Church Name and Logotype Guidelines for Local Units*.

Church Web Sites

The Church has established a number of global Web sites and e-mail networks. There may also be Church-sponsored country or area Web sites, stake and ward Web sites on LDS.org, and e-mail services for priesthood leaders and missionaries. Church Web sites and other network services contain approved content, meet the legal requirements of copyrights and privacy, and can be recognized by the presence of the Church logo. *No other Church Web sites are authorized.* This restriction includes but is not limited to temples, missions, visitors' centers, auxiliaries, quorums, classes, Scout units, and committees for special events.

The Church has developed an approved Web-site format that can be tailored by each stake and ward where approved. This system is the only authorized way for local Church units to have a presence on the Internet. It includes news and announcements, calendars, leadership and membership directories, and facilities scheduling. Only these approved items are available on the site. No other information should be added. Participation is voluntary.

Stake presidents who want their stakes to participate should obtain a form from the Member and Statistical Records Division at Church headquarters:

Member and Statistical Records Division
Attn: Local Unit Web Sites
50 East North Temple Street, Room 1320
Salt Lake City, UT 84150-5300

Telephone: 1-801-240-3500 or 1-800-453-3860,
extension 2-3500
E-mail: msrmail@ldsmail.net

Computers

As authorized by the Church's presiding councils, some Church units are provided computers for purposes such as record keeping and family history. The stake president oversees the placement and use of computers in the stake. Guidelines for obtaining and managing Church computers are available from the administration office. These guidelines provide information about matters such as computer hardware and software, donated computers, Internet and on-line networks, repairs, disposal of computers, stolen or damaged computers, security, and use by ward members.

Where necessary, stake presidents should arrange to make ward and stake computers available for members to use family history software programs. Ward and stake computers are not authorized for other personal uses.

Since these computers are used for confidential Church records, Church record-keeping programs should be password protected to prevent unauthorized access when the computers are being used for other purposes (see pages 150–51 for more instructions about protecting confidential information). Computers should be placed so bishopric members and clerks can process members' weekly contributions in privacy.

For restrictions on duplicating computer software, see page 176.

The stake presidency assigns an assistant stake clerk (or the stake clerk if necessary) to be the stake technology specialist. He manages Church computers in the stake, including those in family history centers. These responsibilities are outlined on pages 141–42.

Copyrighted Materials

Copyright is protection given by law to the owners of original works of authorship that are expressed in a tangible form, including:

1. Literary, musical, dramatic, and choreographic works.
2. Works of art, photography, and sculpture.
3. Audiovisual works (such as movies and videos, CDs, and DVDs).
4. Computer programs or games.
5. Internet and other electronic databases.

Only copyright owners may authorize duplication (copying), distribution, public performance, public display, or derivatives of their work. Using a work in any of these ways without authorization from the copyright owner is illegal and dishonest.

A user of a work should assume that it is protected by copyright. Published works usually include a copyright notice such as "© 1959 by John Doe." (For sound recordings, the symbol is ®.) However, even works that do not have this notice may be protected by copyright. Furthermore, the fact that a publication is out of print does not nullify its copyright or justify duplicating, distributing, performing, displaying, or making derivatives of it without permission.

The Church's Intellectual Property Office (IPO) assists in processing requests to use copyrighted information in Church materials or programs, including materials that are copyrighted by Intellectual Reserve, Inc. (IRI). IRI is a separate, nonprofit corporation that owns the intellectual property of the Church.

The following questions and answers may help members understand and abide by copyright laws when using copyrighted materials at church and at home. If members have questions that are not answered in these guidelines, they may contact:

Intellectual Property Office
50 East North Temple Street, Room 1888
Salt Lake City, UT 84150-3011
Telephone: 1-801-240-3959 or 1-800-453-3860,
extension 2-3959
Fax: 1-801-240-1187
E-mail: cor-intellectualproperty@ldschurch.org

Can I copy pictures from Church magazines? Pictures in Church publications may usually be copied for Church, home, and family use. However, they may not be copied for commercial purposes without specific written permission from the IPO. If a picture is restricted from being copied, words such as "may not be copied" will appear in the credits for the image. Internet use follows the same general guidelines.

Can I copy published Church materials? Church publications may usually be copied for Church, home, and family use. However, no commercial use may be made of Church materials without specific written permission from the IPO.

Can I copy music? Special copyright laws apply to music. Generally, a person may copy music from *Hymns* and the *Children's Songbook* for Church, home, and family use except where a restriction against copying is expressly noted on the hymn or song. Members should never copy music that has been

purchased from commercial sources unless they receive written permission from copyright owners.

Can I alter, copy, or segment Church-produced audiovisual materials? No. Church-produced audiovisual materials should be used in accordance with prescribed instructions in the manuals and on the packaging materials.

Can I copy materials not owned by the Church? No. Copyright laws govern the use of privately owned materials. Most often there are restrictions giving the conditions the public must follow before copying intellectual property. These restrictions are usually listed near the beginning of a publication. Church members should carefully follow all local laws and not violate national or international copyright laws.

Can I show commercial audiovisual products at Church functions? Generally not. Church members should not violate warnings and restrictions placed on commercial audiovisual products. Using commercial audiovisual products at Church functions would be considered a public performance and would require a public performance license.

Can I download or duplicate computer software and other programs for Church use? Generally not. Computer programs and other software may not be duplicated or downloaded unless all licenses have been appropriately purchased. As an exception, Church family history programs may be downloaded at no charge.

Can I download or distribute materials that I find on Church Web sites? The Church has created several Web sites, such as LDS.org, Mormon.org, and FamilySearch.org. All material found on Church-owned Web sites, including visuals, text, icons, displays, databases, and general information, may be viewed, downloaded, and printed only for personal, family, and Church use unless otherwise indicated. Material from these sites may not be posted, transcribed, or distributed to other Web sites or computer networks without permission from the IPO. Church-owned sites and any information on these sites, including the names and addresses of those who have submitted information, may not be used for selling or promoting products or services, soliciting clients, or any other commercial purpose.

For additional information, see the rights and use information associated with the Web sites.

What permission is needed to present musical and theatrical productions? Productions that are owned by the Church or IRI may be performed in Church settings without permission from Church headquarters. If a copyrighted production is not owned by the Church, members must obtain the copyright owner's

permission to perform all or part of it in a Church setting. Usually the copyright owner requires fees or royalties even if no charge is made for the performances. All presentations should have the approval of local priesthood leaders.

Counseling

See pages 25–27.

Dating or Get-Acquainted Businesses for Single Members

Dating and get-acquainted businesses often promote their services to single members of the Church. Church meetinghouses, classes, or programs may not be used to promote private business ventures, including dating and get-acquainted businesses or services. Lists of Church groups or other information about members should not be given to such businesses.

Directories

Stake and ward directories may be published according to the following instructions:

Names, addresses, and phone numbers may be included in a directory only if they are listed in a commercial telephone directory or, if they are unlisted, if the member gives permission. E-mail addresses may be included only with the member's permission.

Stake or ward budget funds are used to pay for directories. Directories may not contain advertising.

Leaders should not distribute directories outside the stake or ward boundaries or permit their use for commercial or political purposes.

The beginning of each directory should include a statement that it is to be used only for Church purposes and should not be copied without permission of the bishop or stake president.

E-Mail for Priesthood Leaders

The Church has established an e-mail system for communicating with priesthood leaders and for them to communicate with each other. Priesthood leaders will be notified when this system is available to them.

Emigration of Members

Generally, Church members are encouraged to remain in their native lands to build up and strengthen the Church. Opportunities for Church activity and for receiving and sharing the blessings of the gospel

are increasing greatly throughout the world. Missionaries should not ask their parents, relatives, or others to sponsor members who wish to emigrate to other countries.

Experience has shown that those who emigrate often encounter language, cultural, and economic challenges, resulting in disappointment and personal and family difficulties.

As members throughout the world remain in their homelands, working to build the Church there, great blessings will come to them personally and to the Church. Stakes and wards throughout the world will be strengthened, making it possible to share the blessings of the gospel with an even greater number of Heavenly Father's children.

Members who emigrate to any country should comply with applicable laws.

When coming to the United States or other countries on student or tourist visas, members should not expect to find jobs or obtain permanent visas after entering that country.

To be considered for Church employment in any country, a person must meet all conditions of immigration and naturalization laws. The Church does not sponsor immigration through Church employment. Any exceptions require advance approval from the First Presidency.

Fast Day

A proper fast day observance includes abstaining from food and drink for two consecutive meals, attending fast and testimony meeting, and giving a generous fast offering to help care for those in need.

Fund-Raising

See page 161.

Gambling

The Church opposes gambling in any form, including government-sponsored lotteries. Members are urged to join with others who have similar concerns in opposing the legalization and government sponsorship of any form of gambling.

Guest Speakers or Instructors

The bishop's approval is required before guest speakers or instructors may participate in any ward meeting, including auxiliary meetings. The stake president's approval is required for such participation in stake meetings.

The bishop or stake president should carefully screen guest speakers or instructors and the subjects of their presentations (this may include contacting the person's bishop). He ensures that:

1. Presentations are in harmony with Church doctrine.
2. Guest speakers or instructors are not paid a fee, do not recruit participants, and do not solicit customers or clients.
3. The travel expenses of guest speakers or instructors are not paid either with local unit budget funds or by private contributions.
4. Presentations comply with the guidelines for using Church facilities (see "Policies on Using Church Buildings and Other Property" on pages 181-83).

Income Taxes

Church members are obligated by the twelfth article of faith to obey the tax laws of the nation where they reside (see also D&C 134:5). Members who disapprove of tax laws may try to have them changed by legislation or constitutional amendment. Members who have well-founded legal objections may challenge tax laws in the courts.

Church members who refuse to file a tax return, pay required income taxes, or comply with a final judgment in a tax case are in direct conflict with the law and with the teachings of the Church. Such members may be ineligible for a temple recommend and should not be called to positions of principal responsibility in the Church. Members who are convicted of willfully violating tax laws are subject to Church discipline to the extent warranted by the circumstances.

Laws of the Land

Church members should obey, honor, and sustain the laws in any country where they reside or travel (see D&C 58:21-22; Articles of Faith 1:12). This includes laws that prohibit proselyting.

Legal Matters

When legal help is needed for Church matters in the United States and Canada, the stake president should contact the Office of General Counsel at Church headquarters (telephone 1-801-240-6301 or 1-800-453-3860, extension 2-6301). Outside the United States and Canada, stake presidents should contact the administration office to obtain local legal counsel.

To avoid implicating the Church in legal matters to which it is not a party, Church leaders should avoid testifying in civil or criminal cases reviewing the conduct of members over whom they preside. In the United States and Canada, a leader should confer with the Church's Office of General Counsel if he is subpoenaed, is considering testifying in a lawsuit, is asked to communicate with attorneys or civil authorities regarding legal proceedings, or is asked to offer verbal or written testimony. Outside the United States and Canada, leaders should contact the administration office to obtain local legal counsel in these situations.

Church leaders should not try to persuade alleged victims or other witnesses either to testify or not to testify in criminal or civil court proceedings.

Lotteries

See "Gambling" on page 177.

Mail from Church Headquarters

Some businesses and individuals send local leaders promotional items that might appear to be official Church correspondence. To distinguish official Church correspondence from other correspondence, it is always conveyed personally by Church leaders, in a letter from Church leaders on Church letterhead stationery, or by announcement in a Church publication. Only these items require Church leaders' attention and action.

Mail Sent to Church Headquarters

Local leaders should place a return address on all letters and other items of correspondence sent to Church headquarters, in addition to the return address on the envelope in which the item is sent.

Members' Communication with Church Headquarters

Members of the Church are discouraged from making telephone calls or writing letters to General Authorities about doctrinal issues or personal matters. With an ever-increasing Church membership, responding personally to these inquiries presents an almost insurmountable task and would make it difficult for General Authorities to fulfill the duties for which they alone are responsible. The General Authorities love the members of the Church and do not want them to feel that they are without the support and guidance they need. However, all things need to be done with wisdom and order.

The Lord has organized His Church so there is accessible to every member a bishop or branch president and a stake, district, or mission president who serve as spiritual advisers and temporal counselors. By reason of their callings, these local leaders are entitled to the spirit of discernment and inspiration to enable them to counsel members within their jurisdiction (see the "Interviews and Counseling" section on pages 23–27).

Members are encouraged to turn to these leaders when they need counsel or have doctrinal questions. Members and local leaders will be blessed as they pray and counsel together to resolve matters of concern to them. Members should also be encouraged to seek guidance from the Holy Ghost to help them in their personal lives and in their family and Church responsibilities.

In most cases, any correspondence from members to General Authorities will be referred back to their local leaders. Priesthood leaders who need further clarification about doctrinal issues may write in behalf of their members to the First Presidency.

Members' Occupations, Professions, and Affiliations

Baptism into the Church, priesthood ordinations, and the issuing of temple recommends are based on the personal worthiness of each individual as established by a careful interview. Members of the Church should endeavor to be involved in activities and employment upon which they can conscientiously ask the blessings of the Lord and which are consistent with the principles of the gospel and the teachings of the Savior.

Other Faiths

Much that is inspiring, noble, and worthy of the highest respect is found in many other faiths. Missionaries and other Church members must be sensitive and respectful toward the beliefs of others and avoid giving offense. Mission presidents and other priesthood leaders who have questions about relationships with non-Christian faiths should contact a member of the Presidency of the Seventy or the Area Presidency.

Overnight Activities

See page 278 in *Book 2*.

Political and Civic Activity

While affirming the right of expression on political and social issues, the Church is neutral regarding

political parties, political platforms, and candidates for political office. It does not endorse any political party, political platform, or candidate. Nor does it advise its members how to vote. However, in some exceptional instances the Church does take a position on specific legislation.

Candidates for public office should not imply that their candidacy is endorsed by the Church or its leaders. Church leaders and members should avoid statements or conduct that might be interpreted as Church endorsement of any political party, platform, or candidate.

As citizens of their countries and communities, Church members are urged to be full participants in political and governmental affairs, including involvement in the political party of their choice. Members are also urged to be actively engaged in worthy causes to improve their communities and make them wholesome places in which to live and rear families.

Members are encouraged to register to vote, to study issues and candidates carefully and prayerfully, and to vote for individuals whom they believe will act with integrity and will most nearly carry out their ideas of good government. Latter-day Saints have a special obligation to seek out, vote for, and uphold leaders who are honest, good, and wise (see D&C 98:10).

Church members are urged to be willing to serve in elected and appointed public offices in local and national government.

Members are encouraged to participate as responsible citizens in supporting measures and candidates that strengthen society morally, economically, and culturally. They are also encouraged to support measures that are designed to maintain and strengthen the family as the fundamental unit of society.

Church members, including those who hold public office, should not imply or give the impression that they represent the Church as they work for solutions to social or community problems.

Church records, directories, mailing lists, and similar materials may not be used for political purposes. Church facilities may not be used for political purposes except for voter registration or polling where there is no reasonable alternative (see page 181).

Postal Regulations

In the United States and some other countries, it is a violation of postal regulations to place any material without postage in or on mailboxes. This includes ward or stake newsletters, announcements, flyers, and other Church-related materials. Church leaders

should instruct members and missionaries not to place such items in or on mailboxes and encourage them to find appropriate ways to distribute these materials.

Privacy of Members

Church leaders are obligated to protect the privacy of members. Church records, reports, directories, and similar materials may not be used for personal, commercial, or political purposes (see also pages 150–51).

Referring to the Church and Its Members

As the Church grows across boundaries, cultures, and languages, the use of its revealed name, The Church of Jesus Christ of Latter-day Saints (see D&C 115:4), is increasingly important in our responsibility to proclaim the name of the Savior throughout all the world. Accordingly, references to the Church should include its full name whenever possible. Following an initial reference to the full name of the Church, the contractions “the Church” or “the Church of Jesus Christ” are acceptable.

Referring to the Church as “the Mormon Church,” “the Latter-day Saints Church,” or “the LDS Church” is discouraged.

When referring to Church members, it is preferable to use the phrase “members of The Church of Jesus Christ of Latter-day Saints.” As a shortened reference, “Latter-day Saints” is preferred and “Mormons” is acceptable.

The word *Mormon* will continue to be used in proper names like the Book of Mormon or the Mormon Tabernacle Choir. It will also continue to be used as an adjective in phrases such as “Mormon pioneers.” In addition, it may be necessary to use the word *Mormon* to identify the Church as it is commonly known in some countries.

Research Studies in the Church

The Church’s only authorized research agency is the Research Information Division of the Correlation Department. Representatives of this department use questionnaires and interviews to obtain information on issues of concern to General Authorities. When Church-authorized researchers contact members by mail or phone, they provide the Church’s toll-free number and a contact name at headquarters. In addition, they always allow the respondent the option of not answering any or all of the questions on the survey.

Church meetings may not be used for collecting information by unauthorized persons or agencies. Nor should the names of Church members be made available to such persons or agencies. If local leaders want to verify the authorization of questionnaires or interviews, they should contact the Research Information Division (telephone 1-801-240-2727 or 1-800-453-3860, extension 2-2727).

Safety in Church Welfare Operations

Many Church welfare operations have equipment and machinery that can cause injury if it is not used properly. Agent stake operating committees and managers of welfare operations should ensure the safety of the employees and volunteers. Workers should be instructed regularly in safety practices. The work environment should be inspected periodically with health and safety hazards corrected. Adequate supervision should always be provided to ensure that workers follow instructions, use tools and equipment properly, and avoid hazardous behavior.

Normally those who work at welfare operations should be 16 or older. Those who operate equipment should be mature, adequately trained, and experienced in using the equipment. Only adults may operate power equipment.

The operations manager should report accidents to Welfare Services (1-801-240-3001 or 1-800-453-3860, extension 2-3001) and the Risk Management Division at Church headquarters (see page 165 for contact information).

Sales Agents

Local leaders should not accept the claims of sales agents that the Church or a Church leader has authorized them to call on local leaders or members to sell their products.

Satellite and Video Equipment

Church satellite and video equipment may be used only for noncommercial, Church-related purposes as authorized by the stake presidency or bishopric. This equipment may not be used to record television, cable, or satellite programs that are not sponsored by the Church. Nor may Church satellite equipment be used to view non-Church programs. Members may not direct the antenna from one satellite or transponder to another without authorization from Church headquarters.

Only people who are trained to operate the equipment may do so. Youth may help operate it only if they are supervised.

All equipment is to be locked securely when not in use. It may not be removed from the building for home or personal use.

Solicitation of Funds

The established programs of the Church provide financial assistance for worthy individuals and appropriate causes. Church assistance is administered by bishops, who are familiar with the circumstances and can prevent duplicate assistance and abuses. Therefore, members should not solicit additional financial assistance from Church headquarters or from local leaders or members.

If members receive a request for funds, they could respond by saying that they have contributed in their own wards to provide funds for assistance according to established principles of Church welfare.

Symposia and Similar Gatherings

The Church warns its members against symposia and similar gatherings that include presentations that (1) disparage, ridicule, make light of, or are otherwise inappropriate in their treatment of sacred matters or (2) could injure the Church, detract from its mission, or jeopardize its members' well-being. Members should not allow their position or standing in the Church to be used to promote or imply endorsement of such gatherings.

Taxable Activities

Ward and stake leaders should ensure that local Church activities do not jeopardize the Church's tax-exempt status. For guidelines, see "Fund-Raising" on page 161 and "Policies on Using Church Buildings and Other Property" on this page.

Travel of Men and Women Together

A man and a woman may travel as a pair to Church meetings or assignments only if they are married to each other or are both single. For other Church travel policies, see pages 279-80 in *Book 2*.

Policies on Using Church Buildings and Other Property

Church buildings and other property are to be used for worship, religious instruction, and other Church-related activities. Church property should not be used for commercial or political purposes, which would violate laws that permit its tax exemption. Nor may property be used for other purposes

that would violate these laws. Examples of uses that are not approved are listed below:

1. Renting or leasing Church facilities for commercial purposes.
2. Promoting business ventures or investment enterprises, including posting commercial advertising or sponsoring commercial entertainment.
3. Buying, selling, or promoting products, services, publications, or creative works or demonstrating wares.
4. Holding unauthorized fund-raising projects (see page 161).
5. Hosting speakers or instructors who are paid a fee, who recruit participants, or who solicit customers or clients while giving seminars, lessons, aerobics classes, and so on. Exceptions may be made to use meetinghouse pianos and organs for paid private instruction (see page 294 in *Book 2*).
6. Holding athletic events that are not sponsored by the Church, including practices.
7. Holding political meetings or campaigns. As an exception, Church facilities may be used for voter registration and as polling places at the request of voting officials if:
 - a. There is no reasonable alternative.
 - b. The officials and voters maintain Church standards in the building.
 - c. The event will not pose physical danger to the building.
 - d. The event will not harm the image of the Church.

Use of Church property should not pose significant risk of harm to participants or to the property. Nor should it unduly expose the Church to liability or disturb surrounding neighbors.

For more detailed instructions on using and caring for Church buildings and other property, see *Facilities Management Guidelines for Meetinghouses and Other Church Property* or contact the administration office.

Artwork

Artwork in Church buildings should be of high quality and depict subjects that are appropriate in a house of worship. It should also be properly framed. Church-approved pictures can be obtained through the facilities management group or from Church Distribution Services.

Pictures and other artwork may be placed in appropriate locations in the meetinghouse. However, they may not be placed in the chapel or near the baptismal font. Statues, murals, or mosaics are not

authorized. This policy does not apply to works of art that have been on display for many years in the chapels of existing meetinghouses.

If artwork of poor quality is offered, local leaders should tactfully decline accepting it for display in meetinghouses.

Decorations

Decorations for Christmas, other holidays, and other similar occasions may be placed temporarily in the foyer or cultural hall of a meetinghouse, as approved under the direction of the stake presidency. With the exception of flowers, decorations may not be placed in the chapel area of the meetinghouse. Nor should the exterior of the meetinghouse or the grounds be decorated.

Decorations must be modest and inexpensive and must not be a fire hazard. Hay, straw, palm fronds, other dehydrated materials, and candles may not be used. If Christmas trees are used, they should be artificial or properly fireproofed and displayed without electric lights or candles. Local fire and safety codes and ordinances should be observed.

Dedicating Buildings

All new meetinghouses, as well as major additions that contain a chapel, a cultural hall, or an area larger than the existing structure, should be dedicated as soon as possible after the project is completed.

Smaller buildings such as mission homes, institutes, seminaries, and classroom or office additions to meetinghouses may also be dedicated if local leaders desire.

Final approval for dedication is given by a member of the Presidency of the Seventy or the Area Presidency in coordination with the administration office. A member of the Presidency of the Seventy or the Area Presidency works with the stake or mission president and indicates who is responsible for dedicating the building.

The program for a dedicatory service should be in keeping with the purpose of the event. It should not be lengthy or include extensive musical presentations. Sufficient time should be provided for the assigned leader to speak and to dedicate the building. Following the dedicatory prayer, there should be an appropriate hymn or musical selection and a short prayer to close the service.

Dedicatory prayers of buildings may be recorded with permission from the presiding authority.

Emergencies

During an emergency, the stake presidency determines whether or not to hold regular ward meetings.

In a community-wide emergency or disaster, the stake president may assist legitimate disaster relief agencies by allowing meetinghouses to be used as emergency shelters. The Church retains control, and those who use a meetinghouse under these conditions should maintain Church standards. For more information, see page 10.

Energy and Water Conservation

See page 164.

Firearms

Churches are dedicated for the worship of God and as havens from the cares and concerns of the world. The carrying of lethal weapons, concealed or otherwise, within their walls is inappropriate except as required by officers of the law.

Fires and Candles

Open flames and lighted candles may not be used in Church buildings.

Flags

The national flag may be flown on the grounds of Church property at any time as long as it conforms to local custom and convention. The national flag may be displayed inside Church buildings on special occasions, such as patriotic programs. Genuine patriotism does not require displaying the national flag continuously in places of worship.

Groundbreaking Services

After a new building project is approved, local leaders may conduct a groundbreaking service in preparation for the construction. This service is not to be held on Sunday.

Historic Preservation

All questions about placing Church-owned property or buildings on national or local historic preservation lists or registries should be directed to Church headquarters through a member of the Presidency of the Seventy or the Area Presidency. For questions about marking, commemorating, or preserving other sites, artifacts, works of art, or documents, contact the Family and Church History Department at 1-801-240-4648 or 1-800-453-3860, extension 2-4648.

Meetinghouse Construction, Rental, or Purchase

For policies about construction, rental, or purchase of meetinghouses, see *Facilities Management Guidelines for Meetinghouses and Other Church Property*.

Meetinghouse Plans

The Church has prepared a variety of standard meetinghouse plans to fit the circumstances and needs of members throughout the world. When a new meetinghouse is to be constructed, a suitable standard plan is selected. That plan outlines the policy for the rooms, features, and equipment that are included in the meetinghouse.

Monday Nights

See page 278 in *Book 2*.

Overnight Lodging or Camping

Church meetinghouse properties may not be used for overnight lodging, camping, or slumber parties.

Parking Lots

Use of Church parking lots should comply with the guidelines on page 181. In addition, Church parking lots should not be used for commuter parking without permission from the administration office.

Photographs and Video Recordings in Chapels

Taking photographs or making video recordings in chapels is not permitted.

Property Rights and Ownership

All property assigned to or held for the benefit of local units belongs to the Church, not to the units. Nevertheless, local units have broad autonomy in using Church-owned property, including buildings, land, and other property, subject to the ownership and policies of the Church.

Recreational Property Administration

For information about administration of recreational property, see *Facilities Management Guidelines for Meetinghouses and Other Church Property*.

Serving Areas

The serving area in Church meetinghouses is not intended for food preparation or cooking unless it

is part of a lesson, demonstration, or other instruction. When food is to be served in the building or on the grounds, it should be prepared elsewhere and brought to the meetinghouse, where it may be kept warm or cold until it is served.

Signs

The name of the Church is to be displayed on all meetinghouses and other Church buildings in the approved language and logo. It is to be mounted on the building. Under certain conditions the name of the Church may also be mounted on the grounds on a stand-alone sign.

Storage

The only storage allowed in meetinghouses is for maintenance items and other approved supplies and equipment. Welfare commodities and other such items may not be stored in meetinghouses.

Materials such as gasoline, propane, matches, and camping gear should be stored in buildings that are separate from the meetinghouse.

Cars, recreational vehicles, and other personal equipment may not be stored on Church property.

Using Meetinghouses outside of Stake Boundaries

All meetinghouses within reasonable distance of a ward must be occupied to their designed capacity before additional facilities will be provided. When necessary, stake presidencies, in consultation with a member of the Presidency of the Seventy or the Area Presidency, may assign wards to use meetinghouses in an adjacent stake. More than one stake may use a stake center if it is conveniently located.

Medical and Health Policies

Acquired Immunodeficiency Syndrome (AIDS)

See "Human Immunodeficiency Virus (HIV)" on page 184.

Autopsies

Autopsies may be performed if the family of the deceased gives consent and if the autopsy complies with the law.

Cremation

Normally, cremation is not encouraged. However, in some countries the law requires it. The family of

the deceased must decide whether to cremate the body, taking into account any laws governing burial or cremation. Where possible, the body of a deceased member who has been endowed should be dressed in temple clothing when the body is cremated (see "Temple Burial Clothing" on page 81). A funeral service may be held.

Euthanasia

Euthanasia is defined as deliberately putting to death a person who is suffering from an incurable condition or disease. A person who participates in euthanasia, including so-called assisted suicide, violates the commandments of God. (See also "Prolonging Life" in the next column.)

Human Immunodeficiency Virus (HIV) and Acquired Immunodeficiency Syndrome (AIDS)

Members who are infected with HIV or who have AIDS should be treated with dignity and compassion. If infection has resulted from transgression of God's laws, the Church advocates the example of the Lord, who condemned the sin yet loved the sinner and encouraged repentance. Members should reach out with kindness and comfort to the afflicted, ministering to their needs and helping them find solutions to their problems.

Although HIV and AIDS can afflict innocent victims, the principal safeguards are chastity before marriage, total fidelity in marriage, abstinence from any homosexual relations, avoidance of illegal drugs, and reverence and care for the body.

Attendance of people with HIV infection or AIDS at Church meetings does not pose a serious health problem. Public health authorities affirm that HIV has not been transmitted through casual contact in homes, schools, churches, or places of work.

Those who occasionally may need to clean up blood or render first aid should learn and follow the recommendations of the local health department.

For information about performing ordinances for people who are infected with HIV or who have AIDS, see page 34.

Hypnosis

The use of hypnosis under competent, professional medical supervision for the treatment of diseases or mental disorders is a medical question to be determined by competent medical authorities. Members should not participate in hypnosis for purposes of demonstration or entertainment.

Medical and Health Practices

Members should not use medical or health practices that are ethically or legally questionable. Local leaders should advise members who have health problems to consult with competent professional practitioners who are licensed in the countries where they practice. Fast-offering funds may not be used to help pay for medical care that is beyond the usual and customary practice unless priesthood leaders have received approval in advance from the First Presidency in each case (see pages 8-9).

Organ and Tissue Donations and Transplants

The donation of organs and tissues is a selfless act that often results in great benefit to individuals with medical conditions. The decision to will or donate one's own body organs or tissue for medical purposes, or the decision to authorize the transplant of organs or tissue from a deceased family member, is made by the individual or the deceased member's family.

The decision to receive a donated organ should be made after receiving competent medical counsel and confirmation through prayer.

Prolonging Life

When severe illness strikes, members should exercise faith in the Lord and seek competent medical assistance. However, when dying becomes inevitable, it should be seen as a blessing and a purposeful part of eternal existence. Members should not feel obligated to extend mortal life by means that are unreasonable. These judgments are best made by family members after receiving wise and competent medical advice and seeking divine guidance through fasting and prayer.

Self-Awareness Groups

Many private groups and commercial organizations have programs that purport to increase self-awareness, self-esteem, and spirituality. Some groups promise to enhance individual agency or improve family relationships. Some offer "experiential" or "empowerment" training.

Some of these groups have falsely claimed or implied that the Church has endorsed their programs. However, the Church has not endorsed any such enterprise, and Church members are warned against believing such claims. The fact that the Church has not formally challenged such an enterprise should

not be perceived as a tacit endorsement or stamp of approval.

Church members are also warned that some of these groups advocate concepts and use methods that can be harmful. In addition, many such groups charge exorbitant fees and encourage long-term commitments. Some intermingle worldly concepts with gospel principles in ways that can undermine spirituality and faith.

These groups tend to promise quick solutions to problems that normally require time and personal effort to resolve. Although participants may experience temporary emotional relief or exhilaration, old problems often return, leading to added disappointment and despair.

Church members should not participate in groups that:

1. Challenge religious and moral values or advocate unwarranted confrontation with spouse or family members as a means of reaching one's potential.
2. Imitate sacred rites or ceremonies.
3. Foster physical contact among participants.
4. Meet late into the evening or in the early-morning hours.
5. Encourage open confession or disclosure of personal information normally discussed only in confidential settings.
6. Cause a husband and wife to be paired with other partners.

Church leaders are not to pay for, encourage participation in, or promote such groups or practices. Also, Church facilities may not be used for these activities. Local leaders should counsel members that true self-improvement comes through living gospel principles. Members who have social or emotional problems may consult with priesthood leaders for guidance in identifying sources of help that are in harmony with gospel principles.

Stillborn Children (Children Who Die before Birth)

Grieving parents whose child dies before birth should be given emotional and spiritual support. Temple ordinances are not performed for stillborn children. However, this does not deny the possibility that a stillborn child may be part of the family in the eternities. Parents are encouraged to trust the Lord to resolve such cases in the way He knows is best. The family may record the name of a stillborn child on the family group record followed by the

word *stillborn* in parentheses. Memorial or graveside services may be held as determined by the parents.

It is a fact that a child has life before birth. However, there is no direct revelation on when the spirit enters the body.

Word of Wisdom

The only official interpretation of "hot drinks" (D&C 89:9) in the Word of Wisdom is the statement made by early Church leaders that the term "hot drinks" means tea and coffee.

Members should not use any substance that contains illegal drugs. Nor should members use harmful or habit-forming substances except under the care of a competent physician.

Policies on Moral Issues

Abortion

The Lord commanded, "Thou shalt not . . . kill, nor do anything like unto it" (D&C 59:6). The Church opposes elective abortion for personal or social convenience. Members must not submit to, perform, pay for, arrange for, or encourage an abortion. The only possible exceptions are when:

1. Pregnancy resulted from rape or incest.
2. A competent physician determines that the life or health of the mother is in serious jeopardy.
3. A competent physician determines that the fetus has severe defects that will not allow the baby to survive beyond birth.

Even these exceptions do not justify abortion automatically. Abortion is a most serious matter and should be considered only after the persons responsible have consulted with their bishops and received divine confirmation through prayer.

The Church has not favored or opposed legislative proposals or public demonstrations concerning abortion. However, the First Presidency encourages members, as citizens, to let their voices be heard in appropriate and legal ways that will evidence their belief in the sacredness of life. (See *Ensign*, Mar. 1991, page 78.)

Church members who submit to, perform, pay for, arrange for, or encourage an abortion may be subject to Church discipline.

As far as has been revealed, a person may repent and be forgiven for the sin of abortion.

Abuse and Cruelty

The Church's position is that abuse cannot be tolerated in any form. Those who abuse or are cruel to their spouses, children, other family members, or anyone else violate the laws of God and man. All members, especially parents and leaders, are encouraged to be alert and diligent and do all they can to protect children and others against abuse and neglect.

Members who have abused others are subject to Church discipline. They should not be given Church callings and may not have a temple recommend. Even if a person who abused a child sexually or physically receives Church discipline and is later restored to full fellowship or readmitted by baptism and confirmation, leaders should not call the person to any position working with children or youth unless the First Presidency authorizes removal of the annotation on the person's membership record.

In instances of abuse, the first responsibility of the Church is to help those who have been abused and to protect those who may be vulnerable to future abuse. Victims of sexual abuse (including rape) often suffer serious trauma and feelings of guilt. Victims of the evil acts of others are not guilty of sin. Church leaders should be sensitive to such victims and give caring attention to help them overcome the destructive effects of abuse.

Stake presidents and bishops should make every effort to counsel those who have been involved in abuse. Members may also need professional counseling. When appropriate, bishops should contact LDS Family Services to identify resources to provide such counseling in harmony with gospel principles. If the transgressor is an adult who has committed a sexual transgression against a child, the behavior may be very deep-seated and the process of repentance and reformation may be very prolonged.

In the United States, Canada, and selected other countries, the Church has established a help line to provide guidance to bishops and stake presidents in cases of abuse (in the United States and Canada, the telephone number is 1-801-240-1911 or 1-800-453-3860, extension 2-1911). If one of these leaders becomes aware of physical or sexual abuse involving Church members, or if he believes that a person may have been abused or is at risk of being abused, he should call the help line. He will be able to consult with social services, legal specialists, and other specialists who can help answer questions and formulate steps that should be taken. In countries that do not have a help line, stake presidents and bishops should contact the Area Presidency for guidance. A bishop should also notify his stake president of instances of abuse.

If confidential information indicates that a member's abusive activities have violated applicable law, the bishop or stake president should urge the member to report these activities to the appropriate government authorities. Leaders can obtain information about local reporting requirements through the help line. Where reporting is required by law, the leader should encourage the member to secure qualified legal advice.

To avoid implicating the Church in legal matters to which it is not a party, leaders should avoid testifying in civil or criminal cases or other proceedings involving abuse. For specific guidelines, see "Legal Matters" on page 178.

For additional information, stake presidents and bishops may refer to the booklet *Responding to Abuse: Helps for Ecclesiastical Leaders* and the pamphlets *Preventing and Responding to Spouse Abuse* and *Preventing and Responding to Child Abuse*. The video *Protect the Child: Responding to Child Abuse* also outlines the responsibilities of leaders and other members in preventing and responding to child abuse. All ward councils are asked to view the program and discuss it according to the guide on the back of the video jacket.

Adoption and Foster Care

See pages 173 and 188-89.

Artificial Insemination

Artificial insemination with semen from anyone but the husband is strongly discouraged. However, this is a personal matter that ultimately must be left to the judgment of the husband and wife. Responsibility for the decision rests solely upon them.

Artificial insemination of single sisters is not approved. Single sisters who deliberately refuse to follow the counsel of Church leaders in this matter are subject to Church discipline.

For information about the sealing of children who were conceived by artificial insemination, see page 87.

Birth Control

It is the privilege of married couples who are able to bear children to provide mortal bodies for the spirit children of God, whom they are then responsible to nurture and rear. The decision as to how many children to have and when to have them is extremely intimate and private and should be left between the couple and the Lord. Church members should not judge one another in this matter.

Married couples should also understand that sexual relations within marriage are divinely approved not only for the purpose of procreation, but also as a means of expressing love and strengthening emotional and spiritual bonds between husband and wife.

Chastity and Fidelity

The Lord's law of moral conduct is abstinence from sexual relations outside of lawful marriage and fidelity within marriage. Sexual relations are proper only between husband and wife, expressed within the bonds of marriage. Adultery, fornication, homosexual or lesbian relations, and every other unholy, unnatural, or impure practice are sinful. Members who violate the Lord's law of moral conduct or who influence others to do so are subject to Church discipline (see First Presidency letter, Nov. 14, 1991).

Euthanasia

See page 184.

Homosexual Behavior

Homosexual behavior violates the commandments of God, is contrary to the purposes of human sexuality, distorts loving relationships, and deprives people of the blessings that can be found in family life and in the saving ordinances of the gospel. Those who persist in such behavior or who influence others to do so are subject to Church discipline. Homosexual behavior can be forgiven through sincere repentance.

While opposing homosexual behavior, the Church reaches out with understanding and respect to individuals who are attracted to those of the same gender.

If members have homosexual thoughts or feelings or engage in homosexual behavior, Church leaders should help them have a clear understanding of faith in Jesus Christ, the process of repentance, and the purpose of life on earth. Leaders should also help them accept responsibility for their thoughts and actions and apply gospel principles in their lives.

In addition to the inspired assistance of Church leaders, members may need professional counseling. When appropriate, bishops should contact LDS Family Services to identify resources to provide such counseling in harmony with gospel principles.

For additional suggestions, stake presidents and bishops may refer to the booklet *Understanding and Helping Those Who Have Homosexual Problems: Suggestions for Ecclesiastical Leaders*. See also "Same-Gender Marriages" in the next column.

In Vitro Fertilization

In vitro fertilization using semen from anyone but the husband or an egg from anyone but the wife is strongly discouraged. However, this is a personal matter that ultimately must be left to the judgment of the husband and wife. Responsibility for the decision rests solely upon them.

For information about the sealing of children who were conceived by in vitro fertilization, see page 87.

Occult Affiliation

Members should not engage in forms of so-called Satan worship or affiliate in any way with the occult. "Such activities are among the works of darkness spoken of in the scriptures. They are designed to destroy one's faith in Christ, and will jeopardize the salvation of those who knowingly promote this wickedness. These things should not be pursued as games, be topics in Church meetings, or be delved into in private, personal conversations" (First Presidency letter, Sept. 18, 1991).

Pornography

The Church opposes pornography in any form. Indulgence in pornography damages individual lives, families, and society. Such indulgence also drives away the Spirit of the Lord. Members should avoid all forms of pornographic material and oppose its production, dissemination, and use.

Prolonging Life

See page 184.

Same-Gender Marriages

Marriage between a man and a woman is ordained of God. The Church accordingly opposes same-gender marriages and any efforts to legalize such marriages. Church members are encouraged "to appeal to legislators, judges, and other government officials to preserve the purposes and sanctity of marriage between a man and a woman, and to reject all efforts to give legal authorization or other official approval or support to marriages between persons of the same gender" (First Presidency letter, Feb. 1, 1994; see also "Homosexual Behavior" in the previous column).

As a doctrinal principle, based on the scriptures, the Church affirms that marriage between a man and a woman is essential to God's plan for the eternal destiny of His children. The powers of procreation

are to be exercised only between a man and a woman who are lawfully wedded as husband and wife.

Any other sexual relations, including those between persons of the same gender, undermine the divinely created institution of the family. The Church accordingly favors measures that define marriage as the union of a man and a woman and that do not confer legal status on any other sexual relationship.

While opposing same-gender marriage, the Church reaches out with understanding and respect to individuals who are attracted to those of the same gender. See also "Homosexual Behavior" on page 187.

Sex Education

Parents have primary responsibility for the sex education of their children. Teaching this subject honestly and plainly in the home will help young people avoid serious moral transgressions. To help parents teach this sensitive and important information, the Church has published *A Parent's Guide*.

Where schools have undertaken sex education, parents should seek to ensure that the instructions given to their children are consistent with sound moral and ethical values.

Sperm Donation

The donation of sperm is strongly discouraged.

Suicide

It is wrong to take a life, even one's own. However, a person who commits suicide may not be responsible for his or her acts. Only God can judge such a matter.

Leaders should counsel and compassionately console the family members of a person who has committed suicide. The family, in consultation with the bishop, determines the place and nature of a funeral service for a person who has died under such circumstances. Church facilities may be used.

A person who has seriously considered suicide or has attempted suicide should be counseled by his or her bishop and may be encouraged to seek professional help. For more information, see *Identification and Prevention of Suicidal Behavior*.

Surgical Sterilization (Including Vasectomy)

The Church strongly discourages surgical sterilization as an elective form of birth control. It should be considered only if (1) medical conditions seriously jeopardize life or health or (2) birth defects or

serious trauma have rendered a person mentally incompetent and not responsible for his or her actions. Such conditions must be determined by competent medical judgment and in accordance with law. Even then, the persons responsible for this decision should consult with each other and with their bishop and should receive divine confirmation of their decision through prayer.

Surrogate Motherhood

Surrogate motherhood is strongly discouraged.

Unwed Parents

Church members who are involved in pregnancy out of wedlock are encouraged to go to their bishop. By virtue of his priesthood office and calling, he can counsel with them as they make important decisions that affect their own well-being and that of the child. He can also help them begin the process of repentance. Because of the social and emotional issues inherent in such situations, the bishop should consider referring the unwed parents to LDS Family Services (where available), regardless of whether they choose to marry, place their child for adoption, or keep the child without getting married.

The First Presidency has stated:

"Children are entitled to birth within the bonds of matrimony, and to be reared by parents who provide love, support, and all the blessings of the gospel" (First Presidency letter, June 15, 1998).

"Parents and priesthood and auxiliary leaders are encouraged to teach members to live chaste and virtuous lives and prepare to receive the ordinances of the temple. Children sealed to parents have claim upon the blessings of the gospel beyond what others are entitled to receive.

"When a man and woman conceive a child out of wedlock, every effort should be made to encourage them to marry. When the probability of a successful marriage is unlikely due to age or other circumstances, unwed parents should be counseled to place the child for adoption through LDS Family Services to ensure that the baby will be sealed to temple-worthy parents. Adoption is an unselfish, loving decision that blesses both the birth parents and the child in this life and in eternity.

"Birth parents who do not marry should not be counseled to keep the infant as a condition of repentance or out of a sense of obligation to care for one's own. Unwed parents are not able to provide the blessings of the sealing covenant. Further, they are

generally unable to provide a stable, nurturing environment which is so essential for the baby's well-being. Unmarried parents should give prayerful consideration to the best interests of the child and the blessings that can come to an infant who is sealed to a mother and father" (First Presidency letter, June 26, 2002; see also "Adoption and Foster Care" on page 173).

If LDS Family Services agencies are not available, leaders should encourage the confidential placement of the child for adoption with a temple-worthy couple through a local licensed agency. LDS Family Services and most other licensed agencies are designed to protect the interest of the child, screen the adoptive couple before placement, and provide needed supervision and counseling.

If an unwed parent decides to keep the child, leaders and other members should treat the parent and child with compassion and concern. Leaders should encourage the parent to have the child given a name and a blessing (see page 31).

For information about whether young women who have children out of wedlock should attend Relief Society or Young Women meetings, see pages 207 and 227 in *Book 2*.

LDS Family Services has established a toll-free help line (1-800-537-2229) for unwed parents and others to obtain help regarding pregnancies and related matters. Help line staff members provide sensitive, confidential counseling based on gospel principles. The help line is available in all areas of the United States and Canada. Members and non-members may call the number directly or call the local LDS Family Services agency. If leaders do not know the number of the local agency, they may call the help line to obtain that information.

Victims of Rape and Sexual Abuse

See "Abuse and Cruelty" on page 186.

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“TELL IT ALL”:
THE STORY OF A LIFE’S EXPERIENCE
IN
MORMONISM.

An Autobiography:

BY

MRS. T. B. H. STENHOUSE,

OF SALT LAKE CITY,

FOR MORE THAN TWENTY YEARS THE WIFE OF A MORMON MISSIONARY AND ELDER.

WITH INTRODUCTORY PREFACE BY MRS. HARRIET BEECHER STOWE.

Full-page Illustrations, and steel-plate Portrait of the Author.



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UPB

TO
MY CHILDREN;
WITH
ALL A MOTHER'S LOVE AND TENDERNESS,
THIS VOLUME,
THE
STORY OF MY LIFE'S EXPERIENCE,
IS
AFFECTIONATELY INSCRIBED.



CHAS. SPIEGLE, OF NEW YORK.

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PUBLISHERS' NOTICE.

By the merest accident, a few months ago, in New York City, the Publishers became personally acquainted with Mr. T. B. H. Stenhouse, of Salt Lake City, the husband of the Author of the present volume, and before they separated, preliminary steps were taken for its publication.

Almost a year before that time, Mrs. Harriet Beecher Stowe, the talented author of "Uncle Tom's Cabin," had addressed a kind note to Mrs. Stenhouse, congratulating her upon the appeal which she had made on behalf of the women of Utah, in a little work which she had then just published. Some correspondence subsequently ensued between the two ladies who had so successfully attacked "the twin relics of barbarism"—polygamy and slavery. They afterwards became personally acquainted; and when Mrs. Stenhouse requested Mrs. Stowe to write the preface for her new work, that gifted author unhesitatingly replied: "I am happy to be able to do the least thing which can show how heartily I sympathise with the effort you are making. May God bless both it and you, is the prayer of yours ever truly,—H. B. STOWE."

PREFACE

BY

MRS. HARRIET BEECHER STOWE.

IN these pages, a woman, a wife and mother, speaks the sorrows and oppressions of which she has been the witness and the victim.

It is because her sorrows and her oppressions are those of thousands, who, suffering like her, cannot or dare not speak for themselves, that she thus gives this history to the public.

It is no sensational story, but a plain, unvarnished tale of truth, stranger and sadder than fiction.

Our day has seen a glorious breaking of fetters. The slave-pens of the South have become a nightmare of the past; the auction-block and whipping-post have given place to the church and school-house; and the songs of emancipated millions are heard through our land.

Shall we not then hope that the hour is come to loose the bonds of a cruel slavery whose chains have cut into the very hearts of thousands of our sisters—a slavery which debases and degrades womanhood, motherhood, and the family?

Let every happy wife and mother who reads these lines give her sympathy, prayers, and efforts to free her sisters from this degrading bondage. Let all the womanhood of the country stand united for them. There is a power in combined enlightened sentiment and sympathy before which every form of injustice and cruelty *must* finally go down.

May He who came to break every yoke hasten this deliverance.

HARRIET BEECHER STOWE.

PREFACE.

IN the fall of the year 1869, a few earnest, thinking men, members of the Mormon Church, and living in Salt Lake City, inaugurated what was regarded at the time as a grand schism. Those who had watched with anxiety the progress of Mormonism, hailed the "New Movement" as the harbinger of the work of disintegration so long anticipated by the thoughtful-minded Saints, and believed that the opposition to Theocracy then begun, would continue until the extraordinary assumptions of the Mormon priesthood were exploded, and Mormonism itself should lose its political *status* and find its place only among the singular sects of the day.

It was freely predicted that Woman, in her turn, would accept her part in the work of reformation, take up the marriage question among the Saints, and make an end of polygamy.

Little did I imagine at that period, that any such mission as that which I have since realised as mine, was in the Providence of Time awaiting me, or that I should ever have the boldness, either with tongue or pen, to plead the cause of the Women of Utah. But, impelled by those unseen influences which shape our destinies, I took my stand with the "heretics;" and, as it happened, my own was the first woman's name enrolled in their cause.

The circumstances which wrought a change in my own life produced a corresponding revolution in the life of my husband.

In withdrawing from the Mormon Church, we laid our-

selves, our associations and the labors of over twenty years, upon the altar, and took up the burden of life anew. We had sacrificed everything in obedience to the "counsel" of Brigham Young; and my husband, to give a new direction to his mind, and also to form some plan for our future life, thought it advisable that he should visit New York. He did so; and shortly after employed himself in writing a history of the Mormon Church, which has since been published.

In course of time, the burden of providing for a large family, and the anxiety and care of conducting successfully a business among a people who make it a religious duty to sternly set their faces against those who dissent from their faith, exhausted my physical and mental strength. Considering, therefore, that change might be beneficial to me, and my own personal affairs urgently calling me to New York City, I followed my husband thither.

On my way East, I met a highly-valued friend of my family, who, in the course of our journey together over the Pacific Railroad, enthusiastically urged me to tell the story of my life, and to give to the world what I knew about Polygamy. I had been repeatedly advised to do so by friends at home, but up to that time no plan had been arranged for carrying out the suggestion.

I had hardly arrived in New York, before the electric messenger announced that a severe snow-storm was raging on the vast plains between the Rocky Mountains and the Missouri River, and for several weeks all traffic over the Union Pacific Railroad was interrupted, and I could not return to my home in the distant West.

That unlooked-for snow-blockade became seriously annoying; for not only was I most anxious to return to my children, but also, never having known an idle hour, I could not live without something to do. At that moment of unsettled feeling, a lady-friend, with whom I was visiting, suggested again "*the book*;" and she would not permit me to leave her house, until she had exacted from me a promise that it should be written.

Next morning, I began my task in earnest. I faithfully kept my room and labored unremittingly; and in three weeks the manuscript of my little work on "Polygamy in Utah," was completed.

It was issued in pamphlet form, and was very kindly welcomed by the press—both secular and religious—and for this I was sincerely grateful. I had not, up to that time, thought of much else than its effect upon the people of Utah; but the voluminous notices which that little book received, showed the deep interest which the people of the United States had taken in "the Mormon question," and how ardently they desired to see the extinction of the polygamic institution among the Saints.

In Salt Lake City, I was so situated that I was daily—I might almost say hourly—brought in contact with visitors to the Modern Zion; for, during the summer, thousands of travellers pass over the Pacific Railroad. Not a few of these called to see me; and I received from ladies and gentlemen—whose kind interest in my welfare I felt very deeply—many personal attentions, many words of sympathy and encouragement, and many intelligent and useful suggestions in respect to my future life. Indeed, I saw myself quite unexpectedly, and, I may truthfully say, without my own desire, become an object of interest.

By the earnest suggestions of friends and strangers, and by the widely published opinions of the press, I was made to feel that I had but *begun* my work—that I had but partly drawn aside the veil that covered the worst oppression and degradation of woman ever known in a civilised country. Nearly all who spoke to me expressed their surprise that intelligent men and women should be found in communion with the Mormon Church, in which it was so clearly evident that the teachings of Christianity had been supplanted by an attempt to imitate the barbarism of Oriental nations in a long past age, and the sweet influences of the religion of Jesus were superseded by the most objectionable practices of the ancient Jews. How persons of education and refinement could ever

have embraced a faith that prostrated them at the feet of the Mormon Prophet, and his successor Brigham Young, was to the enquiring mind a perfect mystery.

The numerous questions which I had to answer, and the explanations which I had to give, shewed me that my little book had only whetted the appetite of the intelligent investigator, and that there was a general call for *a woman's book* on Mormonism, a book that should reveal *the inner life* of the Saints,—exhibit the influences which had contributed to draw Christian people away from Christian Churches to the standard of the American Prophet, Joseph Smith, and subject them to the power of that organisation which has, since his death, subjugated the mass of the Mormon people in Utah to the will and wickedness of the Priesthood under the leadership of Brother Brigham.

There have from time to time appeared many works on Mormonism which professed to give an insight into the “inner life” of the Saints. Some of those books were written by women; some by visitors to Utah, or persons who had resided for a longer or shorter period in the Territory; and more than one at least was published under the name of women who claimed to be members of the Mormon Church. How untrustworthy the accounts of visitors and Gentiles are, and the reason why such should be the case, I shall hereafter, in the course of this volume, have occasion to explain;—and that the autobiographies of supposed Mormon women were equally unreliable, the following facts will clearly demonstrate.

A French Lady—a Countess and a woman of the world—Madame Olympe Odouard—came to see me in Salt Lake City. She was a woman of intelligence and quick perception, with whom to spend an hour was a perfect pleasure. After her return to France, she, of course, wrote a book, entitled *Le Far West*. And in that book, (page 335,) she said:

“Il y a deux grands journaux à Salt Lake City: le *New Deseret* et le *New Telegraph*. Mr. Stenhouse, le redacteur en chef du premier, est un homme éminemment instruit. Allemand d'origine, il parle le Français très purement. Sa femme, née Française, est une femme du monde, bonne, charmante, très-instruite, bonne musicienne, et mère de treize beaux enfants. C'est une ex-Sœur

de Charité et la seule femme Catholique et Française què soit parmi les Mormons."

Some of my readers may perhaps have forgotten their French lessons : I, therefore, translate :

There are two principal journals in Salt Lake City—the *New Deseret* and the *New Telegraph*. Mr. Stenhouse is editor-in-chief of the first. He is a well-taught man of German origin, and speaks the French language with the greatest purity. His wife, a French lady, is a woman of the world—good looking, charming, well educated, a good musician, and the mother of thirteen fine children. She is an ex-Sister of Charity, and the only French Catholic who has joined the "Mormon Church."

Now here is an example in type. Let us judge of its truthfulness. In the first place there never was such a paper as the *New Deseret* or the *New Telegraph*. The *Deseret News* has been in existence for some years. My husband assisted on its staff, but he was never editor-in-chief. The *Daily Telegraph* was my husband's own paper, but it never appeared under any other name. Little items may seem of small importance, but in a case where truthfulness is called in question, they are worth mentioning. Mr. Stenhouse is a Scotchman by birth, and I am an Englishwoman. His acquaintance with the French tongue is, of course, limited ; while I, for my part, never was, or will be, either a Roman Catholic or a Sister of Charity. Ten, and not thirteen "fine" children are all who call me mother ; and at the time when Madame Olympe wrote there were only eight. Here I state the whole case briefly. Let the reader judge of the truthfulness of "travellers' stories."

That comprehensive and truthful works on this subject have appeared, I readily admit, but most of them are mere sketches :—such, for example, as that by Secretary Ferris—a Gentile, but a fair and impartial author ;—or else were published—as that, for instance, by John Hyde, a good man and a vigorous writer—so many years ago that they are now, to a great extent, out of date. Mrs. Waite is the best Gentile lady-writer ; but for obvious reasons, although she was a woman of intelligence and penetration, her knowledge of the inner life of Mormonism was necessarily circumscribed.

Two books appeared, each claiming to be written by genu-

ine Mormon women. They were, however, originally published fifteen or twenty years ago ; and although they are still on sale, they are, as a matter of course, silent concerning recent events. The first of these two volumes was really written by a gentleman who was himself neither a Mormon nor had any intimate acquaintance with the system and doctrines of that people. He obtained from the lady—the supposed author—all the information which she was capable of imparting, and then worked it up in a startling and sensational manner, mingling facts and fiction in such a way that the Mormons have always declared that the whole volume was a scandalous libel.

The other volume was first published nearly twenty years ago. It was professedly written by the wife of a Mormon elder ; but it was really the production of an old lady in New Jersey, who had never even been out to Utah, and who drew entirely upon her own imagination for all that she could not adapt from other sensational writers on Mormonism. This book was first published by a New York firm, and being supposed by the innocent public to be genuine, it had an extraordinary circulation—forty or fifty thousand being sold. The publishers, however, failed, and the stereotype plates passed into other hands. Subsequently the work having come under the notice of a subscription firm at Hartford, they negotiated for the use of the plates. One word of the heading of each page was cut out, a new title was selected, some old illustrations and a few new ones were added, and an ancient steel-plate portrait, which had once done duty in some book of poetry or illustrated volume of fashionable beauties of years ago, was vamped up, and the supposed signature of the fictitious author was engraved beneath it. This book, now re-christened, and *apparently* a new volume, was launched upon the market. It is at the present moment advertised in many local newspapers, and the confiding public cheerfully buy it under the impression that it is the genuine production of a Mormon woman. Such is the history of some of the so-called autobiographies which have appeared.

I mention these facts to show that the demand for a *true* history by a *real Mormon woman* has never yet been supplied. It was this knowledge which induced me to publish my former little work, and encourages me to hope that the present volume may meet with acceptance.

A few months after the publication of my first book, I was invited to lecture upon "Polygamy in Utah," and wherever I spoke I observed the same spirit of enquiry and met with a renewed demand for more of circumstance and narrative—which I had, from a sense of personal delicacy, withheld in my former work.

I saw no way of satisfying myself and others than by accepting the rather spiteful invitation of a certain Mormon paper to "TELL IT ALL," and this, in a narrative of my own personal experience, which I now present to the reader, I have endeavored to do. Myself not in any sense a literary woman, or making any pretensions as a writer, I hope to escape severe criticism from the public and the press. I had a simple story to tell—the story of my life and of the wrongs of women in Utah. Startling and terrible facts have fallen under my observation. These also I have related; but my constant effort has been to tell my story in the plainest, simplest way, and to avoid exaggeration, but never shrink from a straightforward statement of facts. I have disguised nothing, and palliated nothing; and I feel assured that those who from their actual and intimate acquaintance with Mormonism in Utah as it really is, are capable of passing a just and impartial judgment upon my story, will pronounce without hesitation that I have told "*the truth, the whole truth, and nothing but the truth.*"

FANNY STENHOUSE.

SALT LAKE CITY, UTAH.

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CHAPTER I.

MY EARLY LIFE.

The Memory of my Youthful Days—Early Religious Impressions—I become a Church-Member—My Pious Admirer—A brief Homily on Feminine Vanities—My first Start in Life—Faithful Counsels of a Friend—Life in a French School—The Maison-Martin—Preparing my Lessons—Objecting to a Protestant—"Assisting" at Service—My Ghostly Adviser—The "instructions" of a Handsome Young Priest—Flirtation and Apostolic Succession—The Blind Leading the Blind—The Scene of Labor Changed—Domestic life at St. Brieux—An indifferent Young Gentleman—The Presence of an "Icicle"—Quiet Attentions to "Mademoiselle-Miss"—The Man who waits Wins—My Affianced Lover—Reasons why a French girl Marries—Views of Marriage among the French—Traces of Early Teachings—Mental Struggles and Doubts—I Resolve to Visit England—The Crisis of my Life.

THE story which I propose to tell in these pages is a plain, unexaggerated record of facts which have come immediately under my own notice, or which I have myself personally experienced.

Much that to the reader may seem altogether incredible, would to a Mormon mind appear simply a matter of ordinary every-day occurrence with which everyone in Utah is supposed to be perfectly familiar. The reader must please remember that I am not telling—as so many writers have told in newspaper correspondence and sensational stories—the hasty and incorrect statements and opinions gleaned during a short visit to Salt Lake City; but my own experience—the story of a faith, strange, wild, and terrible it may be, but which was once so intimately enwoven with all my associations that it became a part of my very existence itself; and facts, the too true reality of which there are living witnesses by hundreds and even thousands who could attest if only they would.

With the reader's permission I shall briefly sketch my experience from the very beginning.

I was born in the year 1829, in St. Heliers, Jersey—one of the islands of the English Channel.

From my earliest recollection I was favorably disposed to religious influences, and when only fourteen years of age I became a member of the Baptist Church, of which my father and mother were also members. With the simplicity and enthusiasm of youth I was devoted to the religious faith of the denomination to which I had attached myself, and sought to live in a manner which should be acceptable to God.

My childhood passed away without the occurrence of any events which would be worthy of mention, although, of course, my mind was even then receiving that religious bias which afterwards led me to adopt the faith of the Latter-day Saints. Like most girls in their teens I had a natural love of dress—a weakness, if such it be, of the sex generally. I was not extravagant, for that I could not be; but thirty years ago members of dissenting churches were more staid in their dress and demeanor and were less of the world, I think, than they are to-day. In plainness of dress the Methodists and Baptists much resembled the Quakers. My girlish weakness caused me to be the subject of many a reprimand from older church-members, who were rather strict in their views. I well remember one smooth-faced, pious, corpulent brother who was old enough to be my father, saying to me one day: "My dear young sister, were it not for your love of dress, I have seriously thought that I would some day make you my wife." I wickedly resolved that if a few bright colored ribbons would disgust my pious admirer, it should not be my fault if he still continued to think of me. But many of our other church-members were more lenient. Our good minister in particular bore with my childish imperfections, as he said, on account of my youth and inexperience; and later still, when I was ready to leave my native island, an extra ribbon or a fashionable dress had not affected my standing in the Baptist denomination.

I mention these trifles, not because I attach any importance to them in themselves, but because similar religious tendencies and a devotional feeling were almost universally found to be the causes which induced men and women to join the Mormon Church. From among Roman Catholics, who place unquestioning confidence in their priesthood, and also from among persons predisposed to infidelity, came few, if any, converts to Mormonism. But it was from among the religiously inclined—the Evangelical Protestants of the Old World that the greater number of proselytes came.

But to return to my story. I was one of the younger members of a large family; and when I thought of the future I readily saw that if I desired a position in life I should have to make it for myself; and this I resolved to do. I began by consulting all my friends who I thought would be able to counsel or assist me in carrying out my determination; and before long I found the opportunity which I sought. An English lady, the wife of a captain in the British army, to whom I had confided my aspirations, proposed—although I was not yet fifteen years of age—to take me with her to France, in the temporary capacity of governess to her children, assuring me at the same time that she would advance my interests in every possible way after our arrival.

This lady and her husband were as kind to me as my own parents could have been; and soon after our arrival in France they procured for me a situation in one of the best schools in St. Brioux, called the Maison-Martin, where, young as I was, I engaged myself to teach the young ladies fancy-needlework and embroidery, as well as to give lessons in English. Some of the elder girls, I soon found, were further advanced in fancy-needlework and some other matters than I was myself. This, of course, I did not tell them; but to supply my deficiency I spent many a midnight hour in study and in preparing myself to give the advanced instructions which would be required by my pupils on the following day. For some time after I began my work as teacher in that school, I spent the whole of my salary in paying for private lessons to keep me in advance of

my pupils. It was for awhile a severe task and a strain upon my youthful energies ; but I have never since regretted it, as it gave an impulse to my mind that has remained with me through life.

I had not been more than six months in my situation when the parents of one of the pupils objected to the school retaining a Protestant teacher, and I was consequently given to understand that unless I consented to be instructed, if nothing more, in the Roman Catholic faith, I could not remain in my present position. This was my first experience of that religious intolerance of which I afterwards saw so much. The principal of the establishment, however, being very kindly disposed towards me, advised me to submit, and it was finally agreed that I should be allowed twelve months for instruction and consideration.

During this probationary year I attended mass every morning from seven to eight o'clock, and was present at vespers at least three times a week. Every Saturday morning I accompanied my pupils to the confessional, where I had to remain from seven o'clock till noon ; after which we returned to breakfast. On Sundays there was the usual morning mass, and after that high mass ; and in the afternoon, from two to four, we listened to a sermon. In addition to all these services, at which I was expected to "assist," a very good-looking, interesting young priest was appointed to attend to the spiritual instruction of the young Protestant, as they called me, after school hours. He saw me frequently, but he was ill-qualified to instruct me in the Catholic faith or to remove my doubts, for he was not himself too happy in the sacerdotal robe. At first he aimed at convincing me that the apostolic priesthood vested in the Fishermen of Galilee had descended in unbroken succession in the Church of Rome ; but he seemed to me much more inclined for a flirtation than for argument ; I thought I could at times discover something of regret on his own part at having taken holy orders ; and in after years I heard that he had abandoned his profession.

To the numerous stories of Catholic oppression and arti-

fice in undermining Protestants and seducing them from their faith, I cannot add my own testimony. Those among whom I lived very naturally desired that I should be instructed in their religion and join the church to which they belonged; but their bearing towards me was ever kind and respectful; although when the twelve months of probation had expired, I found myself as much attached to the religion of my childhood as ever, and had in consequence to resign my situation. I had made many warm friends in the school, and none were kinder to me than the principal, who proved her attachment by finding for me a lucrative situation in a wealthy private family.

My new position was a decided advance in social life. The family consisted of husband and wife, two children, the husband's brother, and an elderly uncle. The husband was a wealthy commoner. The lady by birth was of the *noblesse*, but poor. The guardians of the titled lady had formed a matrimonial alliance for her by advertisement, and, fortunately for them, when the husband and wife first saw each other, they loved—an experience not too common in France. The fruits of this marriage were happiness and two sweet little girls, who were, when I first knew them, of the ages of five and seven years respectively. The young gentleman alluded to—the husband's brother—had been educated for the church, but when the proper time came had refused to take orders; the uncle was a fine old gentleman, a retired general in the French army and a bachelor. Altogether they formed as happy a domestic circle as I had ever known. The position which I occupied among them was that of governess and English teacher to the two little girls.

My young charges during the first year made rapid progress, which was very gratifying to the family and secured for me their good-will and interest. Had I been their nearest relative I could not have received more respect and consideration from them. One member of the circle alone seemed to be entirely indifferent to my presence; this was the brother of Monsieur De Bosque. Though I had lived in the same

house with him a whole year, and had sat at the same table every day, scarcely a word had ever passed between us beyond a formal salutation.

The young gentleman was very handsome, and when conversing with others his manner was extremely fascinating. I did not believe that I particularly desired his attentions, but his indifference annoyed me—for I had never before been treated with such coldness, and I determined to become as frigid and formal as he could possibly be himself. This formal acquaintanceship continued for two years, and I persuaded myself that I had become altogether indifferent to the presence of my icicle, while at the same time all the other members of the family increased in their manifestations of attachment to me.

But trifles often possess a great significance. It was the custom of the family to get up a little lottery once a week for the children, if my report of their deportment and progress was favorable. In this lottery were presents of books, toys, gloves, and a variety of fancy articles, and among them there was sure to be a *bouquet* of choice flowers for "Mademoiselle-Miss," as they familiarly called me. I knew not positively whom to thank, although I instinctively felt from whom they came, for the other members of the family always made me more useful presents. In time one little attention led to another, until at the end of three years I found myself the *fiancée* of the wealthy Constant De Bosque. Then—or rather shortly before—he avowed that he had been silently watching me all those years.

Madame De Bosque was opposed to my marriage with her brother-in-law, as she desired that he should marry one of her own wealthy cousins of the old *noblesse* of France. She treated me, notwithstanding, with great kindness and confined her opposition to persuading me not to listen to her brother's suit; but finding opposition to his wishes ineffectual, she finally consented to our engagement, which took place in the following winter.

From what I observed of the relations which existed be-

tween husbands and wives in France, I did not feel perfectly happy in the thought of becoming the wife of a Frenchman, although I dearly loved the French people. Several of my young lady acquaintances, I knew, had married because it was fashionable, and especially because it was an emancipation from what ladies in the higher ranks of society regarded as a severe social restraint. It was considered shocking for any young lady to be seen talking to a young gentleman in the street; indeed it was hardly proper for any unmarried girl to be seen in the street at all without a *bonne* or some married lady to accompany her. But immediately she was married she was at liberty to flirt and promenade with all the gentlemen of her acquaintance, while her husband enjoyed the same liberty among the ladies. This state of affairs did not at all coincide with my English ideas, for to me the very thought of marriage was invested with the most sacred obligations, and I knew I should never be able to bring my mind to accept less from my husband than I should feel it my duty to render to him.

I loved the French people, and was pleased with their polite mannerism, but I was not French in character; and though the prospect before me of an alliance with a wealthy and noble family was certainly pleasant, and I was greatly attached to my *fiancée*, my mind was considerably agitated upon the subject of marriage, as it had before been occupied with religion.

During my sojourn in France I had frequently questioned myself whether I had not done wrong in remaining absent for so many years from my home and from communion with the church of my childhood, and I had always looked forward to the time when I should return to them again. To this occasional self-examination was now added another cause of anxiety, produced by the thought of marriage with a person of a different faith. Marriage, to me, was the all-important event in a woman's life, and some mysterious presentiment seemed to forewarn me that marriage in *my* life was to be more than an ordinary episode—though little did I then dream that it would have a polygamic shaping.

My young ambition alone had led me to France. I had aspired to an honorable social position, and had found both it and also devoted friends. Sometimes I felt that I could not relinquish what I had gained; at other times I yearned for the associations of my childhood and the guiding hand of earlier friends. The conflict in my mind was often painful. My early prejudices and the teachings of those around me induced me to believe that the Roman Catholic religion was entirely wrong; yet, notwithstanding, while living among Catholics I saw nothing to condemn in their personal lives, but much to the contrary. In fact, Romanism fascinated me, while it failed to convince my judgment.

While laboring under these conflicting sentiments, I resolved to visit my native land, to consult with my parents about my contemplated marriage; and for that purpose I asked and obtained two months' vacation. Surely some mysterious destiny must have been drawing me to England at that particular crisis, and before the fulfilling of my engagement, which would have changed so entirely the whole current of my existence.

CHAPTER II.

MY FIRST INTRODUCTION TO MORMONISM.

Returning Home—" *Au Revoir* "—A visit to Jersey—The Home of my Childhood—My First Introduction to Mormonism—An "Apostate's" View of the Saints—Revelation and Roguery—A Matter of Personal Interest—A Lady's Logic—A Warning against the New Religion—First Visit to a Mormon Meeting—Catching the "Mormon Fever"—Snubbing an Elder—A Polite Saint—Fighting a Delusion—Among Dear Friends—"Full of the Spirit"—Religion in Practical Life—Preparing Comforts for the Missionary Elders—Emotional Religion—The Testimony of the Spirit—Sunday Service among the Saints—Contagious Enthusiasm—The Story of a Too-confiding Convert—How He Went out to Zion—Terrible Fate of an Apostate—Killed by "the Indians"—Preaching under Difficulties—My First Introduction to my Future Husband—"The Other Daughter from France"—The Eloquence of Elder Stenhouse—Creating an Impression—A Memorable Era in My Life.

DURING my residence in France, my parents had left St. Heliers and returned to Southampton, England. To visit them now I had to take a sailing vessel from Portrieux to the Isle of Jersey, and thence I could take the steamer to Southampton.

Monsieur and Madame De Bosque, together with the two little girls, accompanied me in their private carriage to Portrieux, a distance of forty miles, in order to confide me safely to the captain's care. As they wished me "*bon voyage*" and embraced me affectionately, Mons. De Bosque handed me a valuable purse for pocket-money during my absence, and they all exhibited great anxiety for my welfare, saying over and over again *au revoir*, as they entered their carriage to return to their happy home;—thereby implying that this was not a final *adieu*, but that we should soon meet again.

I cannot tell why it was, but I experienced at that moment a painful feeling of mental indecision about the future. I had no

real reason to doubt my return to France and the certainty of a warm welcome when I should again greet those dear ones who were now leaving me in tears ; but my mind was troubled by a vague feeling of uncertainty which made me anything but happy. Filial affection and a sense of duty drew me towards my parents in England ; while a feeling of gratitude, and, I think, another and more tender sentiment, turned the current of my thoughts towards the happy home at St. Brieux.

It was not necessary for me to stop in Jersey for more than a few hours, but I wanted to revisit the scenes of my childhood's happy days and to speak again with those whom I had known and loved in early life. In later years the scenes and memories of childhood seem like the imaginings of a pleasant dream. A sweet charm is thrown around all that we then said and did ; and the men and women who then were known to us are pictured in our recollection as beings possessing charms and graces such as never belonged to the commonplace children of earth. The glamour of a fairy wand is over all the past history of mankind ; but upon nothing does it cast so potent a spell as upon the personal reminiscences of our own infant years. To me that little island had charms which no stranger could ever have discovered ; and even now after the lapse of so many long, eventful years I often feel an earnest wish to visit again those rock-bound shores, to listen to the everlasting murmur of the wild, wild waves, to watch the distant speck-like vessels far away upon the swelling ocean, and to drink in the invigorating breezes which seem to give life and energy to every pulsation of the living soul.

But I must not theorise : life has been to me too earnest and too painful to admit of much sentiment or fancy as I recall the past. Little as I thought it, during the short visit which I paid to my birthplace, the web of destiny was being woven for me in a way which I could not then have conjectured even in a dream.

At St. Heliers I heard for the first time of the Latter-day Saints, or Mormonites, as they were more familiarly called ; but I cannot express how perfectly astonished I was when I

learned that my father, mother, sisters, and one of my brothers had been converted to the new faith.

It was my own brother-in-law who told me this. He himself, with my sister, were "Apostate" Mormons. They had been baptized into the Mormon Church, but became dissatisfied and abandoned it. The St. Heliers' branch of the Latter-day Saints had had a turbulent experience. Their first teachings had been a mixture of Bible texts about the last days, and arguments about the millennium, the return of the Jews to Palestine, the resurrection of the dead, and a new revelation and a new prophet ; but the improper conduct of some of the elders had disgusted the people with their doctrines, and the tales of wickedness which I heard were, if true, certainly sufficient to justify them in rejecting such instructors.

The more I heard of this strange religion the more I was troubled ; yet, as I knew my parents were devoted Christians, I could hardly believe that Mormonism was such a vile delusion and imposture as it had been represented to me, or they would never have accepted it : still it was possible that they had been led astray by the fascinations of a new religion.

In this state of mind I met in the street the wife of the Baptist minister whom I have already mentioned. She greeted me affectionately and then began at once to warn me against the Latter-day Saints. I enquired what she knew of them, and she replied that personally she knew nothing, but she believed them to be servants of the Evil One, adding, "There is a strange power with them that fascinates the people and draws them into their meshes in spite of themselves. Let me entreat you not to go near them. Do not trust yourself at one of their meetings, or the delusion will take hold of *you* too."

"I cannot ignore Mormonism in this way," I said, "or pass it by with indifference, for my parents whom I tenderly love have been blinded by this delusion, and I can do no less than investigate its teachings thoroughly, and expose its errors, and, if possible, save my father's family from ruin."

She was not convinced that this was the wisest course for me to pursue, but I resolved at once to attend a meeting of the Saints and judge for myself. My brother-in-law, when he heard of my intentions, tried to dissuade me, but, finding me determined, finally offered to escort me to the meeting-place.

What I heard on this occasion made a great impression on my mind, and set me thinking as I had never thought before. On returning to my sister's house she asked me what opinion I had now formed of the Latter-day Saints. I replied that I had not yet formed any conclusion, but that what I had heard had given me serious cause for reflection. "Oh," she said, "You have caught the Mormon fever, I see."

I felt a disposition to resent this implication, but I was half afraid that, after all, my sister was right. Much that I had heard could, I knew, be proved true from Scripture; and the rest seemed to me to be capable of demonstration from the same authority. I resolved, however, to fortify myself against a too easy credulity, and thought that probably if I heard more of these doctrines I might be able to discover their falsity.

On the following day, the elder who had preached at the meeting, and who, by the way, is one of the present proprietors of the Salt Lake *Herald*, called to see me, as he had been intimate with my parents before they left the island. I hardly knew how to be civil to him, though he had done nothing to offend me, nor had he been the cause of my parents entering the Mormon Church; but I disliked him solely on account of the stories which I had heard about the Mormons. Intending only to be kind to me, he told me that on the following day he proposed to take the steamer for Southampton, as he was going to attend a conference of the Saints in London, and that he should be pleased to shew me any attentions while crossing the Channel, and would see me safe home in England. I confess I really felt insulted at a Mormon Elder offering to be my escort; and although my trunks were ready packed for my departure by the same steamer, and Mr.

Dunbar knew it, I thanked him politely but said I would not go by that boat. He tried to persuade me to change my mind and said that I should have to wait a whole week for another vessel ; and at last I frankly told him the abhorrence I felt at the things I had heard about the Mormons, and that I should be afraid to travel in the same steamer with him or any of the Mormon Elders who I regarded as no better than so many whited sepulchres. He, however, very kindly took no offence for he knew that I had been listening to those who disliked the Saints. I felt ashamed at having been betrayed into such unladylike rudeness, but, notwithstanding, tried to persuade myself that his civility was, after all, an insult ; for I had conceived a detestation of every Mormon, on account of the deception which I felt sure had been practiced upon my family.

This feeling was not lessened by the consciousness that an impression had been made upon my own mind. The more in accordance with Scripture the teaching of the Elders appeared, the more firmly I believed it must be a powerful delusion. Here, I said, Satan has indeed taken the form of an angel of light to deceive, if possible, the very elect.

Elder Dunbar finding me unyielding, left by the next steamer and had a pleasant passage across the Channel, and I remained on the island another week. During that interval my mind was haunted with what I had heard of this new gospel dispensation, as it was called. That angels had again descended from heaven to teach men upon earth ; that a prophet had been raised up to speak again the mind of the Lord to the children of men ; that the Saints were partakers of the gifts of the Spirit, as in the Early Christian Church,—all these assumed facts took the form of reality, and came back into my mind with greater force every time I strove to drive them away ; just as our thoughts do when we desire to sleep, and cannot—our very efforts to dismiss them bring them back with greater force to torment us.

We had an unusually bad passage across the Channel, which annoyed me all the more when I remembered my scornful refusal to go in the same boat with Elder Dunbar.

On my arrival in Southampton I soon discovered that my father, mother, and sisters were full of the spirit of Mormonism. They were rejoicing in it, ardently believing that it was the fulness of the everlasting gospel, as the elders styled it ; and whatever I might think of the new religion I was forced to confess that it brought into my father's house peace, love, kindness, and charity such as were seldom seen in many households of religious people. My sisters were completely changed in their manner of life. They cared nothing for the amusements which girls of their age usually crave and enjoy. Their whole thoughts seemed to be occupied with the Church, attending the meetings of the saints, and employing every leisure hour in preparing comforts for the Elders who were travelling and preaching without purse and scrip. And in all this they were as happy as children.

Of my parents I might say the same. My dear mother rejoiced in the belief that she had been peculiarly blessed in being privileged to live at a time when "the last dispensation" was revealed ; and my father, though an invalid, rejoiced that he had entered into the kingdom by baptism. Such was the condition of my father's house ; and who can wonder that, accustomed as I was to listen with respect to the opinions of my parents, I was more than ever troubled about the new religion which they had adopted.

The first Sunday morning that I was in England, my parents asked me to accompany them to meeting, and I readily complied, as I wanted to hear more of the strange doctrines which in some mysterious way had made our family so happy, but which in other quarters had provoked such bitter hostility. I know *now* that this joyousness of heart is not peculiar to new converts to Mormonism, but may be found among the newly-converted of every sect which allows the emotional feelings to come into play. To me, at the time, however, it was a mystery, but I must confess that the change which had taken place in those nearest and dearest to me, affecting me, personally, and being so evidently in accordance with the teachings of the Saviour, led me to regard Mormon-

ism with less antipathy. The bright side alone of the new faith was presented to the world abroad ; we had yet to go to Utah and witness the effects of Brigham Young's teachings at home before we could know what Mormonism really was.

I shall never forget the trial it was to my pride to enter the dirty, mean-looking room where the Saints assembled at that time. No one would rent a respectable hall to them, and they were glad to obtain the use of any place which was large enough for their meetings. On the present occasion there was a very fair gathering of people, who had come together influenced by the most varied motives. The Presiding Elder—I should here remark that the word "Elder" has among the Mormons no reference whatever to age, but is simply a rank in the priesthood—called the meeting to order, and read the following hymn :

The morning breaks, the shadows flee ;
 Lo ! Zion's standard is unfurled !
 The dawning of a brighter day
 Majestic rises on the world.

The clouds of error disappear
 Before the rays of truth divine ;
 The glory bursting from afar,
 Wide o'er the nations soon will shine !

The Gentile fulness now comes in,
 And Israel's blessings are at hand ;
 Lo ! Judah's remnant, cleansed from sin,
 Shall in the promised Canaan stand.

Angels from heaven and truth from earth
 Have met, and both have record borne ;
 Thus Zion's light is bursting forth
 To bring her ransomed children home.

Every word of this hymn had a meaning peculiar to itself, relating to the distinctive doctrines of the Saints. The congregation sang with an energy and enthusiasm which made the room shake again. Self and the outer world were alike forgotten, and an ecstasy of rapture seemed to possess the

souls of all present. Then all kneeled down, and prayer was offered for the Prophet, the apostles, high-priests, "seventies," elders, priests, teachers, and deacons; blessings were invoked upon the Saints, and power to convert the Gentiles; and as the earnest words of supplication left the speaker's lips, the congregation shouted a loud "Amen."

There was no prepared sermon. There never is at a Mormon meeting. The people are taught that the Holy Ghost is "mouth, matter, and wisdom." Whatever the preaching elder may say is supposed to come directly by inspiration from heaven, and the Saints listening, as they believe, not to his utterances but to the words of God Himself, have nothing to do but to hear and obey.

The first speaker on this occasion was a young gentleman of respectable family, who had been recently baptized and ordained. He, too, was from St. Heliers, and I had known him from childhood. His address impressed me very much. He had been a member of the Baptist church, and he related his experience, told how often he had wondered why there were not inspired men to preach the glad tidings of salvation to the world to-day, as there were eighteen centuries ago. He spoke of the joy which he had experienced in being baptized into the Mormon Church and realising that he had received the "gift of the Holy Ghost." The simplicity with which he spoke, his evident honesty, and the sacrifice he had made in leaving the respectable Baptists and joining the despised Mormons, were, I thought, so many evidences of his sincerity.

Alas! how little could that young preacher conjecture how different the practical Mormonism in Utah was from the theoretical Mormonism which he had learned to believe in Europe, before polygamy was known among the Saints. A short time afterwards he gave up his business, married an accomplished young lady, and went with her to Salt Lake City. There they were soon utterly disgusted with what they witnessed, apostatized, and set out for England. When they had gone three-fourths of their way back to the Missouri

river, the young man, his wife, child, and another apostate and his wife, were killed by "Indians:"—such, at least, was the report; but dissenting Mormons have always charged their "taking off" to the order of the leaders of the Mormon Church.

But to return to the meeting. The reader must please forgive me if I dwell a little upon the events of that particular morning, for naturally they made a deep impression upon my own mind—it was there that I saw for the first time my husband who was to be.

I had heard a good deal about a certain elder, from my family and from the Saints who visited at our house. They spoke with great enthusiasm of the earnestness with which he preached, of the influence which his addresses produced, and of his confidence in the final triumph of "the kingdom."

At that time—the summer of 1849—although the branch of the Mormon Church in Britain was in a most flourishing condition, there were not in England more than two or three American elders preaching the faith, for when—two years before the period of which I speak—the Saints left Nauvoo and undertook that most extraordinary exodus across the plains to the Rocky Mountains, the missionary elders were all called home, and the work of proselytizing in Europe was left entirely to the native elders. To direct their labors there was placed over them an American elder named Orson Spencer, a graduate of Dartmouth University, a scholar and a gentleman—a man well calculated from his previous Christian education to give an elevated tone to the teachings of the young English missionaries.

Mormonism in England, then, had no resemblance to the Mormonism of Utah to-day. The Mormons were then simply an earnest religious people, in many respects like the Methodists, especially in their missionary zeal and fervor of spirit. The Mormon Church abroad was purely a religious institution, and Mormonism was preached by the elders as the gospel of Christianity restored. The church had no political shaping nor the remotest antagonism to the civil power. The

name of Joseph Smith was seldom spoken, and still more seldom was heard the name of Brigham Young, and then only so far as they had reference to the Church of the Saints.

About eighteen months before I visited Southampton, one of these missionaries had come into that town, "without purse or scrip." He was quite a young man and almost penniless, but he was rich in faith and overflowing with zeal. He knew no one there, and homeless, and frequently hungry, he continued his labors. Of fasting he knew much, of feasting nothing. He first preached under the branches of a spreading beech tree in a public park, and when more favored he held forth in a school-room or public hall. He had come to convert the people to Mormonism or he was going to die among them, and before such zeal and determination, discouragements, of course, soon vanished away. He troubled the ministers of other dissenting churches when they found him distributing tracts and talking to their people. He was sowing broadcast dissatisfaction and discontent wherever he could get any one to listen to him, and thus he drew down upon himself the eloquence of the dissenting pulpits and the derision of the local press. But the more they attacked him the more zealously did he labor, and defied his opponents to public discussion. Mormonism was bold then in Europe—it had no American history to meet in those days.

This, and a great deal more, I had heard discussed in glowing language by my relatives and friends; and thus the young missionary—Elder Stenhouse—was, by name, no stranger to me.

It was Elder Stenhouse who now addressed the meeting, and I listened to him with attention. The reader must remember that at that time polygamy was unheard of as a doctrine of the Saints, and the blood-atonement, the doctrine that Adam is God, together with the polytheism and priestly theocracy of after years were things undreamed of. The saving love of Christ, the glory and fulness of the everlasting Gospel, the gifts and graces of the Spirit, together with repentance, baptism, and faith, were the points upon which

the Mormon teachers touched; and who can wonder that with such topics as these, and fortifying every statement with powerful and numerous texts of Scripture, they should captivate the minds of religiously inclined people? However this may be, I can only confess that as I listened to Elder Stenhouse's earnest discourse, I felt my antipathy to Mormonism rapidly melting away.

At the close of the service, when he left the platform, he was warmly received by the brethren and sisters, for so the Saints speak of one another, and they came about him to shake hands, or it might be to seize the opportunity of slipping a trifle into his hand to help him in his work. Young and old, the poor and their more wealthy neighbors mingled together like one happy family. It was altogether a most pleasing scene, and, whatever explanation may yet be given to Mormonism in America, one thing I know—the facts of its early history in Europe are among the most pleasant reminiscences of my life.

Elder Stenhouse came up in a familiar and open-hearted way to my mother and sisters, and I was introduced to him as "the other daughter from France." He kindly welcomed me, and when I frankly told him the state of my mind, he made, I must admit, a successful attempt to solve my doubts, and when I left the meeting it was with sentiments towards the saints and their religion far different from those which I entertained when I entered.

This meeting was a memorable era in my life.

CHAPTER III.

THE LABOR OF MY LIFE BEGUN:—HOW THE MORMON MISSIONARIES MADE CONVERTS.

A Confirmation Meeting—The Age for Baptism—How Sister Martha was Confirmed—How Mormon Saints are “Blessed”—The Spirit of Prophecy—A Lecture by Elder Stenhouse—The New Gospel Explained—A Vision of Latter-Day Glory—How I was Convinced—The Finger of Destiny draws Me On—A Mormon Baptism—I Become a Member of the Church—I am Baptized, Confirmed, and Blessed—I begin a New Life—A Happy Dream of Missionary Usefulness—I begin Work with Enthusiasm—Methodism and Mormonism Compared—How Converts are made—Religious Revivals—The Anxious Seats—A Testimony Meeting—How Brigham Young has Damped the Ardor of the Saints—Magical Effects of an Elder’s Speech—The Mormon Marseillaise—Effects of Song upon Religious Feeling.

IN the afternoon I attended a meeting of a still more interesting character. These Sunday afternoon meetings were held for the purpose of receiving the sacrament, and the confirmation of those who had been baptized during the week; they were intended exclusively for the Saints, but for certain reasons I was permitted to be present.

The meeting was opened with singing and prayer, and then the presiding Elder—Brother Cowdy—arose, and invited all those who had been baptized during the week to come to the front seats. Several ladies and gentlemen came forward, and also three little children. Upon inquiry I found that children of eight years of age were admitted members of the Church by baptism—which is administered by immersion. At that age they are supposed to understand what they are doing; but before that, if of Mormon parents, they are considered members of the Church by virtue of the blessing which they re-

ceived in infancy. Brother Cowdy—the presiding elder—then called upon two other elders to assist him in the confirmation.

One of the ladies took off her bonnet but retained her seat, when all three of the Elders placed their hands upon her head, and one of them said :—

“Martha ; by virtue of the authority vested in us, we confirm you a member of the Church of Jesus Christ of Latter-day Saints ; and as you have been obedient to the teachings of the Elders, and have gone down into the waters of baptism for the remission of your sins, we confer upon you the Gift of the Holy Ghost, that it may abide with you for ever, and be a lamp unto your feet and a light upon your pathway, leading and guiding you into all truth. This blessing we confirm upon your head, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Then, before they took their hands off her head, the presiding Elder asked the other two if they wished to say anything. Whereupon one of them began to invoke a blessing upon the newly-confirmed sister. He spoke for some time with extreme earnestness, when suddenly he was seized with a nervous trembling which was quite perceptible, and which evidently betokened intense mental or physical excitement. He began to prophesy great things for this sister in the future, and in solemn and mysterious language proclaimed the wonders which God would perform for her sake. When we consider the excited state of her mind, and—if the statements of psychologists be true—the magnetic currents which were being transmitted from the sensitive nature of the man into the excited brain of the new convert, together with the pressure of half a dozen human hands upon her head, it is not at all astonishing that when the hands were lifted off she should firmly believe that she had been blessed indeed. She had been told that she should receive the Gift of the Holy Ghost ; and she did not for an instant doubt that her expectations had been realized.

Each of the newly baptized went through the same ceremony, and then they all partook of the sacrament, when, after another hymn, the meeting was closed with prayer.

In the evening I returned to listen to a lecture upon “the character, spirit, and genius” of the new church, delivered by

Elder Stenhouse; and I was captivated by the picture which he drew of the marvellous latter-day work which he affirmed had already begun. The visions of by-gone ages were again vouchsafed to men; angels had visibly descended to earth; God had raised up in a mighty way a Prophet, as of old, to preach the dispensation of the last days; gifts of prophecy, healing, and the working of miracles were now, as in the days of the Apostles, witnesses to the power of God. The long-lost tribes of Israel were about to be gathered into the one great fold of Christ; and the fulness of the Gentiles being come, they, too, were to be taken under the care of the Good Shepherd. All were freely invited to come and cast away their sins, ere it was too late; and the fullest offers of pardon, grace, sanctification and blessing, in this world and in the next, were presented to every repentant soul.

Surely, I thought, these are the selfsame doctrines which my mother taught me when I knelt beside her in childhood, and which I have so often heard—only in colder and less persuasive language—urged from the pulpits of those whom I have ever regarded in the light of true disciples of Jesus. Who can wonder that I listened with rapt attention, and that my heart was even then half won to the new faith? The days passed; and as I pondered over these things it appeared to me that I had at last found that which I had so long earnestly desired and prayed for—a knowledge of that true religion for which the Saviour presented Himself a Holy Sacrifice, and which the Apostles preached at peril of their lives—the *only* faith, in which I might find joy and peace in believing.

But why should I dwell upon those moments, soul-absorbing as was their interest to me *then*—sadly-pleasing as is their memory *now*! The reader can see the drift of my thoughts at that time; and I feel sure, although I have but hastily sketched the causes which brought about these great changes in my religious belief and in my life, that he will not hastily accuse me of fickleness and love of change, if he himself has fought the battles of the soul and has learned even in a slight measure to realize the mystery of his inner-being.

Each day the finger of destiny drew me nearer to the final step. The young Elder, whose words I had listened to with such strange and, to me, momentous results, was intimate with my father's family and called frequently to see us, and before long he convinced me that it was my duty to test for myself whether the work was of God, or not. In the agitated state of my mind at that time, I could not withstand the earnest appeals which were made to my affections and hopes; and within two weeks after my arrival in England, I became formally a member of the Church of Jesus Christ of Latter-day Saints; or in more popular language—I became a Mormon.

The day was fixed for my baptism. Several others were to be baptized at the same time; for scarcely a week passed without quite a number of persons joining the church. For this purpose we all repaired to a bath-house on the banks of the Southampton river. This place was not perhaps the most convenient, and it certainly was devoid of the slightest tinge of romance; but it was the only one available to the saints at that time.

When we were all assembled and had united in singing and prayer, Elder Stenhouse went down into the water first, and then two men went down and were baptized, and came up again. Now came my turn. I was greatly agitated, for I felt all the solemnity of the occasion. I had dressed myself very neatly and purely, for I believed that angel eyes were upon me; I wished to give myself—a perfect and acceptable offering—to my God, and I was filled with the determination henceforth to devote my whole life to his service.

As I went down into the waters of baptism, how thankful I felt that it had been my privilege to hear the gospel in my youth, for now I could give my heart in all its freshness to the Lord, before it had been chilled by the cold, hard experience of life.

I descended the steps, and Elder Stenhouse came forward and led me out into the water; then taking both my hands in one of his, he raised his other hand towards heaven, and in a solemn and impressive voice he said:

"Fanny ; by virtue of the authority vested in me, I baptize you for the remission of your sins ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then he immersed me in the water ; and as I reäscended the steps, I really felt like another being : all my past was buried in the deep—the waters of baptism had washed away my sins ; and a new life lay open before me, in which my footsteps would be guided by the inspired servants of God. All now would be peace and joy within me, for I had obeyed the commands of God, and I doubted not that I should receive the promised blessing, and that now I could indeed go on my way rejoicing.

My baptism took place one Saturday afternoon, and the afternoon following I was confirmed a member of the church. Elder Stenhouse presided at the meeting, and he, with Elder Cowdy and two other elders, confirmed me. As the "blessing" which I then myself received differs somewhat from the one which I have already given, and as it is a very fair specimen of those effusions, I present it to the reader in full.

Elder Stenhouse, Elder Cowdy, and the two other elders, placed their hands solemnly upon my head, and Elder Stenhouse said :—

"Fanny ; by virtue of the authority vested in me, I confirm you a member of the Church of Jesus Christ of Latter-day Saints ; and inasmuch as you have been obedient to the command of God, through his servants, and have been baptized for the remission of your sins, I say unto you that those sins are remitted. And in the name of God I bless you, and say unto you, that inasmuch as you are faithful and obedient to teachings of the priesthood, and seek the advancement of the kingdom, there is no good thing that your heart can desire that the Lord will not give unto you. You shall have visions and dreams, and angels shall visit you by day and by night. You shall stand in the temple in Zion, and administer to the Saints of the Most High God. You shall speak in tongues, and prophesy ; and the Lord shall bless you abundantly, both temporally and spiritually. These blessings I seal upon your head, inasmuch as you shall be faithful ; and I pray heaven to bless you ; and say unto you—*Be thou blessed*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After the meeting, I received the congratulations of all the Saints present, and more particularly those of my own family. My dear mother and father were overjoyed, and I now learned how anxious they had been, and how they had feared that I

should return to France and reject the faith of the new dispensation. Altogether we were very happy.

Elder Stenhouse and Elder Cowdy returned home with us to tea, and afterwards we all attended the usual evening lecture. In this way was passed one of the happiest days of my life—one which I shall ever remember;—and yet that memory will always be mingled with regret that so much love and devotion as I then felt were not enlisted in a better cause.

Thus began a new era in my life. All my former friends and associations were now to be remembered no more: my lot was cast among the Saints; and in the state of my mind at that time, I believed that I should be happy in my new position, and resolved to give evidence of the sincerity of my faith.

The untiring energy and restless activity of Elder Stenhouse was ever before our eyes, and inspired all who associated with him with a similar enthusiasm. There were no drones in that hive. The brethren, at a word from him, would roam the country, teaching and preaching in the open air, while the sisters would go from house to house in the city, distributing tracts about the new faith. I caught the enthusiasm of the rest, and was soon in the ranks with the other sisters, as devoted in my endeavors as a young, ambitious heart could be. I was indeed like one born again from an old existence into a new life. I felt grateful and happy—I began to dream of the eternal honor which crowns a faithful missionary life; and I soon found an ample field for testing my fitness for that vocation.

At the time of which I speak, the Primitive Methodists in England were doing a great work in the way of converting sinners. Their missionaries were zealous and devoted men, though generally poor and uneducated. They resembled very closely the Mormon elders in their labors; and, in fact, a very large number of the leading Mormons had been Methodist local-preachers and exhorters; and the greater number of the new-born Saints had come from that denomination with their former teachers, or else had followed them soon after.

The change from Methodist to Mormon was, in course of time, very strongly marked ; but for a considerable period the same, or what seemed the same, influences were at work among the people. Remarkable scenes of excitement were often witnessed at the "love feasts ;" and from the "anxious seats," as they were called, might be heard, the entreaties of self-accusing souls, frightened by a multitude of sins, crying earnestly, nay, wildly, for grace, mercy, and the Holy Ghost, while many of the supplicants would fall upon the ground, completely overcome by nervous excitement. Then they would have visions, and beheld great and unutterable things ; received the forgiveness of their sins ; and, coming back to consciousness, believed themselves now to be the children of God, and new creatures ; doubting not that they would ever after be happy in the Lord.

The experience of the Saints at their meetings, when Mormonism was first preached, was exactly similar to this. Into the psychological, moral, or religious causes of these scenes of excitement I cannot here enter ;—I simply mention facts as they came under my own observation.

The Mormon Missionary often came upon whole communities in the rural districts of England, where this "good time" was in full operation ; and being a man of texts he would follow up the revival, preaching that the spirit of the prophet was subject to the prophet, and not the prophet subject to the spirit. Controversy would arise, and his appeal to Scripture, literally interpreted, was almost invariably triumphant. Even in this country, especially in New York and Ohio, the same causes produced the same effects. It was after his mind was excited by a general revival near his native place, that Joseph Smith, the founder of Mormonism, received his first religious impression, and saw, as he asserted, his first angelic vision. His followers, even in the early days of the church, had revival-meetings and meetings at which the most extraordinary excitement was manifested,—when the Saints fell into ecstatic trances, saw heaven opened, and spake with tongues. But Joseph, shrewd man as he was, albeit "a prophet," when

he found too many rival seers were coming into the field, announced by "special revelation," that these too-gifted persons were possessed by devils, and that their visions and prophecyings must be at once suppressed. And he did suppress them.

Not long after my own baptism I was present at a meeting of this description, in Southampton. It was called a "testimony meeting," and was held in a large upper room situated, if I rightly remember, in Chandos street. No one from the outside would have supposed that it was the place of assembly of the Saints, for it was generally used for ordinary secular meetings, and I have heard that great objections were at first raised as to the propriety of letting it to the Mormons.

As we entered the door, we were saluted by Brother Williams, who expressed great pleasure at seeing us. There was a full attendance of the Saints, and every face wore an expression of peaceful earnestness. A person who has never attended a Mormon meeting can form no idea of the joyous spirit which seemed to animate every one present. I am not, of course, speaking of modern meetings, but of meetings as they used to be. Whence and whatever that "spirit" might be which moved the sisters and brethren when they met in early times, I cannot tell; but I, and with me, ten thousand Mormons and seceding Mormons in Utah, can, from our own experience, testify that *that* spirit no longer visits the Tabernacle services over which Brigham Young presides, or the meetings of the Saints since they adopted the accursed doctrine of polygamy, and forsook the gentle leadings of their first love.

Often have I heard Mormons of good standing and high position in the church, lament the "good old times" as they called them, when the outpouring of the Spirit was so abundant, and mourn over the cold, barren services of the present day. But the elders explain this away. It is, they say, the fault of the people themselves, and because their own hearts have become cold.

At the meeting of which I speak, that happy spirit was

peculiarly marked. An encouraging smile, or a kind word, greeted me on every side, and, as a newly converted sister, I received the most cordial welcome. The brethren were seated on forms and chairs and any other convenient article which came to hand, while at the further end of the room was Brother Bench, who was to preside, and with him several other leading elders. Brother Bench gave out a suitable hymn.

The whole congregation joined in the singing, and every heart seemed lifted up with devotion. Then another elder rose and offered a spirit-moving prayer; and then the brother who presided stated that for the time he withdrew his control of the proceedings, and, as the phrase was, he "put the meeting in the hands of the Saints," exhorting them not to let the time pass by unimproved.

There was at first a momentary hesitation, but Brother Burton got up and fixed the hearts of the Saints by relating what the Lord had done for him. He told us of his zeal for the faith, and how, during the week, he had had a terrible discussion with an unbeliever—a clever and learned man, too, and well skilled in dialectics—how he trembled at first at the idea of contesting with such an antagonist, but that the Lord had helped him, until argument after argument had been overthrown and he had come off victor in the fight. Then appealing to every one present he exhorted them to similar zeal, and promised them abundant help from on high to achieve a like result.

Then arose Brother Edwards, a well-tryed champion of the faith, and to him every one listened with profound attention, eagerly drinking in his every utterance. I could almost, even now, imagine that he was really inspired. *Then* I firmly believed he was. His voice thrilled with an earnestness which seemed to us something more than the mere excitement of the soul. A burning fire seemed to flash from his large, expressive eyes; his features were lighted up with that animation which gives a saint-like halo to the earnest face when fired with indignation or pleading soul-felt truths; while

his whole frame seemed to glow with the glory of a land beyond this earth, as in the most impressive and convincing language he reminded us that our sins had been washed away by the waters of baptism, that upon us had been poured the gifts and graces of the Spirit, and that it was our sacred privilege to testify of these things.

The effect of this exhortation was magical. We forgot all our outward surroundings, in the realisation that the great work of the Lord was so gloriously begun and that it would surely go on, conquering and to conquer. One sister—an elderly woman—who was present, unable to control her emotion, burst out with that Mormon hymn which I have heard some old Nauvoo Saints declare produced upon the people in those days an enthusiasm similar to that which moves the heart of every true Frenchman when he listens to the soul-stirring notes of the Marseillaise :

The Spirit of God like a fire is burning !
 The latter-day glory begins to come forth;
 The visions and blessings of old are returning,
 The angels are coming to visit the earth.
 We'll sing and we'll shout with the armies of heaven -
 Hosannah ! Hosannah, to God and the Lamb !
 All glory to them in the highest be given,
 Henceforth and for ever : Amen, and Amen !

I have often heard in magnificent cathedrals, hoary with the dust of time, and in vast places of amusement dedicated specially to music and to song, the outpouring of that glorious vocal flood, which a chorus of a thousand well-trained singers can alone send forth. I have felt sometimes that entrancing state of ecstasy which thrilled the soul of the seer in Patmos, as he listened to the melody of the angelic throng—"the voice of many waters, and the peal of mighty thunders, and the notes of harpers harping upon their harps ;" but never, even when surrounded by all that was best calculated to produce a sentiment of devotion in my mind—never did I experience so rapt a feeling of communion with "the armies of heaven"—as I felt in that unadorned meeting-room surrounded by those plain but earnest and united people.

Nor was I alone in this. The feeling was contagious. There was not one present who did not sympathise. And thus, I suppose, melody has always played a prominent part in all religious revivals, whether of divine or human origin. The Apostles had their psalms, and hymns, and spiritual songs; the Martyrs their *Te Deum*; the Waldenses made the hills and vales of Piedmont vocal with their singing; the Lollards and Hussites had their melodies; and in more modern days the followers of Luther, Wesley, and (may I add?) Joseph Smith, have poured out the fulness of their souls after the same fashion.

The last notes of the hymn had scarcely died away when another, and then another brother arose and bore testimony to the great work, told what the Lord had done for them personally, told of their zeal for the faith, and fervently exhorted all present to persevere unto the end. Again prayer was offered, another hymn sung, and the Saints were dismissed with a solemn benediction.

CHAPTER IV.

LIFE AMONG THE SAINTS :—MY NEW ENGAGEMENTS.

Beginning Life as a Mormon—Breaking Way from the Past—My Friends in France—Placed in a Difficult Position—I Remember my Betrothed—Exclusiveness of my New Faith—An “Apostle” lays down the Law—How to Keep aloof from the Gentiles—Woman’s Duty—“The Foundation of a Little Family Kingdom”—The “Gift of Tongues” in Modern Days—An Extraordinary Meeting—Sister Ellis exercises her “Gift,”—Need of an Interpreter—Emotional Religion—How Brother Brigham once “Spake in Tongues”—A “High time” at Kirtland in the days of Joseph—A Scene in the Lion House—One of the Prophet’s Wives “Speaks”—Another Wife Interprets—I Receive a Blessing—Brother Young Discountenances the “Gift”—Only half Convinced—“To Doubt is Sin”—I Arrive at an Important Conclusion—I instruct Elder Stenhouse in the French Language—An Interesting Pupil—Declining the verb *J’Aime*—Studies in the Back Parlor—A Persevering Young Man—Why I listened to Elder Stenhouse’s Suit—I am Engaged to Him—I become a Missionary’s Wife—I write to my Friends in France—A Free Confession—Pleasant Memories of the Past.

I WAS now a Mormon in every sense of the word, although entirely ignorant of Utah politics and polygamy.

My dreams were of a life of happiness spent in seeking to convert the whole world to the religion of Jesus, which I believed had been restored again to earth by the ministry of holy angels. It is easy to say that such an ambition was ill-directed when associated with Mormonism, but no one can deny that, in itself, it was the noblest and purest that could inspire the heart of man. There was no sacrifice too great for me to make ; there was no object too dear for me to resign, if it stood in the way of my sacred calling. The whole current of my thoughts and plans was now changed. It was henceforth my duty to be entirely forgetful of self, and to devote my energies—my all—to the advancement of the King-

dom of God. My life was to be identified with the Saints,—my faith required it, and I was willing that it should be so.

But what of my beloved France, all this time ; and my betrothed husband ?

This reflection aroused within me a most painful train of thought. How many fond and endearing memories entwined themselves around my heart at that moment, when most I needed to banish them for ever ! With what lingering love did I look back to those dear ones from whom I had parted but a few short weeks before, and who I might perhaps never see again ! To return would be to desert my newly-adopted friends and faith—to violate the covenant which I had made at baptism to “ be ever afterwards governed by the servants of God.”

No ; it was too late—I could not now return ;—I tried to persuade myself that I did not even wish to ;—in a word, affection, and what I thought duty, were at war together in my heart. All my former ties and associations must now be severed, however terrible the cost might be ; and I was bound not only to submit, but even to glory in the sacrifice. Thus I argued away the regrets which would at times agitate my very soul itself, and caused me so much painful thought.

The trial of my profession in the new faith came swiftly to my door. My marriage-engagement must be broken off, though I knew not how that could honorably and conscientiously be done. Of myself I had no wish to draw back from anything that I had promised of my own free will ; and much less did I desire to be faithless to my solemnly plighted word.

I now first realised the all-absorbing influence of an earnest religious faith. I was brought face to face with the fact that I could not marry out of the Mormon Church. The teaching of the elders was against it, and I saw that in this they were consistent. Great as was the trial, and painful as was the sacrifice, I resolved to be true to my religion. How very earnestly the elders insisted upon such sacrifices, may be seen from an appeal made at a later date by the “ Apostle ” Orson

GEORGE A. SMITH



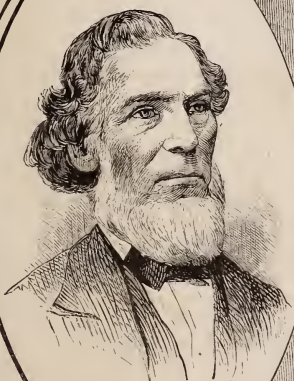
THE NEW TRUSTEE
-IN-
-TRUST

"YOUNG BRIGGY"



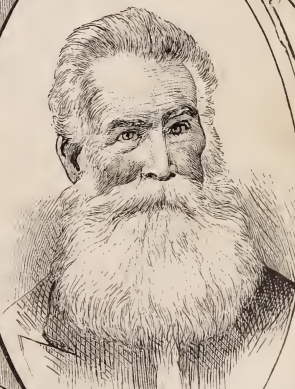
THE PROBABLE SUCCESSOR
OF THE PROPHET.

PRESIDENT
DANIEL H. WELLS



MAYOR OF
SALT LAKE CITY

THE APOSTLE
ORSON PRATT.



THE CHAMPION OF
POLYGAMY

PILLARS OF THE MORMON CHURCH.

Pratt. Brother Orson was in Europe, and, speaking authoritatively, he set forth the duties of mothers and daughters in "Babylon," as he graciously styled the rest of the world, in the following terms which unmistakably show the purposes of the leaders relative to marriage :

"Many of you have daughters, some of whom are grown to womanhood; others are now young. Would you have them gather with you to a land where virtue and peace dwell, where God has promised to protect and bless the righteous? If so, teach them, as they love their parents, and the Saints, and the truth, not to throw themselves away by marrying Gentiles; teach them to *keep themselves entirely aloof from Gentile* courtships and associations. Scores of women who once were counselled as you are now, are mourning in wretchedness, in bondage to Gentile husbands, cut off from all privilege of gathering with their fathers, mothers, brethren, and sisters; and, in some instances, cut off from even attending the Saints' meetings. But this is not all. They are raising up children in these lands to perish with themselves in the general desolations coming upon Babylon. But what is still more aggravating and heart-rending, they are raising up children not only destined for temporal judgments, but who must for ever be cut off from the presence of God and the glory of the celestial kingdom * * * * * What fearful responsibility for any young sister to voluntarily take upon herself, after all the warnings she has received. See to it, then, parents, that you not only do not give your consent, but actually forbid all such marriages.

* * * * *

Let them marry according to the holy order of God, and begin to lay the foundation of a little family kingdom which shall no more be scattered upon the face of the earth, but dwell in one country, keeping their genealogies from generation to generation, until each man's house shall be multiplied as the stars of heaven."

These were the influences which were brought to bear upon my mind at a time when it was peculiarly sensitive and open to impressions from without.

While in this uncertain state a little incident occurred which, though in itself of the most trifling nature, assisted in forming my ultimate decision.

It was a beautiful evening in early summer, and my mother and sister asked me to accompany them to one of the testimony-meetings which I have already described. This meeting was very similar to the others, with one notable exception:—it was here that I saw and heard, for the first time in my own experience, the "gift of tongues" exercised.

I had, of course, heard a great deal about this "gift," much of which was anything but satisfactory, as I think the reader will agree with me, when I explain myself.

I had read in Scripture that the Apostles of Jesus Christ tarried in Jerusalem until the day of Pentecost, when power was given them from on high. Being all together in one place, engaged in earnest supplication and the praise of God, suddenly the building in which they were, shook to its very foundation, and the sound of a mighty, rushing wind was heard, and the Spirit of the Eternal One, who, ere the dawning of creation moved upon the waters of chaos, descended in visible shape, palpable to their eyes in the form of a cloven tongue, an emblem of the gift of eloquence and diversity of speech which was henceforth to be theirs.

Then arose Peter, that disciple so full of zeal. Henceforth he was no longer to be called a disciple, but an "Apostle," which by interpretation is one "sent forth ;"—for now he had received his commission, and, in the power of the Highest, he, with the other Ambassadors of Jesus, could go forth upon their glorious work. But newly pardoned for his great transgression, and still remembering the Saviour's pitying look, and the thrice-repeated question—" Lovest thou Me more than these ?"—burning, also, with zeal to give evidence of his love—the Leader of the Apostles addressed the multitude gathered from every clime to keep the feast.

Lo, then, a miracle ! The Jew of Jerusalem wondered at the wisdom of the unlettered Fisherman. The magi from the still more distant Orient were amazed to hear so strange a story. The Greek paused at the utterances of this new philosophy. But strangest of all was the fact that, though utterly unable to comprehend each other's speech, they all, listening at the same time, could understand the words of the untaught fisherman.

Long before I had even heard of Mormonism, I had frequently thought how wonderfully useful this gift must have been to the Apostles. One of the great difficulties encountered by the missionary is learning the language of the people among whom

he works and lives. To be able to dispense with all this labor, and to be understood wherever he went, must have lightened the mind of the holy man of half its load ; and naturally, when I heard that the Mormons had "the Gift of Tongues," I supposed it was the self-same power of diverse speech as that exercised by the Apostles ; and I presume the reader will conjecture with me that it was the same "gift," or, at least, some imitation of it. How surprised I was when I first discovered the meaning of the term "speaking in tongues," among the Mormons, may perhaps be imagined when I explain what happened at that testimony-meeting.

After prayer, and singing, and listening to several very fervent addresses from some of the elders, Brother Seely had delivered a most impassioned speech, and had hardly concluded, when Sister Ellis, who was sitting near me, gave evidence of being in an abnormal condition of mind, which to me was painful in the extreme. Her hands were clenched, and her eyes had that wild and supernatural glare which is never seen, save in cases of lunacy or intense feverish excitement. Every one waited breathlessly, listening to catch what she might say ;—you might have heard a pin drop.

Then in oracular language and with all the impassioned dignity of one inspired of heaven, she began to speak.

I say "speak," as that term is generally applied to the utterances of the human voice ; but she did not *speak* in the sense in which we always employ that word ; she simply emitted a series of sounds. They seemed to me chiefly the repetition of the same syllables—something like a child repeating, *la, la, la, le, lo ; ma, ma, ma, mi, ma ; dele, dele, dele, hela*—followed, perhaps, by a number of sounds strung together, which could not be rendered in *any* shape by the pen. Sometimes in the Far West, in later years, I have heard old Indian women, crooning wierdly monotonous and outlandish ditties in their native tongue. These wild dirges, more nearly than anything else I ever heard, resembled the prophetic utterances of Sister Ellis ; save only, that the appearance of the latter was far too solemn to admit of even a smile at what she said.

Ridiculous as this appears when I now write it down on paper, and strange as even then it was to me, there was something so commanding, so earnest, so "inspirational," if I may be allowed the term, in Sister Ellis's manner, that I could not wonder at the attention which the brethren and sisters paid to this gifted speaker in tongues.

I now know that these extraordinary displays are by no means confined to Mormonism. People of a certain temperament, excited to frenzy—generally by religious enthusiasm—have in all ages given painful illustrations of this mental disease; as the student who remembers the *Convulsionnaires* of the middle ages, the Munster Anabaptists of Luther's time, and the various emotional sects of more modern days, will abundantly bear me witness. But at that time, new in the faith, and believing as I did, that, as the elders said, it was the manifestation of the power of God, as foretold by the prophet Joel, though I secretly felt a sense of repugnance, I tried to combat my better sentiments.

Overcome by the excitement of the moment, Sister Ellis suddenly paused, not so much intentionally as from sheer inability to proceed; and the leading elders looked round from one to another to see if any one was present who could interpret. The gift of interpretation is very rarely possessed by the same person who has the gift of tongues, and you may often hear one after another arise and "speak," but there is no one to "interpret," and the Saints go away unedified. Even when an interpreter is present, there is no authority to determine whether he gives the proper rendering of the sounds uttered, and I have over and over again heard the most ludicrous stories of the comical interpretation placed by some half witty or half-witted expounder upon these oracles.

When Brother Brigham—then a man who was lowly in his own eyes—first met the prophet Joseph Smith, at Kirtland, Ohio, there was a scene somewhat like the one I have described; and the future leader of "this people," as he calls the Saints, himself spake with tongues and uttered wonderful things. But even supposing his words at that time to have

been of the wisest, we all know from the example of Balaam's *reprover*, that it does not require a very high order of intellect to speak in unaccustomed language—and that, too, to some purpose. In later days the exercise of this gift has been discouraged by the elders, and especially by Brigham Young. Going one day, some years after, to the Lion-House to see a certain member of the Prophet's little family concerning a subject which lay very near to my heart at that time, we prayed together earnestly and anxiously; when suddenly the lady's face was lighted up with a supernatural glow, and placing her hand on my head she, sibyl-like, poured forth a flood of eloquence which—although I did not understand a single word that was uttered—I confess sent through me a magnetic thrill as if I had been listening to an inspired seeress. Another of Brigham's wives who was present interpreted the words of blessing to me, but added: "Do not speak of this, Sister Stenhouse, for Brother Young does not like to hear of these things." Thus we see that one inspired prophet in the presence of another "prophet, seer, and revelator," could himself take part at one time in a miraculous manifestation, which in later years he "would not like to hear of," if it was only one of his many wives who enacted the prophet's *rôle*.

But my meeting! I have wandered far away from that. Let me proceed.

After more testimony, more "speaking," and much enthusiasm, the Saints separated. My sister was talking with a young-lady friend, and regretting that no one present had been able to interpret; and I stood by, but did not join in the conversation. Suddenly the young lady turned to me and said: "Sister Fanny, do you not see in all this, more and more, the convincing power of God?"

Rather hesitatingly I replied, "Yes, I think I do."

"*Think!* sister?" said she, with warmth. "Oh, yes, I see by your looks that you are only half convinced; your faith is not strong enough yet; but remember, whatsoever is of doubt is *sin!*"

"But," I answered, "I do not see clearly what good we receive from these manifestations when no one can understand them."

"That is your want of faith—nothing else; you have the evidence of the truth before you, and you see how these miraculous powers build up the belief of God's people; and yet you doubt. *To doubt is sin*: whatsoever is not of faith is sin. You must pray and strive, sister, to be strengthened against temptation."

All this was not very logical, and it certainly did not help to dispel my doubts. But, twice in the course of a few short sentences, she had used a certain expression which, though trifling in itself, was recalled to my mind very forcibly before many days had passed.

This was my first experience of speaking in tongues.

But there were every-day matters of much more real importance to me than those strange speculations which had recently employed so much of my time and attention. It was now necessary that I should either return to France and fulfill my engagement with Monsieur De Bosque, or else resolve, once and for ever, to renounce all those ties which had become so dear to me.

Meanwhile, religious theories were not the only influences brought to bear upon my mind.

While day by day I began to be still more doubtful whether it would not after all be sinful in God's sight for me to leave my friends in the new faith and go back to France and my betrothed, who I knew neither was nor ever could become a Saint, other thoughts began to intrude themselves, and to shake my determination.

Elder Stenhouse's visits to my father's house began to be more frequent than ever, but as he desired to become familiar with the French language, and would bring his French grammar with him "to get a lesson," as he said, no particular notice was taken of his frequent coming. He was always welcomed with pleasure by the whole family, and, of course, by myself, who was his teacher. After awhile he took so

much delight in his studies that he could not endure to let an evening pass without a lesson ; and somehow or other, I must confess, it was the first time since I had been a teacher that I felt such a peculiar pleasure in imparting instruction. I suppose it was the interest which all teachers experience when their pupils are studiously inclined. My pupil was particularly studious—so much so that he told my father and mother that he could not study very well in the parlor where every one was conversing, and begged the privilege of having the folding doors thrown partly open, that we might sit in the back parlor and be more quiet.

This was granted. But after a few evenings my pupil took a notion to partly close the folding doors after him, and as mothers' eyes are ever watchful, one of my sisters was sent in with her sewing to keep us company. But my pupil by this time had made rapid progress in the French language, and while my sister was innocently sewing, he was repeating his lesson to me ; and it was not our fault if in those French phrase-books there were passages expressive of love and devotion. Unconsciously to us both, he formed the habit of repeating those phrases to me at all times, and I formed the equally bad habit of blushing whenever he made use of them.

This my sister observed, and communicated the fact to my mother, who immediately said that we had better discontinue our French for awhile, as it was monopolizing too much of our time, and keeping both of us from attending to other and more important duties. But the discontinuation of the French lessons did not put an end to the visits of Elder Stenhouse. He was a persevering young man ; but the secret of the great interest taken in the French lessons was soon discovered.

Then it was that arguments of all kinds, and strong reasons were brought forward to shake my purpose of returning to France. I was "in doubt" :—when one day, discussing the point, Elder Stenhouse made use of the very same expression which had fallen from the sister's lips at the testimony-meet-

ing—"Whatsoever is not of faith is sin." My mind unsettled, with all the strength of argument and religion on the one side, and on the other no one to plead for reason and for my return to France, who can wonder that I—at best only a weak and inexperienced girl—listened to the entreaties of my friends, and resolved to stay.

In the course of a few months I was engaged to be married to Elder Stenhouse. It may, perhaps, seem strange that I could so soon forget the past, with all its pleasant memories, and renouncing my betrothed husband, accept the attentions of another; but it should be remembered that I now firmly believed it was my duty—a duty which I dared not neglect—to blot out for ever all past associations, however dear to my heart they might be. Besides which, I, in common with all around me, had learned to look upon Elder Stenhouse as almost an angel, on account of what he had endured for the Gospel's sake; and I thought that any girl might consider herself honored by an offer of marriage from a man in his position in the church. My marriage in France would, I feared, have been but doubtful happiness in this world, and certain ruin in the next; but heaven itself would bless my union with one of its own ordained and tried servants.

Thus it came to pass that on the 6th of February, 1850—eight months after my arrival in Southampton—I was married to the young Mormon missionary, Elder Stenhouse. I entered upon my new sphere as a missionary's wife, feeling that there were no obstacles so great that I could not overcome them for the Gospel's sake. How little could I then imagine the life that was before me.

I wrote to my friends in France. I told them frankly *all*. In return they wrote to me—especially Monsieur De Bosque entreating me to alter my determination. Kind, and very gentle, were those letters. Dear, very dear, has been the memory of them, and of their writers, in later days. But, at the time, I felt that the influence which they still retained over me was in itself a sin.

I told all to my friends at home—showed them the letters

and everything—and, both before and after my marriage with Elder Stenhouse, I never hid from myself and from him the fact that until my dying day I should cherish with an unchanging affection the memory of those friends whose tender love was the charm of my early life.

CHAPTER V.

MORMON WONDERS:—ANOINTINGS AND MIRACLES.

How a "Miracle" was Performed—The Evidence of One's Senses—Successful use of Scripture Arguments—Mormon *versus* Local Preacher—A lively Discussion—A little "Personal" Matter—A Man who Never saw a Miracle—Success Dependent upon Faith—"I Hardly know What to Think of It"—A New Convert—How Sister Armstrong was Healed—A Genuine Case—Five Years of Helplessness—Testing the Claims :—A fair Proposal—The Faithful Accept the Offer—The Magnetic Principle—A good Dose of Oil—How the Anointing was performed :—Aaron Outdone—Making the Passes—An Exhausting Labor—"Give me your hand, Brother"—"Have faith, Sister Armstrong!"—"We Thought that She was Dead"—My first Introduction to Mary Burton—A Wilful Lassie—We become Fast Friends—Seeing is sometimes Believing—Elder Stenhouse Works a Miracle :—Cures a man of the Cholera—How a "regular battle" was Fought—A Wife's unprofitable Faith—How the Miraculous Power was All Used Up—How my Husband made Himself useful Again.

NOT long after my marriage I saw a miracle performed—a real, true miracle.

Let not the reader smile, or think that I am only jesting, for I am quite in earnest, and mean what I say. I saw a sick person who for years had been confined to her bed, her limbs distorted and her back bent; I was present when, after her conversion, the elders visited her; I saw them anoint her, and lay hands on her, and pray most fervently; and I saw the same decrepit old woman walking and singing and praising God. If that was not a miracle, I should like to know what is?

The Mormon leaders preached everywhere that their religion was not really a new one—it was only the *fulness* of the Gospel—the dispensation of the last days. Just—they said—as Jesus Christ fulfilled and completed the old Jewish law, so the modern prophet preached the perfection of Christ's Gospel;—nothing new; only the perfection of the old. This it was that

made them so very successful when arguing with people who were well-taught in the letter of the Bible, but otherwise had received very little educational training.

The following attempt at an argument, which was once carried on between a Mormon Missionary and a Methodist local preacher, in my presence will serve to explain what I mean:—

Local Preacher: But, sir, I deny *in toto* that your elders ever do work miracles. The age of miracles is past.

Mormon: Statement is not proof. You say, sir, that the age of miracles is past.—Do you believe in the Bible?

L. P.: Certainly.

M.: Well then, sir,—do you consider that the Bible asserts that miracles can be, and have been worked,—do you believe that, or not?

L. P.: Certainly I do. Christ and His Apostles worked miracles, and the Bible speaks of many others besides.

M.: We agree on that point. But did Christ anywhere say that miracles should ever cease? Did His Apostles?

L. P.: Yes—No—Yes,—that is to say, I don't remember.

M.: Let me try to refresh your memory. Have not all the sacred writers foretold that ultimately this globe should be destroyed by fire, that the heavens should pass away, and the earth melt, and the sun, and the stars, and the moon be blotted out?

L. P.: Yes, of course, we all know that.

M.: Then let me ask you, Is such a terrible convulsion a common matter of fact. Is it not out of all calculation, out of all order of nature? Is it not *a miracle*—and a miracle *yet to be* performed.—Have then miracles ceased?

L. P.: Oh yes; but that's not a personal matter like healing the sick.

M.: Tell me then, does the Bible teach, or does it not teach, that bone shall come to bone and sinew to sinew and earth and sea shall give up their dead, at the last trump? Is not *that* a miracle, and don't you think it's a little "personal" to you and to me?

L. P.: Well, of course I admit that.

M.: But I have not done yet. Did, or did not Christ say, "These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover?" Now tell me—Are not miracles promised there, and nothing said about *when* they should cease. Is it not just as fair for the infidel to say that one of Christ's promises was of no avail as for you to say that He has broken His word? Solemnly He makes a promise to be with them to the end of the world and to confirm their miracles. You, because of your want of faith, see and work no miracles, and so you virtually say Christ broke His word on *that* point. The rest of the promise you don't deny, because you can say it is fulfilled without bringing forth any visible proofs.

L. P.: Well, I hardly know what to say to all this.

M.: Let me ask you one more question sir—Have *you* ever seen a miracle of any kind performed?

L. P.: No sir. Certainly not!

M.: And are you a teacher in Israel and know not these things? Have you been preaching the Gospel, as I think you said you had, for over eighteen years, and never yet saw a miracle performed: been preaching Christ and yet never saw Him discover His power in proof of what you taught?

L. P.: I'm afraid not, sir:—you trouble me.

M.: No, sir, it is not I who trouble you: it is *He* troubles you whose word you have doubted. Only last week Mr. Sterne—a minister of your own persuasion—but not far, I trust, from the kingdom of God—visited Bill Wright, the murderer, in prison. Bill had lived a life of infamy—the vilest of the vile—and he wound up his horrible crimes by cutting the throat of his wife. That brute in human form refused at first to speak with any one. Day after day and night after night the good man went to see him, but long in vain. At length one day he chanced to mention the words of Jesus: "Him that cometh unto me, I will in no wise cast out." A little boy, by his mother's knee, the murderèr had listened to those words

which have brought peace to so many broken hearts. The appeals of the good minister had fallen dead upon his ears. But now was the time of the Spirit's influence, and the strong man wept. I have seen that fiendish man, whose very face betrays the depths of degradation to which his nature has fallen—I have seen him listening meekly and humbly to the word of God—without hope for earth, but with a changed soul within. Tell me, was not *that* a miracle if ever there was one?

L. P.: Sir, I admit that what you say is very forcible. I admit that these things are miraculous; but what I deny is that, in these days, men,—whether Catholic priests, or Mormon Missionaries,—can like St. Paul, or St. Peter, go about with power to heal the sick or raise the dead.

M.: And what I assert, sir, is, that God in these last days has raised up a holy priesthood to preach the *fulness* of the everlasting Gospel. Peter quoted the prophecy of Joel, and said that it was *now* fulfilled, and that “your young men should see visions, and your old men dream dreams, and I will pour out my Spirit upon all flesh, saith the Lord.” Now if those were the last days—what are *these*? *That* was the beginning of the end; *this is* the end. I do not deny that much imposture has been practiced; but the existence of a counterfeit only proves that the real thing must be somewhere. In many instances, too, some of our holiest men have failed, and the world has scoffed at what it called their imposture. But even the disciples of Christ, you remember, once tried to work a miracle, and were not able to do so. What did Christ say, but that it was their want of faith, and bade them fast and pray more?

L. P.: Well, sir, I am willing to allow this, but if you yourself could perform a miracle before my eyes—if, for instance, you'd cure some man or woman who I *knew* really and truly was a confirmed invalid—then, sir, I'd accept all you say—I'd become a Mormon at once; but you'd decline that test, I suppose?

M.: No, sir! I would *not* decline! Brother Sturges, a new

convert of ours, has been ill for years. You know him well, for he used to go to your meeting, years ago before he fell from a ladder and the doctors pronounced him incurably deaf. Your religion didn't help him, and the doctors didn't;—but if that man has only faith—faith as a little child—he shall hear as well as you or I hear to-day. We are going to pray over him; will you go with me?

L. P.: Yes. I'll go, but—but I hardly know what to think of it.

So saying, the two disputants walked off together. What ocular demonstration of miracle-working was presented to the Methodist minister, I do not know; I can only say that a fortnight after, I was present at a meeting of the Saints when he was admitted into the Church by immersion. He was followed by a goodly number of his flock; he became a very earnest missionary, and, years after, died in the full odor of sanctity and was buried in Zion, clothed in the full canonicals of a high-priest.

At the time of which I speak, such arguments as those I have briefly sketched from memory, and many which were much more forcibly put, had great weight with me. The Holy Scriptures I implicitly believed; and taking them quite literally I found that the reasoning employed by the Mormons, was, at least to me, altogether unanswerable.

But, for all that, I always liked my believing to be mixed with a little seeing and judging for myself; and on this account it was that I went, with a good deal of pleasure, to the house of Sister Armstrong upon whom the elders were going to lay hands and pray. St. James had said: "Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." I wanted to see this command obeyed in *these* days, and to note results.

Sister Armstrong lived in a by-street not very far from the place where our meetings were held. She had lived in South-

ampton nearly all her life, and probably even now, although in the course of nature she must long since have gone to her rest, there must be many persons living who could remember her and her sudden recovery from illness ; for at the time, as might be expected, it produced no small sensation in the immediate locality in which she resided. She had been the wife of a master-builder, who meeting with an accident while engaged in business, was for a long time confined helplessly to the house, and then to his bed, from which he never arose.

His wife was a faithful and good woman. She nursed him tenderly, and by dint of great exertions on her part, was able to provide all the necessaries and decencies of life for her afflicted husband, herself, and their two little girls, besides paying for suitable medical attendance. In course of time the girls were sent to school—it was the mother's pride that they should not go to a free-school, or as schools of that class are called in England, a "charity-school"—and, night and day, she would toil with her needle in order to carry out this praiseworthy determination. When their father died, the girls were a great comfort to their mother. They were now almost grown up to womanhood, and were able by their own exertions to add very considerably to the family income. Thus happily and contentedly they lived together for several years, until one of the girls married very suitably a good, hard-working mechanic who had known her from childhood ; but the other remained at home with her mother.

Not long after the marriage of her elder daughter, Mrs. Armstrong was troubled with a severe cold which confined her for some weeks to the house. She grew alarmingly worse, and finally took to her bed. One morning her daughter found her speechless, and a doctor being called in, he pronounced her condition desperate. She was subject to convulsive fits which were at first of very frequent occurrence. After a time they came only at intervals, but their effect upon her was terrible ; her limbs were drawn up towards her body and her spine was completely curved, while all one side of her

face was permanently distorted ;—and this continued for over five years.

Sarah, the younger daughter, watched her mother tenderly ; earning meanwhile a modest living by her needle, and from the proceeds of a little miscellaneous shop which she was able to tend without leaving the invalid for more than a few minutes at a time. Thus they lived together contentedly and happy until the arrival of the Mormon Missionaries in Southampton.

The married daughter and her husband being rather better in education and position than people of that class usually are in England, had made it a rule to go regularly every Sunday to their own parish church, and their children were baptized by the regular clergyman. This latter gentleman, however, died, and his successor who, of course, was appointed without consulting the wishes of the people, was, although a scholar and a gentleman, utterly without the slightest tinge of religious enthusiasm. The Methodists at that time had a grand-revival, and the young couple being induced to attend one of their meetings, liked what they heard, and, not long after, left off their attendance at the Anglican Church and joined the denomination to which they had become attached. This change, as might be expected, somewhat unsettled them, and when the Mormon Missionaries came, Bible in hand, and quoting chapter and verse for everything they said, they found ready listeners ; and in a very short time the whole family was admitted into the Mormon Church by baptism.

The affliction of the old lady was naturally the subject of conversation among these newly-made Saints and their neighbors. As we have seen, the Mormon Missionaries not only asserted their power to work miracles, but appealed to them as proofs of their mission. People suggested that if this was really true, here was an opportunity of the best kind for putting these pretensions to the test ; for every one knew that there was no deception about the malady of Sister Armstrong.

Themselves firmly believing in what they taught, the

Elders desired nothing more than to be able to prove the truth of their assertions, and declared their readiness to do what was required of them. A proper time was appointed when the relations and friends of the sick person should meet together to intercede for her in solemn prayer, after which they would anoint her with oil, as the Apostle James had directed, and lay their hands upon her, that the prayer of faith might save the sick, and God should raise her up.

The room was full of people. There were several of the leading elders present, and also a goodly number of the Saints, who naturally felt a deep interest in the result of these proceedings; besides these, the neighbors who, of course, had heard what was going on, came and filled up the room quite inconveniently.

A stranger would at once have been struck with the prevalence of that peculiar magnetic feeling which evidently influenced all present. Even those who, as the poet says, came to scoff, felt the same influence, as many afterwards acknowledged. The elders surrounded the bed, and after a brief but most earnest address from one of them, we all engaged in prayer. The subject of the prayer can readily be supposed; but the earnestness—the intense, anxious pleading of the supplicants—no one could comprehend who had never been present at such a scene.

A bottle of oil was now brought out by the eldest daughter of the invalid; and three of the elders took it in their hands. It was an Italian flask of very thin glass, covered with wicker, and holding somewhat more than a pint. In taking hold of it, the elders placed their fingers quite round it; though, where many assist in the consecration, I have seen them simply touch it with their fingers. Then one of the elders said:

“By virtue of the holy priesthood, and in the name of Jesus Christ; we consecrate this oil to the healing of all those who are sick and afflicted; that it may remove all infirmities and impurities of the system. And may this oil, which we dedicate especially to the healing of our afflicted sister, penetrate her to the afflicted parts, and give them new life and vigor, that she may be strengthened and healed by the power of faith, and the laying on of hands, as commanded by

thy servants in the last days;—for this especial purpose do we bless and consecrate this oil; in the name of Jesus Christ.—Amen.”

After this a large tablespoon was brought forth and filled with the consecrated oil, which latter was poured down the throat of the patient. She was then thoroughly anointed—the oil not being applied by the tip of the finger as in “extreme unction,” but *poured upon her* much after the fashion described by King David when he says the precious fluid ran down the beard of Aaron and saturated all his clothing.

The patient, however, was *patient* indeed. To her it was no idle form. She was newly converted and her heart was burning with zeal and faith. Perhaps the reader may think that this had much to do with the success of the operation, as probably it had. However this might be, the elders, who while they anointed her had mingled prayers and benedictions above her head, now once more united in fervent supplication, and then laid their hands upon her, according to the letter of the Scripture.

There was something peculiar about this laying on of hands. It was not a mere gentle touching, but a thorough manipulation. The two hands were placed firmly on the top of the head and then drawn energetically down the body while vigorous “passes”—as magnetizers call the action—were made repeatedly over the affected parts. These prayers and manipulations were made for very nearly three hours, when the elders engaged in the work—for *work* it was—were thoroughly exhausted. One of them then placing his right hand on the head of the sufferer suddenly blessed her in the name of the Lord, told her that her sins were forgiven her; that the evil spirits who had afflicted her were cast out; that the infirmity and disease which for five long years had kept her bound upon the bed of sickness was rebuked, and would torment her no more; and bade her be strong in the faith and be of good cheer, for God would raise her up.

Watching all this, as I was; believing all this, as I did; my heart filled with joy at the manifestation of heavenly power which I expected to witness,—I must nevertheless

acknowledge that a feeling of wonder pervaded my mind when I saw Sister Armstrong, who for so many years had been unable even to turn in the bed by herself, stretch forth her poor, bony arm, all unassisted, and say to one of the elders—"Give me your hand, brother."

One of the brethren put forth his hand, and took hers, saying as he did so: "Have faith; have faith Sister Armstrong;"—while the brother who had recently blessed her repeated: "The prayer of faith shall save the sick, and God shall raise him up!"

Sister Armstrong, who an hour before could not, unaided, have changed her position, now grasping the elder's hand, raised herself up in the bed. She looked upon us with a smile of triumph for a moment—faith was triumphant. But nature asserted her immutable laws and the next instant the poor sister sank gently back upon the pillows and closed her eyes. We thought that she was dead.

The room was cleared of all but those immediately connected with the sufferer, and I, on account of my new position as Elder Stenhouse's wife, was allowed to remain. Sarah and her younger sister applied such simple restoratives as came conveniently to hand, and we were soon satisfied that Sister Armstrong had only fainted; and who could wonder at it?

I sat there, not far from the bed, lost in astonishment at what I had seen, and wondering whether what Elder Bronson had said was true—that in a day or two, at furthest, she would be quite well. To me it was all a mystery. I knew then nothing of the miraculous power of faith—not religious faith, but often just the reverse, which has so often relieved and cured diseases and infirmities which have baffled the power of the most skilful physicians. Moreover I knew nothing then of that peculiar magnetic power which scientific men now have proved belongs to certain constitutions and can be used for curative purposes. So, in the childlike simplicity of my heart, I knelt down and thankfully poured forth my gratitude to God that he had permitted me to witness this wonderful manifestation of his power and love.

As I rose from my knees, I saw standing just by me and intently watching my movements, a young girl—little more than a child—who was destined in after years to cross my path more than once, and whose sisterly affection I shall ever cherish among the treasures of my heart. She wore a light summer dress, with little or no ornament, and indeed she needed none ; while on her head was a little coquettish hat of the prettiest and most becoming style. Her hair was bright and golden—such hair as I have never seen, except in pictures and on one or two extremely rare occasions—and her eyes, I could not tell the deep, deep love—the charming, engaging beauty which beamed from them.

The reader may perhaps think I am romancing a little, but I do assure him that when I first saw that young girl in all the heavenly beauty of budding maidenhood, I could hardly persuade myself for a moment that I was not dreaming after the fashion of some fairy story. Years passed away—years of anxious cruel trial to us both, and now how changed we are ! She then a pretty, gentle faërie queen ; I, a new-made bride, hardly out of my teens. What are we both now ?

She came right up to me, and said, “ Mrs. Stenhouse, you don’t know me, but I have seen you often, and I like you very much—yes, and I want to talk to you.”

“ Yes, dear,” I said, and I kissed her on both cheeks and she looked pleased,—in her simplicity she thought it was a great honor to be noticed by a missionary’s wife.

Then we sat down together and she told me all about herself :—how her father was a wealthy man, a doctor in good practice and with property beside ; how he had accidentally met with a Mormon gentleman—a man of education and position ; for many such joined the Church before the blighting doctrine of polygamy was promulgated ;—how that his arguments and Bible-proofs had been so convincing that her father had been baptized and had cast in his lot among the Saints ;—how that he, being called away on business, had left her with a maiden aunt who did not belong to the Mormon Church, and who would not let her come to see

Sister Armstrong anointed ; and how she had quietly crept out unnoticed, and would now have to return quite alone."

"No," I said, "I will go with you and see you safe home, but you must not come out all by yourself in this way again."

She kissed me, with a comical little smile dancing on her lips, as much as to intimate that whatever I might sagely suggest, she would, after all, be pretty certain to have her own way.

I saw my young friend safely to her father's house, and then I went home myself, thinking of her childish beauty and winning ways, and pondering over what I had witnessed.

The next morning Sarah called in to see us. She told us that her mother had had a calm and peaceful night, and had been much refreshed ; that when she awoke she insisted upon being washed and dressed and was now sitting up, with my new acquaintance—Mary Burton—talking to her. I could hardly believe this could be true, so I put on my bonnet and went to see.

There, sure enough, was Sister Armstrong, very pale, and evidently very weak, but quite another woman. No one could have recognised her. The muscles of her face were no longer contracted, and she sat there straight enough for a woman of her age. - I could scarcely believe my eyes. The poor old lady seemed glad to see me, and it did my heart good to hear her talk of the mercies of God.

As we talked, Mary came near and put her hand in mine. I stooped down and touched her cheek gently, and kissed her. "You did not even tell me what your other name was, dear ?" I asked.

"No, Sister Stenhouse ; but I told you everything else. My name is Mary *Burton*," she replied, "but *you* must call me only Mary."

I stooped down and kissed her again. That was my only answer.

Then she arose from the stool on which she was sitting,

and said : "I must leave you for a few minutes, please ; I promised to go back directly I'd seen how Mrs. Armstrong was ; but I'll return soon." And with a little whimsical nod and an imperative wave of the hand, she tripped away.

After this I saw plenty of the gift of healing and the working of miracles. Some cases were not quite so successful as that which I have described. Then we were told the fault was in our want of faith. That cures were really effected, no one who has been present on such occasions could possibly doubt. That they were miracles in the sense in which we generally use that term, I do not for a moment believe ; but I think that in cases where the efforts of the elders were successful, scientific enquiry would readily show that the effects were only natural results of natural causes.

One brother—a deacon in the church—was suddenly attacked with cholera. He sent immediately for Elder Stenhouse. It matters not what the disease may be, the same means are employed. Young and old, of both sexes, are treated alike ;—from measles to cholera morbus, from toothache to blindness, from whooping-cough to deafness ; and from headache to "possession by devils"—the same prescription serves for every one. And so satisfied are the Saints that this is the only right way to effect a cure, that, until very recently, to send for a physician would have been accounted a sin—doubting the promises of God—want of faith.

In the case of the deacon to whom I have just alluded, the experiment was successful. Another missionary happened to be in Southampton at that time, and he was with Elder Stenhouse when the messenger arrived. They were both much surprised, for they had seen the sick man only an hour and a half before, but they set off at once, and found him in such a state that he could hardly be recognised.

They immediately anointed him with oil, administering a good dose internally ; then laid hands on him and prayed for him ; but the cholera maintained its hold. The two Missionaries were full of zeal and were determined not to yield to the

terrible disease ; from early evening to the following morning at daybreak they continued to anoint the brother and to lay hands on him, praying for his recovery probably thirty times during the night. In their rough but expressive language, they " had a regular battle."

Victory at length crowned their efforts :—the disease was mastered ; but they themselves were utterly prostrated by the physical and mental exertions of the night.

The Saints regarded this as a great miracle ; but unbelievers would doubtless wonder why, if it was done by " the power of God "—as the Elders asserted—it had cost so much exertion on the part of man. I, however, simply state the facts as they fell under my own observation ; and I may add that, during that same night, in the same block of low tenement buildings, five persons died of that dreadful scourge.

On the following day, an enthusiastic sister came running to Elder Stenhouse for him to come and lay hands upon her husband who had also been attacked by the cholera. She was a woman of great faith, or thought she was, and she had no doubt that a wonderful miracle would be wrought. Even in the midst of the affliction at home she was perfectly jubilant over the idea that the power of the priesthood would be demonstrated. She had called in several of her neighbors before the elders arrived, and they stood round the bed of the sick man.

When the elders reached the house, the livid countenance of the sufferer told plainly that he was very far gone. Elder Stenhouse laid his hands upon him in the usual way, but instead of commanding the disease to depart, as it was expected he would, he prayed that the afflicted brother himself might pass away in peace. The head of the dying man instantly fell back upon his pillow, and all was over.

The bereaved woman was almost petrified with surprise and disappointment, and the unexpected change which had made her a widow. Elder Stenhouse could only answer that there was " no virtue in him ;" he had no faith at that moment to

heal any one ; the former exercise of the gift had exhausted him. There was, perhaps, more truth in his answer than he himself imagined.

The poor woman of whom I have spoken must have been greatly distressed when she saw the promise of miraculous assistance upon which she had so confidently relied fail her in such an unexpected manner. But she was not alone in her disappointment. Many a man and woman who believed that the laws of nature would be reversed and the decrees of the Almighty set aside because their faith was strong and they "expected" God to act in such and such a way, made shipwreck of their hopes as this poor woman did, upon the quicksands of a false expectation.

My husband and myself were invited to take tea at the house of a brother in Southampton. The brother's name was Isles, and he and his wife had a child who had been very seriously ill for nearly three weeks. Mr. Stenhouse had frequently "administered" to him by the laying on of hands. On the evening to which I allude the child appeared to be much better, and he even sat up to the tea-table, perched, child-like, upon his high chair and in accordance with his own earnest request. We all thought that he was doing very nicely.

After tea, and just when we were about to leave, Sister Isles said : " Brother Stenhouse, please lay your hands upon my babe, and ask the Lord to bless him, that he may have a refreshing sleep to-night. My husband complied, and began by praying that the child might rest well,—when, suddenly, as if by an irresistible impulse he implored that the child might die easily and without pain. I instinctively glanced at the mother, and our eyes met. She looked as if frozen to the heart ; and in a moment we knew that the child was dying,—not painfully, but calmly and peacefully, as if he were going to sleep. The poor mother wept piteously ; but my husband bade her not trouble the last moments of the dying child.

In a few moments all was over ; and I—and probably the mother, too—asked mentally ;—if this also is the age of mir-

acles—"is the Lord's hand shortened that He cannot save, or His ear heavy that He will not hear?" We had yet to learn that the thoughts of God are beyond the comprehension of man.

Since those times when the spirit of enthusiasm and religious zeal animated the Mormon missionaries and teachers, and stirred up the Saints who listened to them to emulate in faithfulness the Christians of the Early Church, a great change has come over everything connected with the doctrines which were then taught and practiced.

Several years after the occurrence of the events which I have just narrated, when we had been for a considerable time resident in Salt Lake City, our faith in the miraculous gift of healing was still so strong that we suffered one of our children to lie almost at the door of death before we would dare to call in medical assistance, and when, at length, love for our suffering child overcame, to a certain extent, our scruples, it was under protest and with many an effort to silence the voice of a falsely-accusing conscience, that my husband reluctantly went for the physician.

Now—so great are the changes which the influx of Gentiles and more intimate contact with the advanced civilisation of the age have produced—there is not one of the most pious leaders of the Church—including Brother Brigham (who but a very little while ago denounced such a course as the first step towards rank apostasy)—who would not call in, if it appeared needful, the very best medical assistance—whether Mormon or Gentile—which could be procured. And yet Brigham, despite his notorious inconsistencies, lays claim to an "Infallible Priesthood!"

The Saints, in theory, still cling to the first teachings of the Church; but, if the truth must be told, not only does "iniquity abound," but "the love of *many* has waxed cold."

CHAPTER VI.

THE FIRST WHISPERINGS OF POLYGAMY.

Meeting a Living "Apostle"—The London Conference—What I Expected—Four Apostles at One Time—The Charms of a Priestly Life—Leading About a "Sister"—The "Mystery of Godliness"—Imitating Solomon—The Formation of a "Branch"—Doing the Work of the Lord—The Apostle Lorenzo Snow—An Argument by the Way—Silent Snow—The Apostle Snow Thaws at the Right Time—How a Convenient Revelation was Thrice Received—Unwilling Consent—A Cruel Wrong—He Would be Five Years Away—The Conference Organised—A Mission to Italy—A Pleasant Position for a Wife—The Vicissitudes of a Year—God's Mercy a Safe Trust—A Valedictory Picnic—Not Far From Netley Abbey—Bidding Good-bye to the Missionaries—My Ideas of My Husband's Work—Mary Suggests a New Idea—What She Said—"I'm Not a Little Girl"—"I Kissed Her, and Continued"—All, all False—Elder Stenhouse Departs for Italy—Italy is the End of Our Miserable Hopes—How the Missionaries Departed—I Bid Adieu to My Husband.

ABOUT three months after our marriage it was rumored that four of the Twelve Apostles had been appointed to foreign missions, and were then on their way to England.

The Saints in Britain had been for several years without any missionaries direct from the body of the church, and the announcement of this foreign mission was hailed with joy.

I confess to experiencing much pleasure at the thought of becoming acquainted with a living Apostle. How often in my girlhood I had wished that I had lived when men inspired of God walked the earth. What a joy, I thought, it would have been to have listened to the wisdom of such teachers. Now the time was near when I should realise all the happiness of my day-dreams—when I should really have the privilege of conversing with those chosen men of God. The invitation, therefore, to meet the conference in London on the first of June, was very welcome intelligence.

It must not, however, be supposed that I expected to find in them anything which would place them out of the ordinary pale of humanity. I knew that the Apostles of our Lord were very ordinary men, who in their day pursued the common avocations of life. Their charm and glory consisted only in the fact that the spirit of God rested upon them, guiding them in all their ways. These men who now were coming to England were, I firmly believed, as true Apostles as any who ever saw Christ in the flesh ; but they, like the chosen ones of old, had also the gift of inspiration, and were consecrated and set apart specially, by direct revelation from on high, to perform a great and glorious work. But though I did not expect to find them differ, either in appearance or in ordinary conversation, much from their brethren, I expected to find in them grave and very earnest men, and I certainly did experience a sense of disappointment when, in all their conversation and in all their doings, I found that American Prophets and Apostles were, after all, very much like other men.

We went to the London Conference—my husband and I—and there for the first time I met with Apostles, who were also Prophets, and Priests, and High-priests, and Teachers, and Elders, and Deacons—all assembled in solemn convocation.

The four Apostles whom I met at that time were John Taylor, Lorenzo Snow, Erastus Snow, and Franklin D. Richards—pleasant and agreeable men, and withal very fair specimens of Mormon missionaries, who had found favor in the eyes of Brigham Young and of the leaders in Zion, and who had been promoted accordingly. They lived comfortably, wore the finest broadcloth, fashionably cut, and were not averse to gold chains, and charms, and signet-rings, and other personal adornments. They put on no particular airs, were as polite and attentive to ladies as gentlemen always are, and could go to a theatre or any other place of amusement without hesitation. I afterwards discovered that in one particular, at least, if not in all, they resembled the early Apostles, for they too could, like St. Paul, “lead about a sister” without any compunctions of conscience.

At that time I had not become acquainted with the Mormon "mystery of godliness," and was far from suspecting these pleasant American Apostles of having even the slightest inclination to imitate King Solomon or the patriarchs in their domestic habits. That was to be a discovery of later date.

I do not care to describe this London Conference, as it was very much like any other meeting of the same kind. It had been specially called for the purpose of welcoming the four newly-arrived Apostles. Saints from every part of Britain were assembled, and a good deal of enthusiasm was manifested. Hymns and prayers were interspersed with speeches, and business details of all kinds were fully entered into.

The Southampton Saints had hitherto formed only a branch of the London Conference, but did not form a conf  rence of their own. It was now resolved that since so large a number had recently been baptized in Hampshire, the several branches of the church there should be organised into a special conference at Southampton, with Elder Stenhouse as its president; and the Sunday following was appointed for that purpose, when the Apostle Snow, *en route* to Italy—to which country he had just been appointed missionary—would honor the occasion with his presence.

As we returned, some gentlemen in the same railway carriage, to while away the time, I suppose, entered into a religious discussion. What the subject was I do not now remember, but I can recollect that a good deal was said as to which of all the numerous Christian sects really possessed divine authority. Elder Stenhouse took an active part in the argument, and being, like all the Mormon missionaries at that time, very well posted in Scriptural discussions, he attracted considerable attention, and was much complimented by several persons present.

The Apostle Lorenzo Snow was silent all the time, but he took note of all that passed. Elder Stenhouse was a man of great zeal and untiring energy—qualities in which perhaps Brother Snow felt himself a little deficient; and he was going on a mission which required unflinching devotion and perse-

verance. We had not been an hour at home, before he told my husband that the Lord had *thrice* revealed to him that he should accompany him to Italy! How often—even while I still clung to Mormonism—did it appear strange to me that the “revelations” of distinguished Saints should so frequently coincide with their own personal wishes, and come at such convenient times.

I had laid aside my travelling dress, and was hastening to provide some refreshment for the Apostle, when my husband came and told me of the revelation which had been so opportunely received. I was at that time as much an enthusiast as Elder Stenhouse himself, and I felt honored that my husband should be the first English elder appointed to a foreign mission. Here was the fulfilment of my ambition that we should be in the forefront of the battle, and should obtain distinction as zealous servants of God. But at what a cost was this ambition purchased! My poor, weak heart sickened at the thought—I had been but four months married.

When the Apostle asked me if I were willing that Elder Stenhouse should go to Italy, I answered “Yes,” though I felt that my heart would break. I remembered that in my first transport of joy and gratitude after being baptized, I had made a covenant with the Lord that I would do anything which he might require of me, and I dared not rebel or break that vow. Oh, the agony that fell upon my young heart; it seemed that the weight of a mountain rested upon it when I was told that my husband might be five years absent. He had already been five years a travelling elder, without a home, trusting for daily bread to the voluntary kindness of the Saints. He had labored faithfully, and looked forward to the day when his “conference” should be established, and he could count upon an improvement in his temporal position, and an early call to emigrate to Zion. In the few months that I had been his wife, it was only natural that I should share his hopes; but just at the moment when they were about to be realised, hopes and expectations were scattered to the winds.

On the following day the Saints assembled, the Southampton Conference was organised, and Elder Stenhouse elected its president. Ten minutes later he was publicly appointed by the Apostle on a mission to Italy.

In one short year what changes I had seen. I had relinquished a happy home in France and forsaken the friends of my youth ; I had set aside an alliance that promised wealth and honor, to embrace a faith that was everywhere ridiculed, and to cast in my lot among a people universally regarded as dupes and fools ; I had married a missionary elder who could offer me nothing but toil and privation ; and now to complete the changes of an eventful year, my husband was about to leave me—probably for five years, and in fact it was very possible that I might never see him again. All this for faith—a faith no doubt mistaken, but certainly sincere.

During the few days which intervened between the time when Elder Stenhouse received his appointment, to the hour of his departure, I enjoyed but little of his society. Arranging the affairs of the conference which he was leaving, and preparation for his mission, fully occupied his attention. I do not think we either of us uttered a word, when alone together, respecting the future that was before us. It was probably better that we did not. There are moments of our life when silence is better than speech, and it is safer to trust in the mercy of God than try to shape our own destiny.

The Saints are noted for the fraternal spirit which exists among them. There are, of course, exceptions ; but, as a rule, every Mormon is willing to help his brother in the faith, acting upon the principle, "One is your Master, even Christ: and all ye are brethren." The Southampton Saints were no exception to this rule, but showed their kindness both to my husband and myself in a thousand little ways. I have spoken of my unhappiness during that week of preparation, but I must not forget that there were gleams of hope in the darkness. One occasion I shall never forget—a pic-nic which our friends held as a kind of valedictory feast in honor of the missionaries—of Elder Stenhouse in particular.

Right up the Southampton River, not far from Netley Abbey, is a pleasant and picturesque spot named Bittern, which I need not too particularly describe, although the memory of its beauty recalls recollections of mingled sadness and pleasure to my mind. There my parents now lived, and thither it was proposed our friends should go. They could obtain all they needed for the pic-nic at my father's house, and we could take our good things into the woods and enjoy ourselves as we pleased. We had a very happy time—for the moment, even *I* forgot the cloud that was hanging over me, and our dear friends not only enjoyed themselves to the utmost, but seemed bent upon making the time pass pleasantly to everyone else.

I had been talking to Sister White about the recent doings of the Saints, the establishment of the conference and the sending away of Elder Stenhouse. I wanted Sister White, as in fact I wanted everyone else, to think that I was perfectly happy in the separation, and that I counted my feelings as a wife as nothing when placed in the balance against my duty as a missionary, and I tried to impress upon her how proud I was that my husband should be the first English Elder entrusted with a foreign mission. We talked together a great deal. She was still quite a young woman, though married, and the mother of four darling little children; but probably she had a better experience than I had and could see through my attempts to stifle my natural feelings, while at the same time she sympathised with me. She spoke very kindly to me; and as we talked, we wandered inadvertently away from the rest of the party. Suddenly she thought of her little boy, and, mother-like, thinking he might be in danger, ran off to find where he was, promising to come back immediately.

I sat down upon the grass to await her return. I was somewhat excited by the conversation which had passed between us; but as I sat musing my agitation began to cool down and I was soon lost in thought and did not notice that I was not alone.

I did not hear the light footsteps near me, and did not see

my fairy friend, as I called her, pass between me and the sun. But a tiny hand was laid gently on my shoulder, and looking up I saw the loving eyes of Mary Burton looking straight down into mine.

"Where have you been, dear?" I asked, "Why, I have hardly seen you all the day."

"But I knew you were here," she said, "and I thought you were alone—and I wanted to see you and talk with you."

"Come and sit down beside me, Mary," I said, "and let us have a little chat together." Then I drew her gently towards me, and she sat down by my side. For a few moments we said nothing, but I was watching her, and waiting to hear what she would say. She seemed such a pretty, such a sweet and gentle girl—more like one of those little-birds of glorious plumage and thrilling song that we see glittering among the dew-drops and the dancing leaves, than a child of earth. And I pitied her for her beauty, for such beauty is a snare; and I wondered whether her innocent soul was as fair and glorious before God as her face was sweet to me; and I asked whether, in years to come, when the glory of her childish radiance had passed away, the brightness of a soul pure and serene would lend a new beauty to her features—the beauty not of childish innocence but of a noble womanhood.

I took her hand in mine, and asked her some trifling question; but she did not answer. Suddenly she looked up full into my face and said, "Sister Stenhouse; I'm very, very sorry for you."

"Sorry for *me*, dear?" I said, "*Why* should you be sorry? I am not sad."

"You shouldn't say so," she replied, "you know in your heart you *are* sad, although you don't say so. It's a fine thing, no doubt, for Elder Stenhouse to go away, though for my part I'd rather stop at home if I loved any one there, and at-any-rate, you must feel sorry that he is going away so far, if you love him."

"But Mary," I said, "you know it is his duty to go, and he has been called to it by the Apostle, and it is a great honor."

"Oh yes, I know that," she replied—"I know that." Then we relapsed into silence for some few moments. Presently drawing nearer to me, she said again quite suddenly, "Sister Stenhouse, do you know the meaning of the word *Polygamy*!"

"Why, what a funny question to ask me, child!" I exclaimed.

"Child, you call me, Sister Stenhouse, but I'm not a child—at least not quite a child—I shall be fifteen next birthday."

"Well dear," I said, "I did not mean to offend you; and I call you 'child' because I love you; but you asked me such a strange question and used such a strange word."

This was quite true, for at that time the word Polygamy was as seldom used as the word 'polyandry,' or any other word signifying a state of things with which we have nothing to do.

"I'm not offended," she said, "only people have a way of treating me as if I were only such a *very* little girl:—I suppose I look so."

She certainly did look so, and I suppose she read my thoughts. Womanhood, by and by, brought to her more of reality both in face and figure as well as in the terrible facts of life; but at that time the term "little fairy," which I have so often used respecting her, seemed the most appropriate. The meaning of that terrible word "Polygamy" she understood, in later years, fully as well as I did.

"Well dear," I said, "Why did you ask me that strange question?"

"You must promise not to be angry with me if I tell you," she answered, "and yet I think you ought to know."

I readily promised—what could I have refused her?—and she said:

"The other day two of the Sisters were at our house—I may not tell you their names for fear of making mischief—and they were talking together between themselves and did not notice that I was present—or else they didn't care. And I heard one of them tell the other that she had heard secretly that in Zion men were allowed to have many wives, and she

used that word "Polygamy" very often, and said that was what the people of the world called it."

"Well, Mary dear," I replied, "that is no great secret. We have all heard that said before. Wicked people who hate the Gospel say that, and a great deal more, in order to bring scandal upon the Church; but of course it isn't true."

"Ah, but I haven't told you all," she said, "the sisters had a long talk about it and they explained who they heard it from, and it was from no one outside the Church; and then one of them said that Elder Stenhouse had heard all about it and knew it was true, only of course he did not talk about such things yet; but that the time would come when everyone would acknowledge it, and all the Saints would have many wives. I was frightened when I heard this, and very angry—for I thought of you—and I spoke to her and said it was all untrue and I'd ask Elder Stenhouse; and they scolded me very much for saying so, and said it was very wicked for a child to listen, and that was why I did not like you to call me 'child.'"

"Well darling," I said, "I'll not offend you any more in that way—and it was very good of you to tell me anything you thought I ought to know." Then I kissed her, and continued: "But, after all, I don't think it's of any consequence. It's the old scandal, just as in the early days they said wicked things of Christ and His apostles. Elder Stenhouse knows all that people say, but he has told me again and again that there is not a word of truth in it, and I believe him."

"You think so, Sister Stenhouse," she replied, "and I suppose I ought to think so too, but if it's all false how did people first begin to think of it? People don't say that the Mormons are murderers or thieves, because we have given them no reason to think so. Then why should they think of such an unheard-of thing as Polygamy—surely there must have been *some* reason. Don't you think so?"

"No, dear," I answered, "Elder Stenhouse says that some very wicked men have sometimes joined the Church, and have done all manner of shocking things, so that they had to

be cut off, and then they went about trying to make other people believe that the Mormons were as wicked as they were. There was John C. Bennett who lived a frightful life at Nauvoo, and then tried to make out that Joseph Smith was as bad as he was. And Marsh, the president of the twelve apostles, and Orson Hyde, when they apostatised not only said bad things of Joseph, but took affidavit and swore solemnly before the magistrates that the prophet had been guilty of the most fearful crimes."

I kissed her again, and she said, "Well, perhaps you are right"; but I could see that in her heart she was not convinced.

Then we talked of ourselves and all that interested us, and she told me all her childish hopes and ambitions; and to me—young as I was myself—it was pleasant to listen to her innocent prattle. She promised to come and see me when Elder Stenhouse had gone and I should be left alone; and when we got back to the rest of the party we were as firm friends as if we had known each other a lifetime.

At midnight, Saturday, June 15th, 1850, the steamer left Southampton for Havre-de-Grace, bearing on board the first two Mormon Missionaries to Italy—one of them was my husband.

The Saints had called in the evening to bid Elder Stenhouse good-bye, and as he was, of course, to travel "without purse or scrip," they vied with each other in showing their appreciation of his position and his devotion to the faith. The poorest among them would not be denied the privilege of contributing their mites to aid in the conversion of the Italians, and none of the brethren felt that they could show too much kindness to the departing missionary. Just in this way have all the foreign missions of the Mormon Church been projected and sustained; the elements of success were always present—devotion and self-abnegation on the part of the missionaries, and an earnest, self-sacrificing disposition on the part of the people, commanding respect, however erroneous or foolish the foundation of their faith.

In the bustle of departure, Mr. Stenhouse seemed never to have thought about himself, and certainly he made no preparation for me. I had full confidence in him, however, and loved him devotedly, and knew that my love was returned. But men who look for miracles, and count upon special providences for daily bread, are not generally very prudent or far-seeing in their domestic arrangements. Elder Stenhouse had been told that "the Lord would provide," and it therefore seemed to him superfluous that he should interfere; it would have been a lack of faith to have shown too much interest in what might become of me. He left me with only £1.

I now realised the loneliness of my position,—there was no earthly friend to whom I could turn for sympathy at a time like this. Before my Heavenly Father alone I could pour out the bitterness of my soul and all my griefs, and in His presence weep and pray.

CHAPTER VII.

MY HUSBAND'S MISSION :—I AM LEFT ALONE.

The Italian Mission—A Saint's Responsibility—Obliging a Friend—The Pains and Penalties of a Saintly Life—My Letters to my Husband—The Whisperings of the Coming Storm—Polygamy Denied—The Wretched Subterfuges of Certain Elders—The Lying Basis of Polygamy—What Apostle Taylor said—My Personal Experience—How Polygamy was Introduced among the Saints—I want to find My own Groove—Suffering for Conscience Sake—Lonely Contemplation of a Weary Soul—The American Apostles—"Without Purse or Scrip"—The Swiss Mission—My own Enthusiasm—My Darling Clara—Lighting the "load" of Love—Mary Burton's Love Affairs—The Apostle Lorenzo Snow—Missionary Work—I Bear my own Troubles Alone—The Difficulties of Missionary Work—A Shoemaker who respected his Soul—Work Indefatigable—Le Gouverneur dé L' Hôpital—Our New Convert—Days of Poverty—Practical Faith—How we Endured—The Darkness which Proceeds the Dawn—The Suffering of all who Work to Win.

WHEN the Apostle Snow called upon Mr. Stenhouse to go to Italy, the Saints willingly accepted the responsibility of providing for me during his absence.

They thought it was more an honor than a burden to have this charge committed to them ; but it was very humiliating to me to be placed in such a position, however anxious they might be to assist me and to serve the general cause. To face opposition or to give my all for my religion, I was willing indeed ; but to depend upon others for my daily bread was utterly repugnant to my feelings, although, of course, if the Church sent away my husband, whose proper place and duty it was to support his family, it was only right that the members of that Church should undertake the responsibility. But

then, and at many other times during my life, I have learned the truth of Christ's precept "It is more blessed to give than to receive."

The American Apostle was not without worldly wisdom when he proposed that an unmarried man should be appointed to preside over the Southampton conference, as his wants would be few. But Mr. Stenhouse had been solicited by a friend who had a wife and children, to secure his appointment, and with ready confidence in that friend, he overlooked his own interests and my welfare, and I was left to pass through trials and privations which I can never forget.

The Saints were very kind, and took pleasure in doing all they could for me ; but the mistake which my husband committed in leaving his friend to succeed him as president of the conference was soon apparent. The 'friend' thought of his own family first, and the family required all that the Saints could reasonably be expected to contribute, and even then they had not enough. I therefore received only such little sums as could be withheld from them, and to make the matter worse those who had any property or estate were counselled to sell all and "gather to Zion." The more wealthy Saints were soon gone, and the current expenses of the church fell heavily upon those who were hardly able to support their own families.

They tried to send me something every week, and I have no doubt they did send me all that they could. When their contributions reached four or five shillings (about \$1) I thought myself fortunate ; more often I did not receive the value of fifty cents in the whole week, at times less, and sometimes nothing at all. That unfailing comfort to respectable English poverty—a cup of tea—was my greatest luxury, but at times for weeks together I had not even that ; I had nothing but bread—but I never complained.

Whenever it was possible I concealed my true situation from every one, and in my almost daily letters to my husband not a shadow of a hint was ever dropped relative to my own privations. I wanted him to be successful in his mission,

and I feared that his energy would desert him if he knew of my difficulties. I was in extreme poverty, certainly, but for myself I was not in trouble. God would provide for me, I felt, and it was glorious to suffer in a sacred cause.

But darker days—days of severer trial, were creeping slowly near me. Up to this time I had worshipped God and loved my husband with a perfect heart. Now the dark shadow of an accursed thing was looming in the distance, but approaching surely if slowly. The strange suggestions made by darling little Mary Burton at the pic-nic, were not the first whisperings that I had heard of a probable change in our faith and practice respecting marriage, though I did not care to tell her so. Others had spoken in my presence of the same subject, but I had not believed them. I had questioned my husband, and his answers had reassured me.

Although Polygamy was utterly denied by the Missionaries in Europe, yet long before it was openly avowed a great deal was written and said on the subject. Joseph Smith, whatever he said and did in private, always denied it in public, and after his death the leaders of the Church followed his example. In some way, however, an idea had got abroad that the Mormons were somewhat unsound respecting the marriage question. Still the elders stoutly denied the charge, and the more they were accused the more strenuous became their denials.

At a public discussion at Boulogne-sur-mer in France, the Apostle John Taylor, in reply to the accusations of Polygamy which were brought against him, said :

"We are accused here of actions the most indelicate and disgusting, such as none but a corrupt and depraved heart could have contrived. These things were too outrageous to admit of belief. . . . I shall content myself with quoting some views of chastity and marriage from a work published by us, containing some of our articles of faith—Doctrine and Covenants."

He then proceeded to quote from the Book of Doctrine and Covenants " such passages as the following :—

"Marriage is ordained by God unto man ; wherefore it is lawful that he should have *one* wife, and they *twain* should be *one* flesh. [p. 218].

He quoted many other things also, among which might be enumerated the following :

“Thou shalt love thy wife with all thy heart, and shalt cleave unto her, and none else.”

He quoted also many other passages of Scripture which had reference to the subject;—each powerful to put aside even the idea of polygamy; and each equally powerful as an argument against polygamy itself.

Let the reader here note the value of what Mormons say when their faith is called in question :—See and judge :—

Brother Taylor, who spoke at that meeting, and utterly denied polygamy, had himself—at that very moment when he so atrociously perjured himself and when he swore that no Mormon had more than one wife—*five wives* living in Salt Lake City : One of his friends there present had two wives ; and the other was married to a mother and her own daughter !

Any conclusion, any expression of disgust at these abominations and deliberate perjuries, I leave to the reader.

Among those who came to see Mr. Stenhouse before he left for Italy, was Elder Margetts, an English elder of some prominence in the British mission. At the pic-nic, of which I have already spoken, I noticed that this elder was more than usually attentive to a pretty young sister who was also present. There was always an affectionate familiarity among the Saints ; as I previously mentioned, they were like brothers and sisters, and addressed each other as such. But the attentions of the elder I speak of pointed a little beyond all this. He could not, perhaps, be accused of any open impropriety, but he certainly looked much more like the girl's lover than an ordinary friend or her spiritual adviser.

I knew this Elder's family in London, and his conduct pained me a good deal. So I drew the attention of my husband to the circumstance, and he said the Elder was foolish but he would speak to them both ; and this he did.

After the departure of the missionaries, this elder remained for several days. He then returned to London, but it was not

long before he was again in Southampton, and he still paid marked attention to the same young sister. This caused unpleasant remarks among the Saints, who at this time certainly did not believe that polygamy was practiced in Utah.

At a later date this Elder, with some others, was again in Southampton, and I was invited to take tea with them at the house of one of the Saints. In the course of the evening there was a general conversation on "the work of the Lord," in which I, of course, was greatly interested.

Whenever any of the missionaries were visiting, the Saints would seek their society just like children who were glad to meet again their parents after a long absence; and at such times they were at liberty to ask what questions they pleased. On the evening I speak of, I well remember that the general subject of conversation was the apostasy of the Christian Church from the true order of God's salvation. Prominence was given to the history of Abraham and his descendants, and occasional allusion was made to their marital relations; but nothing directly was spoken. It was very evident that these elders only wanted to drop a word or two here and there to suit those who wanted it, but nevertheless they spoke so obscurely and mysteriously that they could easily have retracted what was said if any one had accused them of teaching a doctrine which they were unwilling openly to avow.

When I returned home that night I was fully satisfied that the Elder I have spoken of had a reason for his frequent visits to Southampton, and shortly after, the young sister went to London. Whether Polygamy was ever to be a doctrine of the Church or not, it was very clear to me that the London Elder was a polygamist at heart. The more my mind dwelt on these things, the more sick at heart did I become, and faint and weary.

I had, however, personal cares and trials enough to engage my attention. I found that I could not depend upon the Saints to provide me with even the barest necessities of life, so I looked about me, and made enquiries for some light em-

ployment by which I might support myself. My health at that time would not have allowed me to do much, but for a long time I could not get anything at all to do. I had, of course, been used to teaching, but employment of that kind it was just then impossible for me to take, even if I could have got it; the only resource which seemed left to me was to find occupation for my needle, and it was a long and weary time before I could obtain even this.

At length I got a little plain sewing to do, and out of the miserable pittance thus earned I contrived to pay my rent and provide a few necessaries; but at times that too was beyond my power, and I have gone a fortnight at a time with nothing to eat but dry bread. Still my faith never failed. And thus the weary days passed by.

Now, however, a new interest began to gather round my life, for I expected before the end of the year the arrival of a little stranger to share my affections and my care. This certainly was a sad beginning of domestic bliss, but still the thought was pleasant to me. I had at that time no one to aid me or comfort me. The Saints were very kind, but they could not supply the place of an absent husband. My dearest friend, Mary Burton, used to come as often as she could to see me, and her presence was like a gleam of sunshine; but she was so young, and innocent, and happy that I had not the heart to trouble her with my sorrows. All my jewelry and trinkets and the greater part of my wardrobe had gone in providing for my daily wants and in preparing those necessary trifles upon which a young mother bestows so much loving care. My health was daily failing, and sometimes I doubted if I should ever be well and strong again. But all that I suffered was for the Church, and that thought sustained me.

Often I would sit alone and think—think of the past and all my early day-dreams of love, and hope, and bliss; think of my husband in a far-off land devoting his life and all his energies to the preaching of the latter-day glory; think of those whisperings of that accursed doctrine which has since brought desolation and anguish to the hearts of so many weary women;

think of my future life, dark as its promise even then appeared.

Sometimes I heard from Italy, heard how my husband was progressing with his work, and with wifely love I sympathised with him in all his difficulties, for he told me how arduous the task was in which he was engaged.

It was not the expectation of the Mormon Apostles that the missionaries would do much in Catholic Italy. The same causes were in operation there as affected the work in France. Few, if any, really good Roman Catholics have ever joined the Saints. The Irish Mission was never successful, and the same may be said of the French and Italian Missions. In France and Italy by far the greater part of the people might be classed under two heads—Roman Catholics, and infidels. The first had already an infallible guide in which they trusted, and as for the infidels, they ridiculed the idea of any guide at all. Both classes were utterly devoid of that acquaintance with Scripture of which the Mormon Missionaries understood so well how to take advantage, and which rendered them so susceptible to religious influences which took the Bible as their basis. The Missionaries in Italy soon experienced the difficulties presented by these facts.

After their arrival in Genoa, Mr. Stenhouse was directed to carry the gospel to the Waldenses—those brave old Protestants of the dark ages, who so manfully suffered, even unto death, for conscience sake; and some time after he had begun his labors among them, the Apostle Snow joined him.

Whatever they might believe or teach theoretically, there can be no doubt that the American Apostles were largely endowed with the “organ” of caution. Preaching without purse or scrip among people who either detest you as a heretic or else regard you with profound indifference is not a pleasant task, and the Mormon Apostles very prudently “took up” liberal collections in England before they started. Had it not been for this common-sense proceeding I am at a loss to say what would have become of the Missionaries in Italy; and as it was, their lot was not a very enviable one.

Besides the scarcity of money, the other great difficulty experienced by the Missionaries was learning the language of their destined converts. For many years, it was supposed among the Saints that the "Gift of Tongues" would be all-sufficient for this purpose. The two distinguished Apostles, Orson and Parley P. Pratt, whose writings did so much for Mormonism, had both of them eloquently discussed the subject in print; but the Missionaries soon discovered that for practical purposes the "gift" was not of much service; and the two Pratts themselves afterwards experienced—the one in South America and the other in Austria—the fallacy of their theories. Without the "gift" in any shape the work in Italy was necessarily very slow, and an Elder who could speak a little French was sent out from London to assist them. They had at last come to the conclusion that if the Lord would not bestow the "gift" upon them, they must try to acquire it themselves.

The Apostle Snow now thought of sending the Gospel to the Swiss, and Mr. Stenhouse was selected for the work. But before he went it was determined that the Church in Italy should be "organised," and about a week later, I received a long account of how this was done. I heard how, one pleasant November morning, the Apostle Snow, Elders Stenhouse and Woodward, together with several Waldenses whom they had converted, ascended the mountain-side contiguous to La Tour, and overlooking the fertile valley of Pinerello. There they sang praises and prayed:—they christened the place "Mount Brigham;" and the stone upon which the three elders stood and offered up a written prayer, they named "The Rock of Prophecy"; and there they organised the church—dedicating the soil of Italy to the Lord. Moreover, then and there, my husband was solemnly consecrated a "High-Priest, after the Order of the Son of God."

All this I heard, and much more; and in confiding faith that this was indeed a great and glorious work, I rejoiced that I had been accounted worthy to suffer patiently at home, if only my husband might successfully fulfil his task abroad.

After that I heard that he had left Italy and had arrived in

Geneva, believing that he would be more successful among the Swiss than the Italians.

A few days after the arrival of the Missionary in Geneva, an event occurred which interested my own self personally—my little Clara was born. Very happy was I when I looked upon her tiny little face for the first time and kissed her for being the prettiest baby in the world: very happy was I when I folded her in my arms and talked to her as if she could understand all that I said—very happy indeed, as I looked at her again and again, and marvelled whether she really could be indeed and certainly my own baby girl. It seemed as if baby's papa would never come back again, but I had a companion now in my child; and weak and weary as I was, with new responsibilities and less power to help myself, I found comfort in my new care, and realised the truth of the old Scotch song:

“Muckle licht is the load,
When Juve bears up the creel.”

I was not now alone.

Then, too, came round to see me, Mary Burton. She was as fond and tender to me as ever, and tripped quietly about the room, and tried to wait upon me, and sat by the bed, playing with baby, calling her all the pretty things she could think of, and I felt that her presence brought new light and life to my room. She brought me another letter from my husband, and I found that he was now acquiring for himself the “gift” of the French tongue, unable to do much else, as he and everybody didn't understand each other. He could not yet talk to the French-speaking Genevese; and the English-speaking residents would not listen to him; they had only heard of Mormonism as a clumsy fraud, and looked upon the prophet Joseph Smith as an impostor. So, for a whole winter, he sat shut up in his own room poring over a French grammar, and deploring his hard fate in being denied the gift of tongues.

In the spring of the new year I received a distinguished visitor who kindly interested himself in my welfare. The Apôstle Lorenzo Snow left Piedmont for England and passed through Geneva *en route*. On his way to London he called

upon me at Southampton, and expressed much sympathy for me :—he noticed the change in my appearance, and immediately sent for Mr. Stenhouse to return to England. He acted very kindly by me at that time ; did all that he could to assist me, and said that he never again would ask any man to make such a sacrifice. I fully appreciated all his kindness ; but much as I wanted to, I did not venture to ask him about the truth or falsity of those terrible suggestions which I had heard whispered of late.

My husband hastened home, coming by way of Calais, in order to meet his president and receive his instructions. The Apostle showed much sympathy for him, and very early in the morning accompanied him some miles to the railway station ; but he never once mentioned how I had been situated in Southampton until he left him, and then he exacted from him a promise not to open his lips whatever he might learn.

I need not say that I was happy to see my husband once again, and to present to him his little daughter who was now five months old. He was, of course, soon busy in visiting the Saints, and he received from them many tokens of attachment.

In the beginning of June a General Conference of the branches of the Church in Britain was held in London. The Apostles and foreign Missionaries were present, and my husband and I were also there. We had speeches and prayers. The business of the Conference occupied but very few minutes, for no measure was questioned. Among the Mormons there are no opinions, no discussion. The presiding head has made out his programme before he comes to the conference ; he knows what he wants to do, and no one ever questions him. He may perhaps for form's sake invite the brethren to speak on any point he introduces ; but when he has furnished the clew to his wishes, the Elders who speak only spend their time in arguments in favor of his measures. At the Conference of which I speak the reports of the native elders were very cheering to us. Throughout England and Wales they had been most successful in adding members to the Church. Mormonism was then most successfully preached in Britain. There

were more Mormons there than in all Utah Territory: there were fifty Conferences, with over seven hundred organised "Branches," and more than six thousand men ordained to the priesthood. That peculiar influence which the Mormons call "the Spirit," of which I have spoken, elsewhere, was spoken of by the Elders as being a common experience everywhere.

During all that Conference, I listened carefully for a word from the lips of any of the speakers which might indicate in any way that Polygamy was part of the Mormon faith; but not a whisper, not a hint was uttered. I naturally concluded that the Elders, whose doubtful expressions at Southampton had so troubled my mind, were misinformed or unsafe men. Still I could not altogether banish my apprehension of coming evil; but so bound to secrecy were those who did know of Polygamy being practiced in Utah, that there was not one who would admit it, and even my own husband's lips were sealed to me. He did not deny it, but he would not talk about it, and did everything he could to banish the thought from my mind.

At that Conference the Apostle Snow spoke very strongly of the way in which I had been neglected; and it was arranged that Elder Stenhouse should return to Switzerland, and that I should accompany him. My knowledge of French was expected to be very serviceable.

We now made preparations for an early departure, and prepared to leave our friends. To the reader it may seem strange for a man, his wife, and babe, to be sent out in this way on a mission without any proper arrangement for their maintenance, but to my mind, at the time, it seemed to me not only perfectly proper, but altogether in accordance with God's word and commandment.

My young friend, Mary Burton, came round to bid me good-bye; and the poor girl wept, and I wept with her, and we kissed one another tenderly as our tears mingled. We had become very dear to each other, and the thought of separation for years, or perhaps for ever, was very painful to us.

She hung about my neck at the last moment, kissing me and begging me not to forget to write to her very, very often, and this I gladly promised her, asking the same in return. Then with a fond embrace we parted, and it was years before I saw her dear face again.

Thus it was that we three—my husband, my babe, and myself—set forth on our pilgrimage to convert the Swiss.

It was with no ordinary feelings that I entered the ancient city of Geneva. I was not ignorant of its history and the struggles of its inhabitants for civil and religious liberty. It had been the refuge for the English Protestants during the fiery days of Queen Mary, just as in the time of the French Revolution it was the refuge of infidel and Papist, royalist and republican alike;—there Calvin lived in gloomy austerity, battling with Rome; there Servitus, the Unitarian, was condemned to be roasted alive as a heretic; and there we expected in our own humble way to be able to testify, by our suffering and patience, to what we firmly believed was the truth.

In free countries like England and the United States—free from the surveillance of a military police, it is easy, if he wishes it, for the Missionary to mount a chair at a street corner, or hold forth under a tree, and such has often been done. But all over continental Europe there is hardly a place where this would be possible. In the various grand duchies, kingdoms, and empires, paternal governments look too closely after the morals and religion of their subjects; while under the ephemeral republics, as long as they happen to last, there is often to be found, under the name of liberty, a despotism more despotic than under the rule of royalty. It is the *colporteur*, the man of books and tracts, who makes the converts there, and in this slow way we soon found that we were destined to proceed.

During my husband's former stay in Geneva he had had neither Mormon books nor Mormon papers, with the exception of a paper published at Boulogne, containing a letter by the apostle Taylor, in French and English. This single copy he





ATTACKING THE SHOEMAKER.

SPICER, Sc.

lent to a Genevese to read, and never saw it again ; and yet in a short time, even before he could properly speak French, he converted and baptized two men in the Rhone, one of whom is to-day a devoted Mormon in Southern Utah.

His first attack was upon a shoemaker whom he visited for the purpose of repairs. While the shoemaker worked, Elder Stenhouse talked ; and as the English are all reputed wealthy on the Continent, the friendly overtures of the Mormon Missionary were graciously received. As they grew intimate, Elder Stenhouse would sit down on the bench beside the man as he worked, and taking from his pocket a French Testament, which he always carried about with him, would try to read it aloud—the good-natured shoemaker undertaking to correct his pronunciation. In this way he kept his auditor's attention constantly fixed upon certain passages, more especially those which spoke of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. So persistent was he that at last the shoemaker's curiosity was awakened, and finally he was baptized ; but unfortunately, not long after, a small pamphlet upon the mission of Joseph Smith fell into his hands and made shipwreck of his faith.

With his second convert he was much more successful. This time it was his landlord who was to be the subject of attack. He was a tailor, and, fortunately for the Missionary, somewhat talkative. The same arrangement was made about reading and correction, and with a like result—the tailor was baptized. Just at this time came the Apostle Snow's letter telling my husband to return to England ; and as he might not leave the country without a representative, he ordained the tailor a Priest in the Mormon Church.

When we arrived in Geneva, *Monsieur le tailleur* was all that constituted the Church of Jesus Christ of Latter-Day Saints in Switzerland.

Soon a few personal friends began to gather to hear the English Missionary tell about the new religion, and my husband being very much in earnest, interest before long began to be excited. I remember well our first meetings among the

Swiss :—half-a-dozen people sitting round a table with open Bibles before them, passages from which Mr. Stenhouse was trying in very bad French to make them understand. I pitied him very much, but those who were present made as if they did not notice his embarrassment, and listened with marked attention. Among the Mormons it is a woman's duty to keep silence; I therefore remained a listener only. But at the close of the service,—for such it was regarded—when I might speak, my missionary labors began, I was aroused to eloquence, and our parting was longer than our meeting.

The warmth with which the few who were present responded to our efforts satisfied me that they had come under the same mysterious influence which I had observed in England. I was then convinced that Mormonism could awaken the Christian soul more to a realisation of what it already possessed, than impart to it any new moral or religious qualities. Mormonism of itself never made Christians, but Christianity built up Mormonism. It was an awakening to the teachings of Christ and his Apostles that begat confidence in the mission of the Mormon Prophet.

Although we observed the very strictest economy, it did not take long for us to exhaust what little money we brought from England. This placed us in a very awkward position. It is inconvenient enough to be without money in one's own country, where one understands and is understood by everybody; but to be in a strange land, especially in a country like Switzerland, where every Englishman is supposed to be a "milor" and the bounteous dispenser of unlimited wealth, it is more than inconvenient.

We left our first quarters, where we had had so many visitors, and rented a room from a widow woman, who fortunately was not inquisitive. She had a family of children to support, and as we paid our rent monthly in advance, she had no occasion to know whether or not we kept a bank account, and we were thankful that it was so, for, had it been so ordained, we could there have starved to death without attracting the notice of any one.—A nice thing to be thankful for.

We were not hopeless, though we were heavy-hearted ; but we had expected trial, and could not complain, for we knew from the beginning that thus it would probably be.

One day my husband received a letter from an infidel gentleman who lived in Lausanne—a neighboring canton—requesting him to come and see him, that they might talk together over Mormonism, for he had heard of us and of our doctrine, and my husband resolved to visit him before our money was all gone.

When Mr. Stenhouse reached Lausanne, he visited first a Protestant minister with whom he had some slight acquaintance, and who was also interested in Mormonism, and told him that he was going to call upon the Gouverneur de l'Hopital. The minister was greatly opposed to my husband visiting such a man. "He is a socialist," he said—"a revolutionist ; he fought at the barricades ; he is a *mauvais sujet*, and anything but a fit person to be spoken to about religion."

This only increased the interest which Mr. Stenhouse felt in the Governor, and made him more than ever determined to see him ; and he did see him, although the good minister had represented him "*aussi noir que le diable*." So they met ; and my husband began the work for which he had come. They had long talks together, and my husband—as did the Elders ever in such cases—spoke to the Governor of redemption through Christ, and baptism for the remission of sins. Faith is not an act of the will. Like the unseen wind, it comes, and we see the power thereof, but know not whence it proceeds. Thus at first the unbelieving Governor found it—he might find himself no match for the arguments of his opponent, but he could not force his heart to believe, and he was by no means a willing convert. My husband, however, remained with him, and before he left, the Governor had been baptized into the Church.

Our new convert proved to be a most excellent and worthy man, notwithstanding his former infidelity, and he was subsequently a great aid to us in our mission. We felt satisfied

that the expenses of that journey had been well spent, although a few francs at that time could ill be spared.

But our circumstances seemed to be getting worse and worse, and my health began to fail. For several months neither of us had had sufficient nourishment, and my anxieties increased my physical weakness; I was dispirited, yet I feared to complain, or even to let my husband know what I felt. At length I was really ill, and could not leave my bed. I well remember the solemn silence that reigned in our home one day. I had risen from my bed, weak, and Oh, so faint-hearted, that I had scarcely any desire to live; and I was sitting with my little daughter in my arms. She had cried herself to sleep, cold and hungry, and much as I loved her—nay, idolised her—I confess that for an instant, I harbored in my soul the impious, the unnatural wish, that rather than see my darling awake again to cold and hunger, she might sleep her sweet young life away. For *me* to yield to such a thought—to wish my child to wake no more—I, who would have given gladly the last drop of my life-blood to save her—for *me* to look upon her innocent little face with such a thought! I can hardly now believe that such a thing was possible, even for a moment. But I was desperate, and bold, and cowardly—all at the same time—or my heart was humiliated by poverty, and my faith was rousing bitter thoughts in my mind.

My husband was pacing the room; I knew too well all that was passing in his mind, although we had long been silent. At length I said to him: "Take courage, dear, for we are the servants of the great God, and surely He will find a means of escape for us. We were sent here; we came because the Lord wanted us to come, and surely He will provide for us!"

He turned to me in reply, and said kindly, "We can at least have some water," and he went for some water, and then with as reverential feeling in his soul as ever inspired a grace before dinner, he blessed it, and we drank.

We had scarcely done so when the mail-courier brought a letter to our door.

Governor Stoudeman, with a feeling of delicacy, had hesitated, when my husband visited him at Lausanne, to offer him any assistance; but, he said in his letter, he had been "impressed" to do so, and hoped that we should not be offended. As the letter was opened, a piece of gold fell upon the table. We could hardly believe that God had so soon answered our prayers and sent us relief, and our emotions of gratitude for this timely aid, found expression in tears.

All this time our landlady knew nothing of our distress; she was as ignorant of our situation as if she had never seen us. So long as I was able to walk about, I used at regular hours to go to the kitchen, get the cooking utensils, and go through the routine of cooking as if we had had a well-filled larder all the time. I set the table with punctilious care, and the good old widow never suspected but that we had plenty. Thus supposing that we wanted nothing, she and her children were more than ordinarily kind to us and to our little girl, who was now old enough to toddle round and go from room to room. Very often they would get her into their room at meal-time and give her little things to please her; and while they felt honored in being permitted to do so, we were silently thankful for our child's sake, for her sufferings were more than we could endure.

The temporary aid from Lausanne was very welcome to us, though it only served to make us feel more keenly our dependent position. I might relate stories—alas, too true—of cold and want; of days, and even almost an entire week passed at one time without food—stories which for painful detail would eclipse romance. It was a weary waiting for Providence! Such things are better forgotten. And yet I feel that in after years my temper was more subdued and my mind more patient under affliction than it would have been had I not experienced this preparatory discipline.

People who have heard, with a sneer, of Mormon Missionaries and their work, would perhaps have realised that faith may be sincere, although mistaken, if they could have seen us at that time. The first teachers of a doctrine, whether it be

good or evil, if only it stems the current opinions of the hour, have ever found that at the end of a rocky way there was waiting for them a crown of thorns.

Many a time since then I have felt the weight of anxious care in providing for my family—the trial of our faith has not been light or seldom repeated; but those days of trouble in Switzerland were, I think, the darkest that I ever experienced. We realised literally the necessity of trusting to God's daily mercies for our daily bread; and the assurance that the Lord would provide was our only hope. To say that we practiced the strictest economy would be to give but a faint idea of the way in which we had to consider and contrive in order to exist at all. For years we kept "The Word of Wisdom"—a "Revelation of Joseph Smith," which enjoined abstinence from wine, coffee, tea, or, in fact, warm drinks of any kind; and trifling as such self-denial may at first appear, it was not really so when other privations were added thereto. For months at a time we existed,—for I dare not say lived,—without what are considered, even by the poorest, the most common necessities. I can even recall to mind one trying week in Switzerland, when, for the whole seven long days, we had less than a pint of corn-flour to live upon, and that was chiefly reserved for our poor child.

As I look back to those dark, painful times I feel that it was by little short of a miracle that our lives were spared,—our faith alone saved us.

CHAPTER VIII.

OUR MISSION IN SWITZERLAND:—MUTTERINGS OF THE COMING STORM.

An Apostle Comes to Help Me—How the Wives of Missionaries were Supported—I Meet with Friends—My Attempts at Proselytizing—Madame Balif Rejects the Revelation—Primitive Meetings of the Saints—Certain Bashful Men—A Lady Weak in the Faith—How My Faith was Tried—"If You Could Get that Child Healed"—Wanted: The Gift of Healing—What Governor Stoudeman Did—The Fate of a Little Child—Madame Balif Makes a Suggestion—An Effort of Faith—My Doubts and Fears—An Anxious Night—Mary Burton's Letter—Elder Shrewsbury Manifests Himself—A Girl's Opinion of Her Lover—Fears of Polygamy—Certain Imprudent Elders.—The American Brethren—Learning a Business—Jealous of Her Husband—"My Elder"—An Unsettled Mind—Obtaining Information—Nothing Determined.

VERY soon after this we were notified that the Apostle Snow was on his way to Switzerland, and that we might shortly expect him.

This to me was joyful news, for he had relieved me of my trouble once before, and I almost looked upon him as my good angel. He came, and remained with us a few days, and before he left he instructed Mr. Stenhouse to repair to England to raise funds to aid the mission. He also gave me a few pounds to procure what I needed for an event which I expected shortly to take place. This kindness on his part brought to my mind such a sense of relief, and renewed my energy, so that I felt ready for my missionary labors again.

When my second child was about two months old, I went to Lausanne, to reside, while my husband was absent in England. Apartments were engaged for me at the house of a gentleman who had recently been baptized. I was made

very comfortable there, and for the first time since my husband was sent on a mission, I experienced a feeling of repose, so that I now had some hopes of regaining mental and physical strength. No provision had been made by the Saints for my support; but even without that, I thought, living among those who were themselves happy, and one with us in the faith, I should myself find more tranquillity of mind.

Madame and Monsieur Balif, in whose house I resided, were persons of good social position. The husband was one of nature's gentlemen, and as good a man as I ever knew. He received the Mormonism taught by Mr. Stenhouse with all his heart, and never seemed weary of showing his gratitude by his good deeds. Madame Balif did not at once join the Church, and probably never would have done so but for the love which she bore to her husband; she was not however hostile to the new faith, as some other wives were, and she did all that she could to render pleasant my stay with them, and tried to make me forget what I had suffered in Geneva.

Madame Balif was a high-spirited, impulsive woman, and devotedly attached to her husband; I never saw a woman more so. She impressed me as being one of the happiest of wives; he one of the best of husbands. After I had lived in the house a few weeks, she was baptized; but she never was satisfied with Mormonism. Poor, dear lady! How often have I bitterly regretted that I was instrumental in leading her into the Mormon Church, in which, as years later, in Utah, she told me, she endured such cruel humiliation and martyrdom. I knew well indeed then what all that meant.

While I lived with them, it was agreed that I should pay for my apartments monthly; but after I had paid for the first month, Monsieur Balif told me that I should do so no more; and knowing that he meant it as an expression of kindness and gratitude on his part, I felt relieved of all anxiety on that account. All that I had, even then, for the support of myself and my two little ones was about five francs (\$1) a week, but my wants were few, for I had taught myself to require nothing but what was absolutely necessary to keep me alive.

During Mr. Stenhouse's absence, the meetings were held in my parlor, and as the brethren who had joined the Church had not previously been religious men, though they were persons of the best moral character, they were very diffident about conducting the meetings, and for a time could not think of praying before others. It devolved upon me—of sheer necessity, for I disliked prominence as much as they did—to lead the singing, to pray, to preach, in fact, to do everything. Had I not done so, they would have sat looking at each other, for they were all too timid to speak. I encouraged them in every way to try, and finally we got along very well. A "good spirit" prevailed, and we were like a little band of brothers and sisters.

The only person, now, who gave me any anxiety was Madame Balif, who was very weak in the faith. Her doubts and fears troubled me much, for I had conceived a very great regard for her. I feared that with a heart so proud and rebellious as hers, she would never get salvation, and I trembled for her happiness. How slight a hold the new faith had taken of her mind I was forcibly reminded by an incident which was at the time a great trial to me.

My little daughter fell sick of intermittent fever, and I dared not call in a physician ; it would not do for me—a missionary's wife, to show lack of faith. Such was our zeal in those days ; but now, as I once before stated, even the most orthodox Mormons, including Brigham Young, do not think of relying upon God and the ordinances of the Church, as they used to in former years, but call in the best physician they can get.

I was much troubled about my little girl, for she was evidently failing fast. She had been "administered to" by one of the native Elders who had anointed her with oil and prayed over her, but yet she did not get better. Madame Balif, in the midst of my affliction taunted me about the child not recovering, and asked where was the power of God, of which I had talked so much : "Now," said she, "if you could get that child healed, it would be some proof, to my mind, that the

power you speak of is still in the Church." I felt ashamed that I had not exercised more faith ; I was certain that the gift of healing *was* in the Church, and I believed it was my own fault that the child was not even now well. In my zeal I replied rather warmly : " My child *will* be healed, and you shall see it." But I had no sooner uttered these words than I began to fear I had promised too much.

I determined, however, that nothing on my part should be left undone. I sent for Governor Stoudeman—our new convert—as he was the President of the branch and an Elder. I told him that this child *must* be healed by the power of God. We had not witnessed any manifestation of the healing power among the Saints in Switzerland, up to that time, and I earnestly desired that now for the first time this gift might be proved among us, for the sake of the Church as well as for my own. So I told the Governor that it was his duty, as well as mine, to fast and pray that the Lord might grant us this blessing, that it might be a testimony that it was His work and that we were His servants.

He became as enthusiastic as I was myself, and we fasted and prayed for nearly two days. At the end of that time he came to see me, and by the bedside we knelt and prayed, and he laid his hands upon the child and blessed her in the name of the Lord.

That night the child was very low, and though I strove to show my faith, I dreaded that she would have her usual attack of fever about midnight. After the departure of the elder, Madame Balif came into the room and said : " Your child is very ill ; if your God cannot help her, why do not you send for a physician ?" This appeared to me so profane and such an insult to my God and my faith, that I replied indignantly : " Madame ; she *will* and *shall* be healed this very night ; for I know that power is in the Church. The reason why the child was not healed before is because I have not been earnest enough in seeking the Lord."

When I was left alone I sat down by the bedside, trembling lest I had been too rash in declaring that the child would be

healed that same night. Much and fondly as I loved my little treasure, I confess that I suffered more at the thought of God's name suffering reproach than I did from fear of my darling's death ; and I tried earnestly to banish my doubts with the remembrance that all things are possible to them that believe.

Kneeling there in the dark and lonesome midnight, I poured out my soul fervently to God, beseeching Him for His kingdom's sake and for the glory of His great name to answer, and not to suffer my unworthiness to stand in the way. I watched hour after hour beside my darling's bed, and the child slept on peacefully, without any symptoms of returning fever ; and, Oh, how anxiously I waited for her awaking.

At last, worn out with fatigue and watching, I laid myself down on the bed beside her, and soon fell asleep ; and when I awoke it was daylight, and my little one was peacefully sleeping on still—the fever had left her. No tongue could tell the gratitude which filled my heart ; I could only weep tears of joy and sing aloud my praise to God.

Madame Bailif entered the room early in the morning to see what kind of a night we had passed. Then I drew her to the bedside, and told her how tranquilly the child had slept all night, and showed her how much better she looked, and asked her if she did not see in all this the providence of God. But she simply said : “ Ah, well ! I suppose the disease had run its course.” This grieved me, for I had trusted that such a direct answer to my prayers would have helped to increase her faith in our religion, but Mormonism had not touched her heart, and I believe it is much more the devotion of the heart than it is the mental acquiescence in doctrine which gives us the power to hope, and endure and believe.

When, by-and-by, my little Clara awoke, she was evidently very much better, and not only free from the fever, but bright and cheerful, like her former self, and she never relapsed. In the course of a week she was running about as well as ever, and the Saints were greatly confirmed in their faith.

One morning not long after this, Madame Balif brought me a letter which, as it bore the English post-mark, she supposed came from my husband. The writing, however, was strange to me; and dreading that some terrible thing might have happened, I tore it open. There, at the bottom of the last page—for the letter was very long—in neat, clear characters, was the signature of my fairy friend, as I called her, Mary Burton. I read the letter through with the deepest interest. It was addressed “to darling Sister Stenhouse,” and was overflowing with affection. Used as I was to all her endearing ways, I could almost fancy that while I read I heard her speaking the words. After a great outpouring of love, she said :—

. Since you left Southampton, we have had many changes. We remained there until nearly all our old friends had left us and emigrated to Zion; and although my father could not possibly go at that time, and I was much too young to travel alone, the President actually scolded me for not being willing to emigrate with the others. When I told him that I was too young to act for myself he said a good deal about Elder Shrewsbury. I do not know whether you will remember Elder Shrewsbury but I will try to bring him to your mind. Do you not remember a gentleman who came several times to the meeting with me, and who was at the pic-nic just before you left England? He was very young, with dark hair and beautiful dark eyes to match. He came with Papa first to the meeting, and then he contrived to make friends with me, and I used to see him very often, and he paid me much attention.

I suppose I ought to tell you all that I think about him, and how we have had such pleasant times together,—and so I would, too, if you were here so that I might be kissed first, as you used to do; but it seems so formal to write such things on paper; I’m afraid almost that *he* might see. No! I never told him yet that I cared for him a bit, and I am not sure myself whether I do. I think he’s very nice, but I know he’s a good Mormon, and if I thought there was any truth in those things which we used to talk about, I’d die before I’d marry him, or go to Salt Lake either.

I remember you talked to him on the day of the pic-nic, and I thought you seemed to like him; in fact you could not help doing so, for he is so clever and so intellectual. That was a happy time we had then; the brethren and sisters all seemed to have cast dull care to the winds, and to have given themselves up to full and free enjoyment, with the exception of one solitary pair of married lovers—you know *who* I mean—but now you are again united, I suppose, and, of course happy.

I told the President that I had not the “spirit of gathering,” and that if my father agreed, I would perhaps go next season; but, *entre nous*, I did not tell him that I had another reason besides. What would you think, dear, if I were to go out as a bride? But I am very naughty I suppose to think of such a thing.

Since you went, I have grown quite an old woman. You used to call me "little fairy," but, Sister Stenhouse, I am much bigger now. I am now a good deal over fifteen, and people say that I am getting to be quite a woman. I might tell you some other pretty things that are said about me, but I'm afraid you'd say it was all vanity of vanities. If you stay away much longer you won't recognise me when we meet again.

And now I want to tell you something that interests you as much as me. I have not been able to discover anything more with certainty about those hateful things of which I told you, although the word Polygamy seems to me to become every day much more familiar in people's conversation. Elder Shrewsbury tells me that there is not a word of truth in it, and he has had a good deal of conversation upon that subject with the apostles who are here, and also with a man named Curtis E. Bolton—an Elder from the Salt Lake ; and they all positively declare that it is a foul slander upon the Saints of the Most High. So you see that all our unhappiness was for nought. Our Saviour said we should be blessed when all men spoke evil of us falsely for His name's sake ; and the wicked scandal which has been raised against our religion has had a tendency to strengthen my faith, which you know was rather wavering.

And yet do you know, Sister Stenhouse, that even while I am writing to you in this strain, I am weak enough to allow doubts and fears to creep into my heart when I think of the conduct of some of the American brethren.

They appear to me, for married men, to act *so very* imprudently ; and to call their conduct 'imprudent' is really treating it with the greatest leniency, for I have often been quite shocked at the way in which some of the brethren and sisters acted. But I will tell you a little about it, and you shall judge for yourself.

When I found out, as I had long suspected, that dear Papa was going to marry again, I at once resolved that I would no longer be a burden to him, but would find some employment and support myself. I was induced to do this partly because, as you know, step-mothers and daughters do not always love each other quite as much as they might. So I communicated my wishes to Papa, and told him that I had been introduced to a very nice lady, who has a large dress-making establishment at the west end of London ; she is a member of the Church, and has always been very highly spoken of. I told him that she employed a number of highly respectable young girls, and that four, at least, of them were members of the Church, and that in consideration of my lonely situation, and at the earnest request of Elder Shrewsbury, she was willing to take me into her house to board and lodge me, and teach me the business thoroughly, if my father would pay her a premium of fifty pounds.

This Papa readily agreed to do, as I expected he would, for he is so taken up with my step-mama—that is to be—and besides which he has, I know, been unfortunate lately in some railway speculations, and has lost a great deal of money, and therefore wishes to economise. In this way I went to London, and became a member of Mrs. Elsworth's family—and here I am still.

Now you have been in London, Sister Stenhouse, and must remember "the office" in Jewin Street—the head-quarters where all the elders congregate, and where the American elders board, and Church-business is managed. Well, the very first week I was at Mrs. Elsworth's I noticed that the four young sisters who were working there were constantly talking of Jewin Street and the

dear American brethren who were stopping there. One of them in particular was always talking about dear Elder Snow; and another girl whispered to me that she went to Jewin Street every evening, and frequently remained there to tea with him, and went afterwards to the theatre with him, or to a meeting, as the case might be; and, the young lady added, "She does make such a fuss over him, toying with him and brushing and combing his hair. I know that she does it, for I have been there with her, and have seen her do it; and he appears to enjoy it quite as much as she does, and, I believe, if Polygamy was true he would marry her."

"But," I said, "it is not true, and therefore it is very wrong for her to act in that way, for he is a married man."

"Oh, but you know," she answered, "that we are all brothers and sisters, and the brethren tell us that those little attentions make them feel that they are not so far from home, and they are thus enabled to perform their mission better; and if that is so, it is the duty of the young sisters to encourage them. These *little attentions* cost nothing, and I'm sure it's quite a pleasure to me."

"Then *you* go to Jewin Street?" I asked.

"Yes," she said, "sometimes, but not very often, for *my* elder calls here frequently, as he is acquainted with Mrs. Elsworth; and then I take my work up into the parlor sometimes and have a long talk with him. Mrs. Elsworth does not like it, I know, but she does not care to oppose the Elders;—in fact her husband will not allow any such thing—he has dared her to do so. After all, she is very silly, for we ought to love each other and be free and friendly. My Elder—I call him *my* elder, you know, simply because I like him better than the others—calls Mrs. Elsworth 'Gentilish,' and says she'll get over when she goes to Zion. But she says she won't. She is awfully jealous of her husband and a certain Miss Caroline somebody, though she doesn't care for him."

"But what difference can it make to him," I asked her; "he has a wife and ought not to pay attention to other women."

"Ah, you silly child," she said, "it is only brotherly love, after all, and men often have wives who do not make them happy and that makes them seek the society of the young sisters, for those who are far from home are lonely. My own elder's wife is here in London, but he isn't much with her. He spends nearly all his time in Jewin Street; he is a travelling Elder, and when he is going anywhere to preach he always calls for me, as he does not like going alone, he is such a genial soul. If Polygamy were true I'd promise to marry him when we reached the valley."

Then I asked why his wife didn't go with him, and she said: "Oh, poor man! he has no pleasure in *her* society. She is always moping and unhappy; you know, some women are naturally so. I do all I can to make him feel well, for it must be awful to be married to a woman who is always sad."

I asked her *why* his wife should be so unhappy, and she said: "He tells me that she has got it into her head that somehow or other Polygamy is practiced in Zion; and I'm sure I, for one, wish it was so, for then we could marry whoever we pleased."

"Oh, for shame!" I said, "I'm sure I'd never go there if I thought so."

Then I asked her whether she did not think it was wrong for her to encourage the attentions of *her* elder; and she said: "He wishes it just as much as I do,

and his wife had better behave herself, or I'll marry him whether Polygamy exists or not in Zion ; and he does not know, though we both suspect, that there *is* something in the rumors which we have heard." Then I told her I thought it was very wicked to encourage the visits of that man, for I believe that if he paid a little more attention to his wife she would be less unhappy—for I supposed she knew of his attentions to her.

She said the wife knew nothing about it ; that he was obliged to be out late at night, preaching, or at Jewin Street, which I knew meant flirting with the sisters and going to the theatre, and I fancy he does more of that than preaching. But she seemed to think it was all the wife's fault, and blamed her. I asked her if she would like to be treated so, if she were an Elder's wife, and had to work as hard and endure as much as all the Missionaries' wives do; but she said she never could be in such a position, and told me that I was not a good Mormon or I would not set myself up as the accuser of the brethren. But I ask you, Sister Stenhouse, if that is the Mormonism which the elders used to teach us?

And now I have told you all our long talk together and so you can judge for yourself what a change has taken place since you left.

The same day, after dinner, Brother Snow called, in company with two other elders, to see Mrs. Elsworth, and to ask her and the girls to a tea-party the next day. Mrs. Elsworth declined; but one young lady would go with Brother Snow, and Miss Caroline went with another Elder ; and my light-hearted friend waited till *her* Elder came also to ask *her*. After that, came Elder Shrewsbury, and I, of course, was to go with him.

With all my faith, I am very much troubled about these things. They are not right, I think. Why, scarcely a day passes but some of those Elders, who appear to have very little to do, call here and send for one or two of these young sisters, and detain them from their work, much to the annoyance of poor Mrs. Elsworth, who I believe will apostatise over it eventually.

See what a long letter I have written to you ! I am afraid it will tire you. I often long to have you here, that I might come to you and tell you all my troubles. But perhaps, after all, I am wrong, and ought to see things in a different light. Have not the Elders and Apostles positively denied that Polygamy or any other sin was practiced in Utah, or formed any part of the Mormon religion; and we know that these men of God would not lie to us.

Be sure, dear, to write a nice long letter to me *very soon*; and with fondest love remember your own

MARY BURTON."

I read this letter carefully through, and I sat down and thought of dear Mary Burton, and felt deeply sorry that she should be placed in a situation surrounded by so many temptations. To myself the letter brought a sad confirmation of all my fears. There was something painful in the thought. Had polygamy been openly avowed as a Mormon doctrine I should never have joined the Church. But now, what could I do?

After three months' absence, Mr. Stenhouse was to return home, and I went to Geneva to meet him, feeling very happy when I saw him once again. Numbers of persons, both in Geneva and Lausanne had been converted while he was away and were waiting for him to baptize them ;—among them was a retired Protestant minister, Monsieur Petitpierre, of whom I have something yet to mention. We began at last to rejoice in our success and to be thankful that the Lord had answered our prayers.

I was now more than ever anxious about Polygamy. From much thinking on that subject, it had become the haunting spectre of my existence, and I dreaded what every day might bring forth. The news which my husband brought with him by no means reassured me. He told me that he had heard in England from the American Elders that there was a general expectation among the Saints in Utah that at the October Conference in Salt Lake City, Brigham Young would publish to the world that Polygamy was a doctrine of the Mormon Church.

After all the prevarications and denials then of the Apostles and Elders, Polygamy among the Saints was really a fact. As the truth became clearer to my mind, I thought I should lose my senses ;—the very foundations of my faith were shaken, and not only did I feel a personal repugnance to the unholy doctrine, but I began to realise that the men to whom I had listened with such profound respect and had regarded as the representatives of God, had been guilty of the most deliberate and unblushing falsehood, and I began to ask myself whether if they could do this in order to carry out their purpose in one particular, might they not be guilty of deception upon other points? *Who* could I trust now? For ten years the Mormon Prophets and Apostles had been living in Polygamy at home, while abroad they vehemently denied it and spoke of it as a deadly sin. This was a painful awakening to me ; we had all of us been betrayed ; I lost confidence in man, and even began to question within myself whether I could even trust in God.

There was no argument between Mr. Stenhouse and my-

self. It would have been worse than useless, for it was not his doing, and he assured me that he had as great a repugnance to the doctrine as I had. He had at first only hinted that it *might* eventually be acknowledged by the leaders of the Church, but it was a matter of too deeply a personal character for me to keep silence, and I did not rest until he had told me all. He had not seen the revelation, but the information which he had received was beyond a question; and singularly enough Elder Margetts, the London Elder, of whose flirtation in Southampton I have already spoken, was at that time on a visit to Switzerland, and confirmed all that my husband had said. Thus the very man who, two years before, first excited my suspicions, now confirmed my fears, and openly stated as a fact, that which he then was ashamed almost to suggest.

Elder Margetts had been in Utah from the time I saw him in England, and was now on a mission to Italy. He knew, therefore, very well what was said and done among the Saints in Zion. I, and those like me, whose faith was not too strong, were spoken of as 'babes' to whom milk only must be given; and in this way any deception necessary to quiet our tender consciences was allowable; but Elder Margetts was one of the 'strong men' to whom meat was necessary:—in other words, they were initiated into all the mysteries of the faith.

My husband enjoined me not to speak of what I had heard, and I felt very little inclination to do so—my heart was too full. The pleasant dreams and hopes of life were ended now to me—what could I look forward to? Henceforth the stern realities of a lonely and weary existence were all the future that should be mine.

Still, the "Revelation" sanctioning a change in the doctrines and practice of the Church, was not yet published; and until Polygamy was openly avowed I felt that the doom of my happiness was not yet sealed, and like many another heart-broken woman, I hoped against hope.

CHAPTER IX.

THE REVELATION ON "CELESTIAL MARRIAGE."

Waiting for the Revelation—The *Millennial Star*—The Revelation on the Order of "Celestial Marriage"—"My Servant Joseph"—The Keys of the Kingdom—Marrying for Eternity—The Unpardonable Sin—Being "As the Angels"—Sealed by the Holy Spirit—Shedding Innocent Blood—The Example of Abraham—The Power of the Priesthood—"Mine Handmaid, Emma Smith"—"If He have Ten Virgins Given Unto Him"—Let This Suffice for the Present—An Astonishing Message from Heaven—Learning to Bear the Cross—Without Hope—Longing to Confide in Some One—My Indignant Reception of the "Revelation"—"I Dared Not even Kneel to God"—"There Was 'A Knock at My Chamber Door'—Not a Very Entertaining Party—"The Old Gentleman Stood the Test"—Monsieur Petitpierre "Thinks Prayerfully" Over the Matter.

AND time flew by; and at length the dreaded Revelation came.

One very pleasant morning, early in January, 1853, two Elders of the Italian Mission, Jabez Woodward and Thomas Margetts, took breakfast with us; and with them also was Mons. Petitpierre from Geneva, the Protestant minister of whom I have already spoken. While I was busy preparing the meal, Mr. Stenhouse and the two English Elders went to the post-office to get their letters, for at that time they were expecting important news. When they returned, breakfast was quite ready, and they took their seats at the table. I asked if there were any letters from England, and my husband said: "No; no letters, but there is a *Star*, and it contains the Revelation on Polygamy."

He handed me a copy of the *Millennial Star*—a Mormon paper published in Liverpool—and as I took it, I felt as if I





TOO TRUE!

were receiving my death-warrant :—it was indeed the death-warrant to all my hopes of happiness. I rose from the table, asking them to excuse me ; and overcome with agitation and conflicting emotions, I retired to my own chamber. There, for the first time, I read that document which has since brought such sorrow and misery to so many wronged and heart-broken women. The reader may perhaps like to see the only foundation and authority for the practice of Polygamy, ever produced by the Mormon leaders. So I copy *exactly* from the *Millennial Star*, what I then read, leaving out only a few lines here and there, which had no special reference to the subject, but helped to swell the size of the “revelation :”

CELESTIAL MARRIAGE :

A REVELATION ON THE PATRIARCHAL ORDER OF MATRIMONY, OR
PLURALITY OF WIVES.

Given to Joseph Smith, the Seer, in Nauvoo, July 12th, 1843.

1. Verily, thus saith the Lord, unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines : Behold ! and lo, I am the Lord thy God, and will answer thee as touching this matter : Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you ; for all those who have this law revealed unto them must obey the same ; for behold ! I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned ; for no one can reject this covenant, and be permitted to enter into my glory ; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world : and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory ; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

2. And verily I say unto you, that the conditions of this law are these : All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made or entered into, and sealed, by the Holy Spirit of promise, of him who is anointed both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time; on whom this power and the keys of the priesthood are conferred), are of no efficacy, virtue, or force,

in and after the resurrection from the dead : for all contracts that are not made unto this end, have an end when men are dead.

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4. Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word ; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world ; therefore they are not bound by any law when they are out of the world ; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which *angels are ministering servants*, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory ; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God for ever and ever.

5. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word ; when they are out of the world, it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass ; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

6. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection ; and if it be after the first resurrection, in the next resurrection ; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood ; and if ye abide in my covenant, and commit no murder whereby to shed *innocent blood*, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world ; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

7. Then shall they be gods, because they have no end ; therefore shall they be from everlasting to everlasting, because they continue ; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

* * * * *

9. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, *wherein they shed innocent blood*—yet they shall come forth in the

first resurrection, and enter into their exaltation, but *they shall be destroyed in the flesh*, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

10. The blasphemy against the Holy Ghost, which shall not be forgiven in this world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord.

* * * * *

13. God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay*; for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted to him for righteousness.

14. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law: as Isaac also, and Jacob did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are gods. David also received many wives and concubines, as also Solomon, and Moses my servant; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

15. David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world; for I gave them unto another, saith the Lord.

16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things, in due time.

17. And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

18. And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

19. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings.

* * * * *

20. Verily I say unto you, a commandment I give unto mine handmaid Emma Smith your wife let mine handmaid, Emma Smith, receive all those

that have been given unto my servant Joseph, and who are virtuous and pure before me ; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God ! I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

21. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord ; for I am the Lord thy God, and will destroy her if she abide not in my law ; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said ; and I will bless him, and multiply him, and give unto him a hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she has trespassed against me ; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

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24. And again, as pertaining to the law of the priesthood : If any man espouse a virgin, and desire to espouse another, and the first give her consent ; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified ; he cannot commit adultery, for they are given him ; for he cannot commit adultery with that that belongeth unto him, and to none else ; and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him ; and they are given unto him—therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed ; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world ; and for their exaltation in the eternal worlds, that they may bear the souls of men ; for herein is the work of my Father continued, that He may be glorified.

25. And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things ; then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God ; for I will destroy her ; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him, according to my word ; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law : Verily, verily I say unto you, I will reveal more unto you, hereafter ; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.

And this was the “revelation !”—this mass of confusion, cunning absurdity, falsehood, and bad grammar ! *This* was

the celebrated document which was henceforth to be law to the confiding men and women who had embraced Mormonism! Looking at it now; noting its inconsistencies and its flagrant outrage upon common decency and morality, I can hardly credit that I should ever have been such a silly dupe as to give it a second thought. And yet, what *could* I do? I was bound hand and foot, as it were, and my very vision itself was distorted. Unquestioning obedience, we had been taught, was the highest virtue; rebellion was as the sin of witchcraft. I had been convinced of the truth of some of the tenets of the Mormon faith, and confident in them, I accepted without question all the rest. Never, till the possibility that polygamy might some day be acknowledged by the Church, began to be whispered among the Saints—never did a solitary doubt respecting my religion intrude itself upon my mind; and after my apprehensions were fairly aroused by those rumors, whenever I felt the faintest shadow of unbelief or suspicion arising in my heart, I banished it as an unholy thing. The time had not yet come when I could judge dispassionately: the "revelation" aroused within me feelings of horror and dismay, but I did not dare to question its authenticity. It brought bitterness to my soul, but I believed it was from God, and that I must learn to bear the cross patiently.

I did not at that time read the document through from beginning to end. No; my indignation was such that before I had read half of it I threw it from me in anger. Perhaps if I had read it all, and considered it carefully, my own judgment and my sense of right and wrong might have pointed out its absurdity and wickedness. But I was far from being tranquil enough to think calmly. I felt bitterly that this new doctrine was a degradation to woman, and I wondered why God should see fit to humiliate my sex in this way. I was willing to devote myself, my life, my all to His service, but wherefore should He doom me to everlasting sorrow.

What now was to be a woman's lot among the Mormons? A life without hope! Who can express the terrible meaning of those words—*without hope*! Yet so it was. Hereafter

our hearts were to be daily and hourly trampled upon ; the most sacred feelings of our sex were to be outraged, our affections were to be crushed ;—henceforth we were to be nothing by ourselves ; without a husband, we were told, we could not even enter heaven ! But had our trials been limited to this life we might have borne them, as many a weary soul has done, waiting for the relief of death. But death was to bring no hope to us : we were told that in the other world Polygamy should be the only order of marriage, and that without it none could be exalted in glory. We were told these things by men who we believed were true and holy men of God ; and we trusted in them.

Rebellious I felt, indeed, as I paced the room after I had thrown the Revelation on the ground : I almost felt as if I should lose my reason. A woman in the time of trouble always looks to some one in whom she can confide ; but to whom could I turn for one kind or cheering word—*who* would comfort me ? I had neither relation or friend to whom I could speak of *this* trial ; there was no one who could understand me. I could not turn to my husband in *this* sorrow, and I dared not even kneel to my God to implore His aid. It was He, they said, who had declared this revelation was His will ; how then could I turn to Him ? No ; my heart sank within me ; henceforth there was to be no hope, no peace for me !

There was a knock at my chamber door, and my husband came in. He knew how acutely I must feel, and he came to comfort me. I was almost choked with emotion and tears, but he threw his arms round me tenderly and spoke to me as if I had been a child that needed consolation. He tried to persuade me that God as a loving Father could never have intended the pain or misery of his children, and that when we came to understand the doctrine better, we should find that all would be well. He spoke also of his own unchanging attachment, and appealed to me whether I thought he could ever love me less or place his affections on another.

I tried to believe, and when I felt a little better I went with him to the breakfast room where the others were waiting for us.

We were not a very entertaining party that morning. The Elders present, of course knew what had kept me in my room, and their attempt at cheerfulness was not very successful. My husband was in sympathy with me, and I have no doubt that I looked sad enough. There was only one person present who did not appreciate the situation—Monsieur Petitpierre, the Protestant minister—and they handed the Revelation to him. Mr. Stenhouse and the other Elders had some misgivings as to how he would receive it, and they were afraid it might disgust him with Mormonism. But the old gentleman stood the test bravely, and I saw then, as I have seen since, that men can be easily satisfied that the Revelation on Polygamy, or *any other* revelation, is divine, if they desire it to be so.

Here was old Monsieur Petitpierre, a man of more than three score years, and childless. To him the example of Abraham and Solomon appeared most instructive—an example which might be followed with advantage. His wife, like Sarah of old, had never been called by a mother's name; and now although, thus far, he had no idea who might act the part of a second Hagar, there seemed a fair chance that a little Ishmael might perpetuate the race of Petitpierres on earth, if only the Revelation was acted upon by the faithful.

"It ought to be prayerfully thought of," he said.

Prayerfully thought of! Poor, silly old man! Before then I had respect for his years and learning; but now—what could I think of a man who talked such nonsense? Had the revelation told him that the wife of his youth, now tottering in step, and with hair silvered by age, was commanded to take two or a dozen young husbands—I wondered whether he would have added with such satisfaction: "It ought to be prayerfully thought of!"

From that day I learned to regard polygamy as an essential part of the Mormon faith, and such for many years the world has considered it; but when I first joined the Church, such an innovation would have appeared to the European Saints beyond the wildest fancies of a dream

CHAPTER X.

MISSIONARY WORK:—TEACHING POLYGAMY.

Preaching Polygamy—A Phase of Missionary Life—An Embarrassing Position—Bearing the Cross—One Ever-Present Thought—The Haunting Spectre of My Life—My Little Daughter Clara—The Work of Repentance—Why Men are Sent on Mission—Working in the Dark—Days and Nights of Prayer and Fasting—Preparing for Work—Breaking the News—My First Convert—The Victim Chosen—The “Beauties” of “Celestial Matrimony”—Introducing a Pleasant Subject—“Came Down Stairs Singing”—A Cruel Task—“Does My Serge Believe This?”—“I Tried to Comfort Her”—Not Wisely, but Too Well—How the Swiss Women Received the Revelation—A Companion in Misery—A Letter from Mary Burton—Polygamy in England—Elder Shrewsbury in Difficulties—Love and Religion—How Polygamy Was Denied—Looking Most Miserable—“He Kissed My Hand Sorrowfully.”

I NOW entered upon a new phase of my Missionary life ; the Elders assured me that it was my duty to teach Polygamy to the women of Switzerland.

Hitherto, although I had suffered much from poverty and privation, my work as a Missionary had been very pleasant. I believed with my whole heart all that I taught, and my best wishes for the people around me were that they might become altogether such as I was, except in my sufferings.

Now, however, all this was changed. It was no longer salvation through faith in Christ, or repentance, or baptism ; it was no longer love and peace for this world and the promise of everlasting joy in the world to come, that I was called upon to teach. My task hitherto had been a labor of love ; now it was to be a weary work of pain. How could I teach the sisters, the affection of whose guileless hearts I had won to myself—how could I teach them that which my own

heart abhorred, a doctrine which I hated with my whole soul!

How I strove against my rebellious nature: how I battled with myself! That God had sent the Revelation I never questioned, and all rebellion to His will I knew must be sinful. I had no thought of evading the responsibility: my heart must be subdued. It might be subdued; it might be crushed and broken, but I could never again, I felt, be truly happy. I tried to reason with myself and to persuade myself that it was I who was to blame and not the Revelation. If the Lord required me to submit, it must be for some good purpose, and I must not refuse the cross that He called upon me to bear. Sometimes for a few moments something would attract my attention and divert my thoughts; but the terrible reality—Polygamy, refused to be ignored, and I felt all the more bitterly afterwards. I never was happy, for life had lost its charm to me. Ere I slept at night one dreadful thought was haunting my pillow,—it disturbed my very dreams,—and when I awoke in the morning, it was with a feverish apprehension of coming evil hanging over me. All through the long, weary day it haunted my footsteps like a spectre, and like a fearful blight that had fallen upon me it seemed to be withering my soul. One thought was ever present in my mind—that thought, Polygamy!

It can be no wonder that I lost all interest in life, and that I should almost wish to die rather than live that life of degradation which I dreaded would be mine. But death flies from those who woo her; the wretched, the weary, the hopeless, they find her not. I felt that there was no rest for me. My only comfort was in my children; no revelation, I felt, could change *their* relationship to me. But over my little daughter Clara I mourned, for I thought if this revelation were acted upon by the Saints, as doubtless it would be, she would some day be called upon to suffer as I did. How little did I then, however, anticipate in what way my fears would be realised! My Clara is now the daughter-in-law of Brigham Young, having married his eldest son, Joseph A. Young.

I am afraid at that time I was somewhat of a trial to my husband, for my heart was not yet quite subdued. I grew impatient at the wrong which I felt had been done to me, and I often said bitter things against the Prophet of the Lord and all his sex, including my husband, who was then, and for years after, a devoted Mormon, and was quite horrified at what I said. He often told me that I was a great hindrance to him, and that it was impossible for any one who lived with me to enjoy the Spirit of God,—and I was afraid that he only spoke the truth.

Then I repented, and sought to chasten myself; and I fasted and prayed and asked forgiveness of God and my husband. But even when most subdued I was as unhappy as ever, and some one was sure to say something which reminded me of my trouble, and whenever the Elders came to the house they were sure to discuss the one painful topic. Then my indignant feelings all came back again, and I felt the spirit of rebellion stirring within me. I could not help it, for I felt that woman's nature itself was insulted by the degrading doctrine, and any mention of it excited my anger.

My husband and the Elders had anticipated that I would not readily submit, and they bore with me as patiently as they could, losing no opportunity of strengthening me in the faith, ever keeping before me the obligation that rested upon me in particular to explain the doctrine to the Swiss sisters. They knew very well that nothing tends more to confirm the faith of the wavering than setting them to teach others. Brigham Young has always acted on this principle, and whenever any of the brethren have evinced signs of doubt or disaffection they have been at once despatched on Mission. Their efforts to convert others, established their own faith.

Among the Swiss we had never spoken on Polygamy or any kindred subject, and we were therefore spared the humiliation which the British Elders experienced in having to retract their own teachings. Nevertheless, Mr. Stenhouse and the other Elders felt great anxiety as to how the new doctrine would be received. My husband did not at once openly tell them that

such a Revelation had been sent from Zion ; but whenever an opportunity presented he took them aside singly and spoke to them about the ancient patriarchs who practiced Polygamy ; and so great was his influence with the converts that he soon won them over to the new teaching, and made them feel that they would not be justified in rejecting the Revelation. Many of the Swiss Saints before their conversion had been more Socialists than Christians, and they probably thought that this change in the marriage institution was a sign of advancing intellectual supremacy ; but their wives were very far from sharing these opinions with them.

After many days and nights of prayer and fasting I prepared myself for my work. To a certain extent I had brought my own self under control, or I thought I had, and I almost felt anxious to begin, so that I might get over the painful scenes which I fully anticipated. It was agreed that Madame Baliff, of whom I have already spoken as being rather sceptical when my child recovered from her critical condition, should be the first to whom the intelligence should be imparted, for it was thought that if she accepted the Revelation without much difficulty, the other sisters would be more easily won over. She was a well-educated and intelligent woman, and had seen a good deal of the world. She had met her husband while travelling in Russia, had married him, and they had returned to their native land. She was in every respect a lady, but she was a spoilt child and had her whims ; and she possessed a great influence over the minds of the other sisters. On this account it was that she was selected as the victim to whom should first be imparted the mysteries of the Revelation, for it was thought that whatever reception she might give to Polygamy, her views would greatly influence the conduct of the rest.

As I before mentioned, Madame Baliff and her husband were models of affection to one another, and it seemed to me quite a sin that I should introduce into such a household a doctrine which could only produce disunion and misery. I had, however, schooled my heart to what I thought was my duty, and I strove to smother the rebellion rising within me. But, after

all it seemed to me hardly fair that I should be selected for this painful task. These husbands had not courage enough, or were ashamed, to tell their own wives about this wonderful Revelation; and so I, a weak woman, hating in my heart the doctrine as much as a woman could hate—I was chosen to introduce this pleasant subject, and to persuade those I loved to their own ruin. I had had it all fully explained to me, and I thoroughly understood the *beauties* of the system in the sight of the Elders, and what they considered the strong points in the Revelation;—but it is miserable work to try to convince others of a thing that you yourself detest.

One day, quite unexpectedly to her, they had told Madame Baliff that a new Revelation had been sent from Zion, and that I would explain it to her; then Monsieur Baliff left the house and remained absent until the wife whom he so devotedly loved should have heard this new thing.

Madame Baliff came down stairs singing, in her usual gay spirits, little expecting what she was going to hear; and when she came to me I felt so unfitted for my task that I dared not look her straight in the face, although she was my dearest friend and I had such an affection for her. I stood there, pale and trembling, and she thought that I was not well;—I was not indeed well—I was sick at heart. Never before had the face of a friend been so unwelcome.

She asked me what it was that I had to tell her; and when I hesitatingly denied having wanted to speak to her at all, she said she knew there must be something, as her husband had told her so.

I hesitated still; but at last found courage, and told her all. It was a cruel task to impose upon me. Day after day I had observed her and her husband, I had noticed their deep affection; had seen her watching at the window for his return; and he would come with a little offering of choice fruit or flowers: and I thought no woman could be happier than Madame Baliff. And now for me to so cruelly awaken them from their dream of bliss!

She sat and listened eagerly as I told my story; and when

at length she began to understand what was meant by it, she thought that I must be playing some unseasonable joke upon her, and showed as much in her countenance. But when she saw that I really was in earnest, she sprang up and cried out : "Oh, my God ! what a beastly religion ! How dared your husband and you come to us Swiss with such a religion as that ?" My eyes sank before her as she turned on me with mingled rage and disgust, as if she would wither me with her contemptuous looks. I felt as humbled as if I myself had been the author of the Revelation.

"And does my Serge believe this ?" she cried.

I assured her that he did believe it, and she paced the room, to and fro, as if she would go crazy ; my heart ached for her. She gave way to a perfect storm of rage, and then sobbed and cried like a child who had lost its mother. I was silent, for I knew how she must feel, and I felt that she would be relieved by tears. I had gone through the trial all alone, without one word from a woman's heart that could reach my own. And I tried to comfort her. I remembered how I had felt myself, and I believed that thus it was now with her. In an instant, when I first realised that Polygamy had anything to do with me, just as I have heard it said of dying men, all my past life rushed to my remembrance, and every word or deed of love therein, stood out in brightest reality. Thus I doubted not it was with my friend. Every tender word which her husband had ever uttered ; every loving deed he had ever done, came to her recollection with a ten-fold dearness as she realised the horrors which awaited her in the future.

How little did we either of us imagine the story she would afterwards tell me in Utah !

I tried to soothe her, and she threw her arms passionately round me, and pressed me to her throbbing heart, and wept again. She thought of her husband and her little girls. But with all her fears she dreamed not how miserable was the life before her in poverty and Polygamy. She was herself handsome in form and fair in feature, and, in the full enjoyment of all that could be desired in her sphere of life, she was as happy

as a youthful wife could be. She pictured to herself a time—not now, her Serge loved her too truly *now*—when her husband might cast his eyes upon some blooming damsel, younger than she was *then*, and might begin to take a nearer interest in Polygamy. She pictured him bestowing on the youthful beauty the love and tenderness which he had always bestowed on *her*;—how his affections would die out towards her; how her heart would be desolate and alone!

I took her hand in mine and spoke very gently to her, and when she was calmer, I talked to her more freely. We found now, as we tried to look our common enemy in the face, how strong a hold Mormonism had taken of us; and it is in this that persons unacquainted with the Saints have so greatly misjudged the women of Utah; they know how small a hold such a religion—now they look upon Mormonism and Polygamy as identical—would have upon them; and they forget how all-absorbing was our faith in Mormonism *without* Polygamy. We confided not wisely, but too well.

Had Polygamy been an invention of our husbands, or a system which they capriciously adopted, we might have been grieved, but we should have known how to act, for we were in a Christian country where women had rights as well as men;—it was our own hearts which were traitors to us. We had been taught to regard Abraham and Jacob, and David and Solomon as types of holiness, as men who were fit objects for imitation; and now it was proved to us, from Scripture, that these men were Polygamists, and yet were blessed by God; and we were called upon to follow their example. Thus we tried to crush out the remembrance of our own womanhood. Had we but followed the light of reason which God had given for our guide, we should have trampled in the dust that vile burlesque upon the holy religion of Jesus, called a “Revelation upon Celestial Marriage.” As it was, the religious teachings which we had received both before and after we embraced Mormonism alike combined to blind us to the truth.

In this state of mind we knelt and prayed for the Lord to increase our faith in that very doctrine which in our hearts we

cursed and hated; and on our knees we wept again; and natural feelings of repugnance mingled with an earnest struggle to submit to the will of God. Madame Baliff had not so much faith in Mormonism as I had, and she had consequently less to trouble her in that respect; but she loved her husband, and she knew that he was determined to go to Zion as soon as he could, and then not only would all the luxuries of a happy home be sacrificed, but all her anticipations of the future were overshadowed by a terrible apprehension. Thus we were equally troubled, though I had to endure most, as the task of teaching fell upon me. I did at last manage to persuade her not to offer any active opposition to the revelation, but I could not satisfy her that all was right. She even went so far as to promise to try to overcome her own feelings, for if it was really true she did not wish to be found fighting against the Lord. She had, however, hardly ceased speaking when the thought of her little daughters crossed her mind and once more she paced the room like an enraged tigress, declaring angrily that "no vile Polygamist should ever possess either of her sweet girls." I had felt like this for my own darling Clara.

I had now a companion in misery—some one who could sympathise with me. Even had my husband detested the doctrine, as I did, he could not have comforted me as a woman and a mother could. My poor friend could feel as I felt, and her sympathy was very dear to me—misery loves companionship—we were sisters in affliction. Not only so—Madame Baliff declared that this painful task should not rest on me alone; she would help me in speaking to the sisters. Thus we helped each other in the time of our trouble.

It must have been about this time that I received another letter from Mary Burton. The postmark is quite indistinct, but a week or two one way or the other does not signify much. In her usual quick and impulsive way she gave me *her* views of the "beauties" of Polygamy, and perhaps the reader would like to hear what she said.

. I am very miserable, Sister Stenhouse, and furiously indignant. I little thought when I last wrote to you that I should have such news to tell; but I suppose you know it all without my saying a word. How we all felt

when we first learned that Polygamy was true, no words of mine can describe ; we hardly dared look one another in the face. Let me tell you how it was.

One night, quite late, Elder Shrewsbury came round in a hurry, and asked to see me. I went down into the parlour to meet him, and Mrs. Elsworth came down also, and remained until he went away. Elder Shrewsbury looked very strange that night, just like a man who had been doing something wrong and was ashamed of it—and well he might feel so. He began by talking to Mrs. Elsworth about the weather, and when they had both said all they could think of on that interesting and original subject, we all three sat silent for some time. Elder Shrewsbury at last spoke.

He excused himself for coming so late, but he said he had only just received some important news, and could not rest until he had seen us. He had been round at the Conference-house, and had there seen a good many of the Elders. They were all talking earnestly upon the same subject, for that day they had received not only letters from the Apostle at Liverpool, but also copies of the *Millennial Star*, with the Revelation in it, which I suppose you have seen. Of course it was impossible for them to doubt any longer, but most of them felt it was a cruel blow. Elder Shrewsbury said they looked at one another, but did not dare to speak. Nearly all of them had been anxiously trying to get rid of the false scandal, as they supposed the accusation of Polygamy to be ; and in public in their sermons, and in private to all the weak brethren, they had over and over again solemnly declared that Polygamy was unheard of among the Saints, that it was a Gentile lie ; and they had proved from the Bible, and from the Book of Mormon, that a doctrine so sinful could never be believed or practiced by God's people.

Now, all this would be thrown in their teeth. Those who hated Mormonism would revile them for it, and, worse still, the Saints themselves would despise and doubt them for the lies which many of them had innocently told. Who could tell where all this would end? When they were found to have been deceived in a matter like Polygamy, about which it was so easy to arrive at facts and certainty, who would trust them concerning other doctrines which depended upon their veracity and testimony alone?

Then, too, there was worse to be said about the American Elders and Apostles. Who could believe that Orson Pratt or Lorenzo Snow knew nothing of Polygamy? And yet they denied it in the most solemn way. And, oh, Sister Stenhouse, think of the Apostle Taylor calling God to witness his truth when he proved from the Book of Covenants that there was no such thing as Polygamy : and all the while he had himself *five* wives in Salt Lake City ! Oh, my ! This is dreadful. Whether the doctrine is true or not, I can never believe that God would forgive all that abominable lying about it.

But I was telling you of that evening.

Elder Shrewsbury told us all this, but he spoke slowly and disjointedly, like a man whose mind is troubled. He said he hardly knew what he was doing. Then he gave Mrs. Elsworth a copy of the *Star*, and he asked me, too, to read the Revelation carefully before I condemned it.

"If the Revelation, as you call it, allows Polygamy," I exclaimed, "it is a lie, and I hate and despise it, and you, and Mormonism, and all !" I was quite in a fury, and I *did* feel as if I hated him then.

He did not answer me ; he seemed too cut up to utter a word, but I did not pity him. I felt that men who would write such a revelation as that for their own wicked purposes deserved all the hatred which the cruellest heart could muster up—they were loathsome to any pure-minded woman. Then we went down stairs, for I generally go to see him out. He took my hand in his to shake it, and he held it there, although I tried to take it away, and he said mournfully, "Sister Mary, I know you have good cause for anger ; but be just. I have been just as much deceived as ever you have been. It has unsettled all my faith ; even our best and most tried Missionaries are shrinking from it. Do not blame me for what I have not done. I never deceived you about it."

"How can I tell that?" I said. "If the Apostles thought nothing of deceiving us and perjuring themselves, how can I trust *any* one? If they had only held their tongues, I should have thought it wrong for them to passively let us be deceived ; but you yourself know how solemnly they affirmed that it was all false. I tell you fairly, I hate them."

The Apostles, he said, *had* told some who were strong enough in the faith to bear it, all the truth, but they gave us milk, as the Bible says, because we were babes and our faith was weak.

"Nonsense!" I said, "to tell me such stuff as that! As if the Bible called lies and perjury 'milk!' Nice food for babes, indeed! Why, it's blasphemy even to talk so!"

"I cannot help it, Sister Mary," he said:—"I am more sorry than I can tell you—but what can I do?"

I did not answer him, and after a few moments, during which he still held my hand in his, he said:—"Mary, I want to speak to you *alone* about these things ; I have much that I want to say, and I don't want Mrs. Elsworth to be with us. Can I see you, to-morrow evening, if I call? Can I speak with you for half an hour by ourselves?"

"I wish you would not call me 'Mary,' any more, Elder Shrewsbury," I said ; "it is too familiar *now*. We have been far too friendly, but, thank God, I have found out in time, and know how to act. I hardly think I ought to let you call me Sister Mary even;—there can be no brotherhood or sisterhood with Polygamy ; but I don't want to be unkind to you." Then I told him that he might come as he said, and that I would ask Mrs. Elsworth to let me see him.

He went away looking most miserable, and Mrs. Elsworth scolded me for being so long at the door. I suppose she thought we were love-making, but she was greatly mistaken. She did not seem much pleased or vexed about the Revelation, and she told me that she knew quite well before that it would come some day ; and as she said that there was a peculiar look of determination about her mouth that I had never noticed before. I felt sure at once that she had formed a plan of some kind, that she would carry it out if it cost her her life.

Then I went to my own room, and tried to think the matter out. If I were married, as you are, Sister Stenhouse, and if my husband believed in the Revelation, I think I should go crazy. As it was, I felt it terribly. You know, dear, I told you that I *liked* Elder Shrewsbury very well, but nothing more. Well, that was very true *then*, but now I know that it was not all the truth. I take care that he shall *never* know what I think of him, but, *entre nous*, I know that he is not the same to me as other people. I do not think I love him ; no, I'm sure I

don't *now* ; but I do feel a great deal of interest in him. That night, however, I felt very bad at him. That he had been deceived, I knew, and also that he must have felt sorry for having deceived me ; and, if he cares for me, he must have felt uneasy for what I might say or do, now the doctrine was proclaimed. But I thought that as a man he ought to have shown more courage, and not to have appeared so thoroughly frightened before a girl like me.

Well, the more I thought of it, the more angry I became, and I couldn't sleep all night. The next morning I wrote a little note to Elder Shrewsbury, saying that after all that had happened, I had fully resolved not to see him again. Many of my friends, I said, were married and could not help themselves, but I both could and would. The Mormon sisters I should ever pity and love ; but as for the Mormon men, I would never have anything to do with one of them as long as I lived. I did not want to be unkind to him personally, but I really could not trust any one now.

Then I showed this note to Mrs. Elsworth, and asked her to give it to Elder Shrewsbury that night when he came.

He came, of course, and he came again and again ; but I would not see him ; and I did not even go to the meetings for fear of coming across him there. He had long talks with Mrs. Elsworth, and tried to get her to interfere, and at last he sent me a long letter, entreating me not to refuse him. I was cooler now, and when Mrs. Elsworth said I ought at least to see him, even if I dismissed him then, I agreed to do so, and the next night he came.

He was very humble that night. You know what torrents of eloquence he pours forth about anything that interests him, and how earnest he is. But then all his eloquence had fled. He hesitated and blundered until I really quite pitied him. He came and sat by me, and would have taken my hand, but I would not let him. He did not tell me that he loved me, but he spoke as if I were conscious of the fact, and you know, of course, I couldn't help feeling that he cared for me, whether he spoke about it or not. He assured me over and over again that though he had often heard the scandal—as I had done—he did not for a moment believe it ; he said that he should *never* himself act up to the Revelation ; that if he loved it should be an undivided and all-absorbing love ; that he would rather have less glory in eternity, with *one* whom he could idolize, than obey the Revelation on Polygamy, and obtain a higher position.

All this time he hardly once looked at me, but when I did see his eyes they seemed very sorrowful and very earnest. I confess to you that what he said made me feel very differently for him. For a man of his ability and talents, who has such an influence, and wins so much respect from every one he meets, to be sitting there all bashful, like a naughty child, before a young girl like me, and all because he loved me, made me feel for him a pity which was very near to love.

But it was not love quite ; and I did not let him read my thoughts. I asked him to tell me all he knew, and to explain to me the meaning of different parts of the Revelation which were rather obscure to me ; and he did so. Then he tried to shake my resolution, and so anxious and troubled did he seem, that I really do think that if I had asked him to give up Mormonism altogether, he would have done so for my sake. I told him that I had quite resolved, now that Polygamy was acknowledged, never to see him again, except as I might see the

other Elders at meeting. I said I believed I was still a good Mormon, as Mormons used to be, but I would never receive Polygamy, or be more than an ordinary friend to any one who did believe it. We talked together a good deal, and we sat silently together a long while ; and at last he rose to go. He kissed my hand sorrowfully—and I didn't like to be vexed with him for doing so, he looked so doleful—and he said he'd wait and wait, ever so long, if I wanted him to do so ; but that he would hope on, trusting that *some* day I might change. I told him I thought—I *knew* I should *never* change.

After that I only saw him at meeting. And, oh dear ! you should see what meetings we have now ! Half the people don't attend, and everything is so cold and lifeless. Some of our most earnest Elders never come ; and it is said among the brethren, that Polygamy will produce the greatest apostasy which the Church has ever seen. Every one seems ashamed of it.

And now, dear, I have written you a terrible long letter, but you must please forgive me, for I have no one to whom I can open my heart except to you. I wish I had some keepsake to remember you by. Well, I don't mean that, but I should so like to have your portrait. Did you not once tell me that Elder Stenhouse talked of learning photography ? Does he ever practice it now ? And if so, couldn't you get him to take a shadow of yourself ? I should *so* like to have one. Mine I will send you as soon as it is taken. I mean to write again to you in the course of a day or two, and then I'll tell you what Elder Shrewsbury said about the Revelation itself. Meanwhile, dear, kiss both the babies, please, for me ; and write soon to your most affectionately loving,

MARY BURTON."

Poor girl ! I said, as I folded up her letter ; but it is better for her to suffer a little now than for her to have been married first, as I was, and then, when too late to go back, to have Polygamy announced as an article of faith.

CHAPTER XI.

MORMONISM IN ENGLAND:—PREPARING TO EMIGRATE.

A Blissful State of Ignorance—The Opinions of Monsieur Petitpierre—Strong Arguments—How He Became an Apostate—"He Shall Rule over Her"—The Nobler Sex—How Women were Sufficiently Honored—Looking Anxiously for a Change—Establishing a Mormon Paper—Denouncing the Gentiles—Terrible Expectations—Hastening to Zion—A Journey of Many Days—The Swiss Pilgrims—Death by the Way—Disobeying Counsel—The "Judgments" of the Lord—The Love of Many Waxes Cold—The President of the London Conference—Distinguished Apostates—Strange News from Zion—An "Object of Interest"—Great Success of Mormonism in Britain—How Saints were Re-baptized—Poor Elder Marsden!—The Emigration Season—My Little Daughter Minnie—Saintly Treatment—A Visit from Mary Burton—How Love Affairs Progressed—Pacifying a Lover—The Meaning of the Word "Patience."

IT was fortunate for the Swiss Mission that the new converts in general could not read any language but their own, and thus were ignorant of the deceptions which the American Elders had practiced upon the people.

Monsieur Petitpierre, the Protestant minister, who thought that the Revelation ought to be "prayerfully considered," was the only one who understood English, and his knowledge was very limited. His wife did not at all coincide with him about the prayerful consideration of Polygamy; she disposed of the subject without any prayer at all, and it is to be regretted that in this respect the whole body of the Mormon women did not follow her example.

What arguments she used I do not know; but that they were very much to the point no one can doubt, for they banished for ever all thoughts of Polygamy from her husband's

mind. It was said among the Saints that she was very energetic in her private discussions with her husband. But however this might be, it is certain that Monsieur Petitpierre resisted as long as he could, for the revelation quite fascinated the childless old man, and it is possible that he might have held fast to the faith; but, unfortunately, just then certain documents and publications of the Apostles, and a very large amount of evidence respecting them and their doings, attracted his attention. He was in the main a good and truthful man, although of small mental calibre, and the deceptions and contradictions which he discovered quite disgusted him. His wife's strong personal arguments gave the finishing blow to his faith, and the spell was broken. The vision of a modern Hagar and a little Ishmael vanished from his mind; he apostatised—and Mr. Stenhouse lost the services of a very useful translator.

When I heard that he had left the Church, how I wished that I could have followed in his footsteps. But apostasy from Mormonism is only possible to two classes—the young disciple, who has embraced the faith more from enthusiasm than from conviction, whose experience is limited, and the old disciple who has entirely outgrown it, and has become disgusted with it all.

I was neither of these. My faith was too firmly grounded to admit of my giving it up. Though I hated Polygamy, I did not dare to question the divinity of its origin. I only pitied myself and my sex for the burden which God had seen fit to place upon us. I never for a moment supposed that any man would have been so wicked as to fabricate a "Revelation," or so blasphemous as to palm it off in the name of the Lord.

Oh yes, I hated Polygamy in my heart. And my efforts in teaching it only increased my hatred; for when I was gravely told by the Elders that woman had been cursed in the Garden of Eden, and that Polygamy was one of the results of that curse—"her desire shall be unto her husband, and *he shall rule over her!*"—I must confess that my heart within me

was rebellious. From my earliest childhood I had thought of God as a father and a friend, to whom I might go and tell all my griefs and cares ; but now He was presented to me as a hard taskmaster, not as a father or a friend.

I met with much kindness, but I did not meet with much sympathy from the brethren. They could not understand that opposition to Polygamy was anything else than selfishness on the part of the sisters ; they did not comprehend the feelings of a woman's heart—its craving for some object upon which to devote its whole wealth of love. They were taught that theirs was a nobler position than that of the sisters, and that women might consider themselves sufficiently honored in being allowed to become the mothers of their children and to help in building up *their* "kingdom."

Of my Missionary work in Switzerland subsequent to the introduction of Polygamy I will say but little, except that it was too successful. The same sorrow and indignation which Madame Baliff had so forcibly expressed, were shown by almost every new convert, and I had to bear the blame of teaching such a doctrine. The sisters became unhappy, and wished that they had died in ignorance of Mormonism ; and I felt humbled to the dust to think that I should be the innocent cause of so much misery to others. I looked anxiously for a change, but the only change which seemed probable was that we might be permitted to emigrate to Utah, and there was no comfort for me in that prospect.

We remained in Switzerland until the close of the year 1854, and through the unremitting efforts of my husband, Mormonism was introduced into six cantons of the Confederation. Monsieur Baliff became an indefatigable Missionary, as was also Governor Stoudeman ; and to their liberality and zeal Mr. Stenhouse was greatly indebted. With the aid of Monsieur Baliff, he established in Geneva a monthly periodical in the French language, for the edification of the Saints, beside a volume in reply to the attacks of the clergy, and many minor effusions.

At that time there was great excitement among the Saints

in Utah. Brigham Young and his Apostles were denouncing the Gentiles in the most unmeasured language. As I write, a volume of sermons delivered at that time is before me, and I really can hardly credit that so much ridiculous nonsense, bad grammar, and blasphemy, could ever have been uttered in a public place of worship;—yet it was so. The Saints were told that in these last times all the Vials of the Wrath of God were about to be poured upon the earth; wars and desolations, anarchy and persecution, fire, pestilence, and unheard of horrors, were to desolate all the world, until men should call upon the rocks to hide them, and in the bitterness of their souls curse the day in which they were born; death was to be sought for, but not found. Believing, as they did, that all this was true, it is no wonder that the Saints in Europe were alarmed, and became anxious to emigrate to Utah, where they were told they would be safe. A seven years' famine was said to be at the door, when a sack of wheat should be sold for a sack of gold, and Gentile Kings and Princes were to come and crouch to the Saints for a morsel of bread. The very women in Zion were counselled to sell the ribbons from their bonnets, to buy flour with the proceeds, and to hide it away against the day of wrath.

The brethren and sisters in Switzerland who could dispose of their property hastened to "flee to Zion." Some did so at a ruinous sacrifice. One gentleman—a Monsieur Robella—I knew, who was part proprietor of a newspaper and printing establishment. In a very short time it would have been entirely in his own hands; but he sold out at a great loss, dreading that the storm might overtake him before he reached the "Chambers of the Lord in the Mountains," as the Elders called Salt Lake City.

The journey from Europe to Utah at that time occupied six or eight months; it was a very tedious pilgrimage. My Swiss friends had first to travel to Liverpool; thence by sailing vessel to New Orleans; by steamer up the Mississippi as far as St. Louis; up the Missouri to the frontiers; and then across the Plains by ox-teams. Much of this distance had to

be travelled during the worst part of the year. They left their homes while the Jura Mountains were still draped in snow, and those who escaped the ravages of cholera and the perils of the way, reached their destination just as the frosts of winter were beginning to whiten the hoary heads of the hills which stand about Zion.

All the Swiss pilgrims travelled together until they arrived at St. Louis; there they separated, one party going up the river, and the other making the journey overland. The cholera attacked the latter party and cut off the greater number of them, and their bones now whiten the prairie.

The news of their death soon arrived in Switzerland, and the people at Lausanne were exasperated against the Mormon Missionaries, and when my husband visited that place he found it prudent not to remain long. At the same time those of the Saints whose relations had perished in the emigration were pained to hear that it was because they "had not obeyed counsel," and gone up the river with the other party, that they fell by the way. And, as if in mockery of this statement, the next news that we received was that a Missouri steamer, on board of which were many Mormon Missionaries—all most obedient to counsel—had been blown to atoms. Many of the Saints began to consider these things, and their love waxed cold.

Through all this our position was anything but pleasant, and my husband applied for permission to be released from the Presidency of the Swiss and Italian Missions, in order that he might "gather to Zion." His request was granted; and in the autumn of 1854, we bade a final adieu to Switzerland.

We might now be said to have *begun* our journey to Zion, although we tarried long by the way, and several years elapsed before we reached our destination.

When we arrived in London we obtained apartments in the house of the President of the London Conference, and there I had opportunities of observing the effects of the system upon the English Saints. Elder Marsden, the President, was

a thorough Mormon, and a man who was very highly thought of. He had been acquainted with all the Apostles and High-priests who had resided in Liverpool—the great *rendezvous* of the Saints in England; had been President of the Conference there, and now occupied the highest position of the European mission. He was a pleasant, intelligent man, who in his day had done much to build up the Church; but like his two predecessors, John Banks and Thomas Margetts, he also apostatised from the Mormonism of later years. At the time, however, of which I speak, he was considered to be of good standing among the Saints.

Up to this time I had never seriously doubted my religion, and I probably never should have done so had it not been for the introduction of Polygamy. But what I saw in London at that time sadly shook my faith, and the stories which I heard from Utah quite frightened me. Nothing, of course, was openly said, and at first I disbelieved every evil report, until at last it was impossible for me altogether to reject what was told me. The testimony of an Apostate or of a Gentile would have been dismissed with contempt; but when we saw letters from mothers to their children, and husbands to their wives—all people of unquestioned faith, setting forth the troubled state of men's minds in Utah, expressing fears for their own safety, and hinting at "cutting off" the transgressor, and the doings of "Avenging Angels," we could not cast them aside with contempt. My views of the glories of Zion were changing;—henceforth I was never firm in the faith—I felt that there was *something* wrong.

Perhaps the reader may think that now I might have left the Church, and thus have avoided all those troubles which awaited me in Utah. But let him remember that, although my faith was shaken, it was not wholly destroyed. All that I clung to on earth—my husband, whom I truly loved, and my darling children—were part and parcel of Mormonism. I could not tear myself from them, and isolate my soul from all that made life worth having.

My unsettled state of mind, however, did not long remain

a secret. It was spoken of among the Saints, and I became an object of interest. The Pastor over the London and adjoining Conferences was the son of one of the chief Apostles in Utah—a young man, whose good nature was far better than his religion. He visited us very frequently, and used to bring with him the distinguished American Elders who might be visiting the metropolis. I have no doubt that they were sincere in their desire to do me good, but it was not kind attentions that I then needed, it was the removal of the cause of my sorrows.

They tried to persuade me that it was all “the work of the Lord ;” but I could not see it in that light, and very often in reply to their consolations I said very hard things of Polygamy and the leaders of the Church, whose conduct I considered sinful. And in this I did not stand alone, for I soon found that the President of the Conference—Elder Marsden—had been in the same position for years, and his wife was “quite through” with Mormonism. In fact, so great had been the distrust occasioned by Polygamy, that in the report ending June 30th, 1853, it was stated that from the whole British Church—which then numbered very nearly thirty-one thousand souls—seventeen hundred and seventy-six had been excommunicated for apostasy!

Of those who remained faithful I cannot give a much more cheering account. The Elders who visited President Marsden made as damaging reports of the condition of the Saints as their worst enemies could desire. All that my young friend, Mary Burton, had told me did not equal the truth of what I saw for myself. No one had any confidence *now* in what the Elders said ;—how could they be trusted after so many years of deception?

The Elders who visited me and reasoned with me about my want of faith, tried to persuade me to be baptized again. Among the Mormons it is the privilege of the faithful to be baptized over and over again, as often as may be needed, for the remission of their sins, which are thus washed away, and the penitent is enabled to start afresh. At that time of fear-

ful excitement in Utah, called by the Mormons "The Reformation," when people were being exhorted under terrible penalties to confess their sins, many were so frightened that they acknowledged themselves guilty of crimes of which they had never dreamed, while at the same time many horrible and detestable sins were brought to light. Brigham and the leaders found that they were confessing too much—the sinners were far more numerous than the godly. Brigham, with his usual craft, soon found a way of escape; the people were told to be baptized again, as then, their sins being washed away, they could truly say they were not guilty of such crimes of which they might be accused.

I was not convinced, and did not see that I had anything to repent of, but I was quite willing to be re-baptized if it was thought proper. At the same time I stipulated that the President of the Conference—Elder Marsden—should be baptized with me. I felt that if I required re-baptizing, how much more necessary was it for Elder Marsden to have *his* sins washed away also. I partly believed in the fearful stories that I had heard from Zion, but it was *he* who had shown them to me. The Pastor of the Conference gave no sign that he suspected my meaning in wishing Elder Marsden to be baptized at the same time as I was, though I believe he must have formed a pretty shrewd guess. And so we two went down into the water, but I am afraid that little of our sins was washed away. Not long after, President Marsden apostatised, and my heart remained as hard as ever. At least I was frequently told so.

Poor Elder Marsden! He was branded with the most opprobrious titles which Mormon ingenuity or malice could fling against him:—and yet I know of *many* men—not one nor two—associated most intimately with Brigham Young, to-day, whose faith is not a whit stronger than that apostate's, who serve the Prophet because it is their interest to do so, but who in their hearts no more believe in his high pretensions than did James Marsden, the President of the London Conference.

Meanwhile, the season for emigration had again arrived, and we were directed to hold ourselves in readiness to start. Although by no means unexpected, this "counsel" to emigrate came very painfully to me, for every step we took toward Utah seemed to bring me nearer to the realisation of my worst apprehensions. I had lost my affection for Mormonism, and my enthusiasm had now quite melted away. But to refuse to go was altogether out of the question.

Two little ones had been added to our family in Geneva, and a fourth was born in London, the Christmas day after our return from the Continent. The foggy atmosphere of the metropolis did not agree with them at all—accustomed, as they had been, to the pure and bracing air of Switzerland—and I soon had serious illness in my family. My second little girl, Minnie, was so sick that we almost despaired of her life, and the others required constant attention, while the little baby boy only a few weeks old, was seldom out of my arms. Just then it was, when so very awkwardly situated, that the notification came for us to set our faces Zionward.

They chided us for our want of faith, because we did not take our poor little sick child from her bed at the risk of life ; but I thank God now that nature was stronger than our fanaticism, and that our little girl was spared to grow up a blessing of which we shall ever be proud.

One day, President Marsden came to me confidentially and told me that the brethren were determined that I should leave England, and had counted upon my yielding in a moment of despair. My husband was to be counselled to go without me to Utah, if I persisted in my refusal. After he had left London, Elder Marsden was to give me notice to leave his house ; and left destitute, and entirely among strangers, it was thought that I should be only too glad to follow.

I cannot tell how indignant I was ; I could not find words sufficiently contemptuous to express what I felt, but I reproached Elder Marsden with cowardice for agreeing to such an inhuman proposition, and I declared that I would not risk the life of my child if an eternity of suffering awaited me.

My husband was absent when this took place; but when he returned he approved of what I had done, and Elder Marsden was consequently "counselled" to send us away. The doctor warned us against the danger of exposing my little daughter to the cold in removing her, but we had no choice, for we were obliged to leave. Those were very painful times. Constant watching and anxiety had undermined my own health, and I fell ill. Even then, had we been left alone, we might have escaped much of our trouble, but the incessant meddling of "counsel" was a perpetual irritation, and we were completely worn out with annoyance.

A pleasant apartment at the west end of the town was taken for me, by the advice of the medical man, and I was removed thither with my baby. I was not equal even to the task of taking care of that little thing, and had to procure the assistance of a nurse; the other children were cared for by friends. All that I needed was rest and tranquility of mind, and I soon began to recover strength, though far from well. But this state of quietude was soon to be disturbed. Again we were notified that the last emigrant ship of the season was about to leave, and we must sail in her, and again we were obliged to refuse. My husband telegraphed to the Apostle at Liverpool that I was not well enough to travel, and he was told to "bring me along, and I should get better." The Apostle (!) cared nothing for individual suffering, providing the ambitious plans of the priesthood in Salt Lake City were carried out. But my husband, anxious though he was to set out for Utah, and obedient, as he ever was to "counsel," was not such a slave as they thought him, and he positively refused to go. For this he was very much blamed, and it was said that his own faith must be wavering.

Since my arrival in London I had several times seen my young friend, Mary Burton, but some one was always present at the time. She had, as she told me in her letters, very greatly changed, for she had now become quite a young lady. Still she retained most of her winning ways, though her childish prettiness had given place to the more mature beauty

of womanhood, and when I saw her I was not surprised that she should be an object of attention, or that Elder Shrewsbury should have felt so deeply her rejection of him. She was as loving to me as ever, and when she found that we could not have one of our old quiet chats together, on account of the people who were present, she promised to call on me some afternoon when we should be quite alone.

Before she came, however, I had a visit from another person, whom I little expected to see. This was no other than Elder Shrewsbury himself, who, I had been informed, had left London some months before. This, after the usual salutations, he told me was quite true;—he had left London and gone to work as a Missionary hundreds of miles away; trying to forget his disappointment, but to no purpose. His was one of those natures which, though kind and considerate to every one, are not ready to form hasty attachments, but which, when once they do meet with an object upon which to lavish their affections, become devoted in friendship and unchanging in love. Their affections flow more deeply than those of most people.

Such was Elder Shrewsbury, and such I thought he would always be; but what disposition, however good, can be relied upon when influenced by religious fanaticism? He stood before me, *then*, manly and upright in his bearing, truthful and honest, a man who would have scorned evasion or deceit, and his every thought of Mary was replete with tenderness and love. And yet I lived to see that man again, in Utah—alas, how changed a man!

Before we first left England I was acquainted with Elder Shrewsbury, but not very intimately. We had had one or two interesting conversations together, but I remembered him chiefly in connection with Mary Burton. It was about her that he now came to see me;—he wanted me to talk to her and intercede with her in his behalf. But I was no match-maker, and all my thoughts respecting love and marriage had recently been anything but pleasant. I told him plainly that I thought Mary had done quite right in refusing to see him,

and, in fact, declining to receive the attentions of *any* Mormon man. I did not doubt his love for her at present, I said, but no one could any longer rely upon a Mormon Elder's word. Years to come, when they had a little family growing up around them, and when it would be too late for Mary to repent of trusting him, he might suddenly be convinced of the necessity of obeying the Revelation, and then, what could she do? No! Even supposing that she loved him, which, I said, was very questionable, it was better that she should suffer a disappointment now than have her heart wrung with cruelty and neglect in after years.

"What!" he cried, his eyes flashing with indignation; "do you take me for a dog that I should treat *her* so?"

"No, no," I said, and tried to pacify him; "I do not think anything bad of you, but I look upon you as a man who is in love, and therefore blind. You think of nothing now but Mary, and are willing to sacrifice everything, and to promise anything, providing you can win her. But when she has become your wife, if she ever does, and you have time to cool down, you'll begin to see things in another light. You'll find that she is a real ordinary woman, made of flesh and blood, like all the other daughters of Eve, and with, I daresay, quite as many whims, and fancies, and perverse ways as any of them; and then, when she ceases to be 'an angel' in your eyes, and becomes merely a woman, you'll begin to assert your right to think and judge for yourself, and very probably all your former devotion to your religion will return."

"Sister Stenhouse," he replied, "you do not seem to have a very high opinion of my constancy; but I can assure you that I have given this matter my most earnest, prayerful thought. My love for Mary I need not mention; my devotion to my religion you only partly know. While we were told that Polygamy was not true, no one could be more steadfast in the faith than I was; and when the Revelation came, I looked upon it as a blight and a curse to the Church of God, and how well-founded my fears were you can see from this terrible apostasy which has come upon us. I almost myself

left the Church. Then I went to the Apostle, and I told him how I was situated. I told him all about Mary, and my devotion to her; that I wished to win her for my wife, but that I knew she would not marry me if she thought there was the shadow of a chance that I should live up to the Revelation. I told him that I myself should be perfectly wretched in Polygamy, and that it was impossible that I should love more than *one*. The Apostle said that I was quite right in all this. We had no proof, he said, in the Bible, that Isaac had more than one wife, and he was accepted by God. He counselled me to do all I could to win Mary, and told me that I might truthfully promise her that I would never enter into Polygamy. But Mary would not so much as listen to me—in fact, since then she never would see me alone."

"I am not sure," I answered, "whether I am doing right; but I don't mind saying to you that I think, from what I have seen of Mary, that she does not dislike you; but she is a sensible girl, and does not choose to risk the happiness of her whole life."

He was vexed with me for saying this. How could I suppose that *he* would wreck her happiness? Was he not willing to die if it would give her a moment's pleasure? And much more lovers' nonsense he talked. He had met her at the meetings sometimes, but she had very coldly said good-morning, or evening, as the case might be; but whenever he had ventured a word more than that, she had made some excuse to leave him. What he wanted me to do was to invite Mary to meet him with me, and to use my influence with her in his favor. I answered him very kindly, and did my best to reassure him, but I told him that I never would try to influence the conduct or affections of any one in a matter of the heart; such things should take their own course; and if he waited patiently no doubt all would be well.

"Patience!" he said; "Sister Stenhouse, do you think a man in love knows the meaning of that word? Patience, indeed!"

CHAPTER XII.

EMIGRATING TO ZION:—WE ARRIVE IN NEW YORK.

Mary Burton Tells her Story—A Persevering Lover—A Long Conversation—Some “Strong Points” of the Revelation—A Trifling Circumstance—Terrible Doings in Zion—How Orson Hyde became an Apostate—He Bears Witness Against Joseph Smith—“Danites” and “Avenging Angels”—Murders Committed by “Indians!”—Emigration in the Old Times—A Journey of Nine Months—How the Mormon Emigration was Managed—A Favored Apostle—How the Profits were Pocketed—On Board Ship—We Suffer Loss—How we were Deceived—An Untruthful Apostle—How Poor Mr. Tennant was Robbed—Brigham Young Acts his Accustomed Part—Love and Marriage at Sea—Cooking Under Difficulties—“Harry and the Rats”—A Smart Lad—An Ancient Scotch Sister—Working “for a Consideration”—Christmas on Board Ship—Cruel Treatment of Seamen—A New Year in the New World.

THE afternoon following, Mary herself came to see me, her face all flushed with excitement, and eager to tell me something.

“Who do you think I’ve been talking to, Sister Stenhouse?” she exclaimed, “You’d never guess.”

“I don’t think there’s much need for guessing,” I said, “Your face betrays the secret, Mary.”

“Well,” she said, “perhaps it does, but you wouldn’t wonder at it, if you only knew how very anxious I have been. All this time I have kept my word, and I did not see him or speak to him once, except at meetings, and not much then, and I have been *very* unhappy. This afternoon I came round about an hour ago to see you, and there on the step was Elder Shrewsbury. He said he was here yesterday, and was just going to call on you again, and then he asked me to go a little way with

him, as he had something very important to say to me. At first I refused to go, but he wouldn't listen to it for a moment. So I went with him, and we have been talking ever since; or rather he has been talking, and I have been listening to him. I can't tell you, Sister Stenhouse, all he said—you can guess better than I can tell you. But I'm afraid I shall not be able to keep my resolution much longer, for when we came back to the door again he said he wouldn't come in to see you now, and when he begged me to let him call at Mrs. Elsworth's to-morrow night, I did not feel it in my heart to refuse him;—was it very wrong of me to do so?"

Said I—"I'm afraid, Mary, my opinion would not matter much either way; Elder Shrewsbury's eloquence is the music which you like best to listen to."

She blushed, and came and sat down beside me, and we talked together until the sun went down and my little room was quite dark. I told her of my troubles in Switzerland and of the miserable effects of introducing Polygamy there; and she in return told me all her love affairs with Elder Shrewsbury and of her resolution not to listen to him unless he solemnly promised never to have anything to do with the hated Revelation. Her faith in Mormonism itself had, as I expected, been very severely shaken, and I think that had it not been for my efforts to re-assure her, she would have left the Church at that time. Would, to God, she had.

After tea, she said—"Have you a copy of the Revelation here, Sister Stenhouse? I want to show you some strong points in it which I think will astonish you. I learned all about it from Elder Shrewsbury that night when he came to see me, and it was that that disgusted me with the whole affair." We searched through my trunk but could not find the document, and I told her that I had not patience to read it quite through when it was given to me, and that since then I was not sure that I had even seen it. "Never mind," she said, "I'll bring it with me when I come again."

How often have I thought since how much depended upon that trifling circumstance. Had we then together read over

the Revelation and noticed the "strong points," of which she spoke, I believe my eyes would have been opened and I never should have submitted to the misery which I afterwards endured in Utah.

By and by she asked me whether I had heard anything of the terrible doings out in Zion, and I, in return, asked her what doings she alluded to.

"Well," she said, "I hardly like to tell you, if you have heard nothing about the matter, for I'm not quite sure whether it all is true; but we have had some strange reports floating about here, just like the reports of Polygamy, before it was acknowledged. It is said that in the time of Joseph Smith a band of men was organised who put to death any one who was troublesome to the Church or offended the Elders. Some people say that it was one or perhaps more of this band who fired at Governor Boggs, of Missouri, and who killed many other Gentiles. Dr. Avar and Sidney Rigdon are said to have been mixed up in the matter, and that wretched man, John C. Bennett, tells a frightful story about it. But that is not the worst, for Elder Shrewsbury himself told me long ago that Thomas B. Marsh, the then President of the Twelve, when he apostatised, took oath that the Saints had formed a "Destruction Company," as he called it, for the purpose of avenging themselves, and Orson Hyde, in a solemn affidavit swore that all that Marsh had said was true."

"Well dear," I said, "I've heard all that before, but no doubt it is all scandal."

"I'm afraid not," she replied; "for I have heard from people who ought to know, that since the Saints have been in Salt Lake Valley the same things have been done; only now they speak of those men as "Danites" and "Avenging Angels." People say that those who are dissatisfied and want to leave Zion, almost always are killed after they set out, *by the Indians*, and they dare not say boldly who they believe those "Indians" are. Then, too, one lady told me that she had heard from her sister that not only were apostates killed in a mysterious way by Indians or some one else, but that many people were "mis-

sing," or else found murdered, who were only *suspected* of being very weak in the faith. These things are horrible, and sometimes I think I will never go out to Zion."

I had heard these very same stories, and told her so; and I tried to make her believe that they were without foundation; but I could see that what she had heard had made a great impression on her mind. So I turned the conversation to other topics, and we talked over our plans and prospects for the future. Neither of us were very hopeful—she because she was undecided what course to pursue; I because of the shadow of coming sorrow which already began to darken my way. We tried, however, to comfort each other; and when she left I certainly felt more assured and hopeful. -

At this time I was left much alone, for my husband having no business in which to employ himself was sent by the Pastor of the London Conference to travel among the Saints; domestic comfort or the claims of a wife were never for a moment thought worthy of consideration. Then it was that I felt how lonely one may be in the midst of that Great City.

Towards the end of the year 1855, it was determined that a company of Mormon emigrants, numbering several hundreds, should leave Liverpool *en route* for Salt Lake City; and for that purpose a vessel was chartered early in November. This was not the ordinary season for emigration, but there were then in England numbers of the Saints, anxious to go to Zion, but too poor to pay their passage all the way. It was thought that when they arrived in New York they would have time to earn sufficient to carry them on, and it was then supposed they could join those who came over by the ordinary spring emigration. My husband and myself were counselled to join these emigrants in Liverpool and proceed at once to New York.

I was now strong enough to travel, and though far from well, and the prospect of such a journey in the middle of winter, was anything but cheering. My husband, however, who was anxious to go, smoothed away every difficulty, and it was resolved that this time we should "obey" counsel.

The reader may perhaps think me somewhat unreasonable in regarding such a journey as more than an ordinary annoyance; but he should remember that I am speaking of eighteen years ago. The passage across the Atlantic Ocean in mid-winter is anything but inviting even under the best of circumstances, but in the old days of sailing-vessels it was infinitely worse. The ocean-steamers now make the passage in from ten to fourteen days; but then a month was considered a good, quick passage for a sailing boat. Then too the modern accommodations—even for steerage passengers—bear no comparison with the frightful disorder and utter lack of comfort experienced in former times. All this ought to be taken into consideration when speaking of the early Mormon emigrants and the sacrifices which that people then made for their faith. There was the same difference between them and the snug little party which a year ago crossed the ocean under the guidance of the councillor Apostle G. A. Smith, and the childless versifier Eliza R. Snow, as there was between St. Paul braving the perils of shipwreck with the tempestuous Euroclydon, and the modern orthodox missionary with well-filled purse and comfortable outfit on board the magnificent steamers of the Mediterranean.

The Mormon emigration has always been a well-managed business; and, forming a united body, under the guidance of inspired leaders, the Mormons have never given so much trouble as ordinary passengers. At the time of which I speak, the emigration was on a much larger scale than at present; although even now several thousand converts arrive every summer in New York on their way to Utah. Now the journey from Liverpool to Salt Lake City is accomplished easily in less than a month;—then it required *nine*. The Saints used then to speak of Zion as being “a thousand miles from everywhere;” and when they went East they used to talk of “going to the States” as if they belonged to another nation:—but now the Great Pacific Railway has knit together the utmost limits of this vast country, and a journey to the Far West is only a pleasant summer tour.

Every presiding Elder in Britain is a Mormon Emigration-Agent:—unpaid, but no less effective. It is a part of his mission. The Elder presiding over “the office” at Liverpool—generally some favored Apostle—pockets all *the profits* of the transaction, and has but little trouble in return. The Saints are notified through the *Star* of the day when the vessel will sail, and are told to forward their emigration-money, or at least a portion of it;—as the Church risks nothing. The Apostle, being thus secured by the deposits, arranges with the shipping agent for the passage of a specified number of persons, and receives a very nice commission upon each emigrant—which commission is one of the chief perquisites of his office.

The Mormons in London were very kind to us before we left and did all they could to help us in preparing for our journey. A kinder people than the Saints in Europe could nowhere be found. My husband had been directed to take charge of the emigrants in the transit from London to Liverpool, and consequently I received no assistance from him. It seemed to me a very cruel arrangement for the Elders to take away from me and my helpless little ones the very person to whom we ought naturally to have turned for protection; but what were the feelings of a weak woman when they came in conflict with the “counsel” of inspired Apostles?

We arrived in Liverpool the same evening, and there my husband was relieved of the charge of the company, and some of the brethren were appointed to see that the baggage was safely transferred from the railway to the ship. Early the next morning we went on board, and it was not long before we began to experience the pleasures (?) of an emigrant life.

Before we set out for Liverpool, I had been told that on board ship I should be able to obtain all the help that I might desire; and anxious to provide for the comfort of the children, I engaged the services of two young girls to look after them and assist me generally. This was an imprudent step, as I afterwards found to my cost; but at the time I thought that

I had made a very sensible arrangement. Help being secured, my next thought was to get our berths fixed, so that all might be ready before the rolling of the ship began. My first enquiries were for our bedding; but it was no where to be found. Now this was very annoying, for we were all tired and the children, poor things, were fidgetty; and anticipating a long and unpleasant voyage I wanted to have everything in readiness. Besides which I had made special preparations in the shape of many additional comforts which I knew on board ship would be absolutely necessary, and had even sold my watch and jewelry for that purpose.

I enquired of the proper authorities, but could obtain no information, and nothing remained but for me to wait until the Apostle came on board to bid a final adieu to the emigrants. I felt this annoyance all the more as I considered that we had no right to expect such mismanagement. We would naturally have preferred to make our own arrangements and to go alone, had we been permitted to do so; but we had, over and over again, been instructed not to go by any other vessel but that chartered by the Apostle Richards, that so we might escape the perils which were sure to overtake the Gentiles. Imagine our disgust when we found that as there were not enough of the Saints to occupy the whole ship, the lower deck was filled with Irish emigrants of the most barbarous type, and that their luggage and ours had been thrown together indiscriminately into the hold. Most of the Mormon emigrants recovered their property when they arrived at New York, but as for our own, personally, we never saw it again, and all the voyage through we were left utterly destitute.

The Apostle Richards and Pastor Kimball came on board before the vessel sailed and I told them all about it. We could not possibly put to sea in that condition, I said, and I wanted to leave the ship. He promised that the things should be looked after, and assured me that on no account should we be permitted to sail without being properly provided for. I not only trusted their word as gentlemen but I believed in

them as favored servants of God ; and when subsequently I found that they had wilfully deceived me I became conscious that there was as little of the true and truthful gentleman about some of the modern Apostles, as there was of the apostle about ordinary gentlemen.

Thus in the cold, foggy days of an English November we set out, bereft of the commonest necessities, and deceived by our own leaders, to begin a new life in a new world.

I would not for my own sake mention these unpleasant reminiscences were it not that so many mean and cruel deceptions—and, were it not that I do not care to use harsh words, I might call downright "*swindles*"—had come beneath my observation in connection with the Mormon emigration in past years. I will mention one alone which ought not to be passed by unnoticed.

In the year 1854, Brigham Young and the leading Elders were most anxious to draw to Zion the converts from every part of the globe ; and for this purpose the faithful were called upon to bring in freely their contributions to the Perpetual Emigration Fund. To set them an example, Brother Brigham himself stated that he would present as a free-gift his own property—a valuable city house and lot, if any purchaser could be found wealthy enough to purchase it. An English gentleman named Tenant, a new convert, accepted the offer and advanced the money—thirty thousand dollars—and set out for Salt Lake City, expecting there to be put in possession of the property. He was one of the unfortunate Hand-Cart Emigrants, of whom I shall presently have occasion to speak more fully ; and he died on the plains. His wife and children, when they arrived in the Valley, were told that the transaction was not made with them but with Mr. Tenant, and all their efforts to obtain the property, which in common justice was theirs, were unavailing. At the present moment Mr. Tenant's wife lives in miserable poverty in Salt Lake City, while there is no one to bring the honest Prophet to account.

The vessel sailed, and we heard no more of our property. Whether it ever left London, or whether some obliging

brother took charge of it on his own account, I cannot say, but I could form a pretty good guess. I frequently see that man in Salt Lake City, and I always think of my bedding when I see him. Nothing, however, remained but for me to put the best face I could upon matters. I took my wearing apparel and other articles out of the trunks and put them into pillow slips, and extemporised as well as I could a rough substitute for beds. These served for the children, and I covered them with my cloaks and shawls; and for our own berths and bed-covering I had only a few pieces of carpet which I had put aside for the cabin floor, together with a worn-out blanket which an old lady on board was good enough to lend me.

We had not been long at sea when the young sisters whom I had engaged to help me, fell sick, and some of the brethren were very anxious to nurse them. This appeared to be quite the established order of things, for I then found that it was very seldom that a Mormon emigrant ship crossed the ocean without one or more marriages on board. It was, no doubt, very interesting to them, but to me it was extremely inconvenient, especially considering that my husband had now taken to his berth, which he did not leave during the remainder of the voyage, and myself and the children were not much better off.

Sick as I was, I had to prepare our food, and manage everything, for in those times emigrants either took out their own provisions or were allowanced in raw material, and in either case had to do their own cooking. My chief difficulty was in getting what I had prepared to the fire-galley, for I could not leave the children, and I was afraid to venture myself upon deck. So I got any of the brethren who chanced to be passing to take it up, and of course they were willing to oblige me; but the galley was so crowded—every one having his or her own interests to attend to—that I very rarely, if ever, had my provisions decently cooked, and on more than one occasion I never saw them again. This was an inconvenience which modern emigrants do not suffer at the present day.

Unsuccessful with the young sisters, I thought I would try if I could not get one of the brethren to help me, and fortune at first appeared to favor me. There was on board a young man—Harry, they called him,—and he was so situated that I found it easy to open a negotiation with him. He had been a saddler's apprentice in a country town in England, and having listened to some itinerant preacher, had been converted, joined the Church, and begun to think for himself. So hearing that terrible judgments were quickly coming upon the Old World, he resolved to flee to the New, and in his hurry to get there he forgot to inform his master that he was about to leave. This accounted for his being so badly provided for.

Now, Harry had those two great blessings—a splendid appetite and unimpeachable powers of digestion. I will not say that he enjoyed these two blessings, for that he did not, on account of lacking a third blessing, namely, the wherewithal to make the first two blessings a pleasure, and not an inconvenience. The ship's allowance was altogether insufficient for him, and he, therefore, gladly engaged to do what few things I required upon condition that I should add a little to his own private commissariat.

Harry was a smart lad and at first very useful, and he soon convinced me that he had told the truth when he said that he had not had enough to eat ever since he came on board—it seemed to me very questionable whether he ever had before. He had, however, nothing to complain of in that respect while in our employment, for although the children were able to eat whenever we had anything fit for them, my husband and myself could seldom touch our rations, and as everything that was not used fell to Harry's share, he fared pretty well.

Harry was not the lad to neglect his own interests, and as our interests appeared just then to be his also, matters worked very harmoniously. Our bread was never now brought back to us half raw or burnt to a cinder. It must be properly cooked for our eating or it would not do for Harry's, and as for it being lost or delayed on its way to or from the galley

that was, of course, quite out of the question. But the strangest thing of all connected with Harry was that immediately after his coming we were incessantly annoyed by *the rats*. I had brought for the children's use a small supply of preserves and other little delicacies; but these mysteriously disappeared with alarming rapidity, and whenever I saved any trifle for the children to eat between meals, that also was gone when it was wanted, and in every instance Harry suggested that it was "the rats," though I never could find any traces of those interesting animals. I was sorry to part with Harry, for he used to tell funny stories to the children, and amused them a great deal, but "the rats" and Harry were so closely associated in my mind that I thought if Harry left, the rats might perhaps also cease their visits. So Harry went, and I was once more left alone to do the best I could.

The weather was very cold, and though we wore our clothing day and night, we felt its severity very much. The rigging of the ship was hung with icicles, and without fire or warmth of any sort, it is no wonder that we all were soon hardly able to move from cold and sickness. I have heard emigrants who came over in steam-vessels say that even in mid-winter the heat in their berths was almost unendurable; but in a sailing-vessel there were, of course, no engine fires to warm the ship, and the passengers suffered accordingly.

In the midst of my trouble I was told of an ancient Scotch sister—a maiden lady, sharp and shrewd,—who, like the miser in Scott's "Fortunes of Nigel," was willing to help us "for a consideration." So we talked the matter over, and it was agreed that she should give me her services for the remainder of the voyage; and the "consideration" was to be two pounds English. Small as was our stock of money, and much as I knew we should need it upon our arrival, I felt that I could do no better than engage her. There was no saying upon whom *she* might chance to set her maiden fancy, but there was not the remotest chance of any of the brethren falling in love *with her*; so I considered her a safe investment, and, besides, I must have *somebody*—there was no alternative.

It was now Christmas time—a season which in England was always sacred to joyous memories and festivities ; but to us, exiles and wanderers, seeking a land of which we knew nothing, and which to us was a new and untried world, it was far from being a happy time. In the midst of the wild, dreary ocean there was nothing to recall the pleasant reminiscences of the past, or to inspire us with hope and courage as we thought of the future.

The Captain told us that we might prepare to eat our Christmas dinner in New York ; but he was mistaken. I can form no opinion of the captain as a seaman, but as a man I detested him for his cruel treatment of two unfortunate men who were under him. These men—one a Spaniard, and the other a Hungarian—had agreed to work out their passage to New York, but they were quite unfit for sea life. One of them when he refused or was unable to go up into the shrouds, was dragged aloft by main force, and there they tied him, and there they kept him until he was nearly frozen to death. On another occasion they beat both of these men with spikes, and I feared they would kill them, and their cries and groans right above my head were most painful to listen to. In fact, so badly were they treated that on their arrival they had to be carried to the hospital. Such was the “discipline” on board that ship.

The Captain was mistaken in his calculations. We did not eat our Christmas dinner in New York, as he had promised. A storm came on, which compelled us to stand out to sea again, and then a dead calm followed, and it was not until New Year's eve that we set foot upon the shore of the New World.

We were now three thousand miles nearer to Zion ; but my heart misgave me as I thought of the future, and the first New Year's day that I spent in the United States was anything but a day of pleasure to me.

CHAPTER XIII.

LIFE IN NEW YORK:—CONDUCTING A MORMON PAPER.

An Introduction to a New World—The New York Saints—How Certain Elders Disappeared—An Uncomfortable Week—Left all Alone—Love Waxing Cold—Mental Slavery—The School-House at Williamsburgh—Miserable Condition of the Emigrants—Suffering for Their Faith—The Apostle Taylor Lectures the Saints—Some Smart “Counsel”—Buying Shovels—An Unprofitable Speculation—The “Mean Yankee Gentiles”—Days and Nights of Trial—How the “*Mormon*” was Edited—A Rather Small Salary—The Doings of High-Priests and “Seventies”—An Amiable Connecticut Girl—Half-a-dozen Wives—Permission from Brigham Young—Certain Elders who had “Disease of the Heart”—The Course of True Love—A Young Widow Who Looked Well in Weeds—Arranging the Affairs of the Heart—The True Source of Modern Revelations.

VERY cold, and dark, and dreary, were the first days which we spent in the New World. That faith which once had led me to hope, and believe, and endure all things, was now powerless to nerve me to any new course of action for my religion's sake; for the dark shadow of Polygamy had come across my way; hope had fled, and my love, with the love of many other faithful Saints, had waxed cold.

To my husband and children I was, of course, devotedly attached, and was willing to combat any difficulty or endure any trial with them, or for their sake; and it was not long before my constancy was put to the test.

The Mormon emigrants have always a Captain and two “Counsellors” to every company. The Captain on board the *Emerald Isle*—the vessel in which we came—was a returning Utah Elder;—one of his Counsellors was also a returning Elder, and my husband was the other. As soon as the Mor-

mon Captain had come on shore, and had reported to the Apostle in charge of the New York Saints, he left to visit his friends. The Utah Counsellor had a young lady in the company to whom he had become very much attached, and who afterward became one of his wives. I was not, therefore, surprised that, as soon as he could get his baggage, he also should disappear; but my husband—the other Counsellor—being encumbered with a wife and family, was obliged to remain, and the whole charge of seeing to the company devolved upon him.

We had, therefore, to remain in Castle Gardens until the whole company of emigrants was provided for; and during all the next week I, with my four children, remained in that public place, sick and weary, and as destitute of bedding and covering as we had been on board ship. The weather was intensely cold, and, unaccustomed as we were to the severity of an American winter, we suffered not a little. The other unfortunate victims to faith were in the same condition, with the exception that they had something to sleep on at nights, while I had nothing but the bare boards for my bed since we left Liverpool;—all that I could gather together had been reserved for my babes. How we lived through that journey I know not, but I am certain that, could I have foreseen what we should have to endure, I would never have left England, whatever my refusal might have cost me.

I could not refrain from contrasting my life before and since I knew Mormonism. Before, I scarcely knew what suffering was, so little had I been called upon to endure; I never knew what it was to be without money, or to want for anything; but now I was in a strange land, in the depth of winter, without a home, without a pillow to rest my weary head upon, and with a future before me so dark that not a single ray of light gave to it the promise of hope. Could any slavery be more complete than mine? My fanaticism and zeal were all gone—I had nothing to sustain me. Certainly, I was still held by the fear that Mormonism, after all, *might* be of God, and that all this suffering *might* be necessary for

my salvation—but if at that time I had only had a friend whose mind was clear from all the nonsense of Mormonism, and who had felt sufficient interest in me to advise me for my good, I think even then I might have freed myself from the mental slavery in which I was bound. But I had no intercourse with any but Mormons; and, indeed, a wish to form Gentile friendships I should then have considered a sin.

A week after our arrival, my husband found time to seek for apartments for his family, and I was thankful to leave our miserable quarters at Castle Gardens.

The Mormon authorities had, meanwhile, given instructions to the other emigrants how to act, and they did little more than this. Those who had not found work or places to go to were ordered to leave the Gardens, and received permission to occupy an old dilapidated school-room in Williamsburgh, which had been used for preaching. I went there almost daily to see them, and therefore state what I saw as an eye-witness, and neither exaggerate nor misrepresent. There they huddled together about one hundred and fifty men, women and children. Most of the men had been respectable mechanics in their own country; many of them I had known personally and had visited in their cosy English homes; and their wives and families had been decently brought up. What they must have suffered under this change of circumstances I leave the reader to guess.

In that miserable place they lived day and night—the poor, dispirited mothers—many of them very sick—having to cook, and wash, and perform all the necessary domestic duties, round two small sheet-iron stoves. It was not long before the place became like a pest-house from so many being confined in so small a place, and breathing the same fetid and pestilential atmosphere, and many of the young children died of an epidemic which was raging among them.

They had saved some of their ship's provisions, and that was all they had to eat, and it did not last long. To me it was most distressing to witness so much misery without being able to render any assistance, particularly to see the

poor little children shivering and crying with hunger and cold, while many of their mothers were in such a miserable state of apathy that they paid little or no attention to them. I often tried to awaken in them feelings of human sympathy, but I was met with a murmur of discontent—the people, men and women alike—seemed to be utterly demoralised. Nor can this be a matter of wonder; for in England the men had been told that—while at home they could only earn four or five shillings a day, and would never be able to put by enough to carry them all the way to Utah—in New York they would be able to earn two-and-a-half to three, and even four dollars a day—equal to from ten to sixteen shillings English—and that employers would even come on board ship anxious to engage them. Thus they had by false statements been allured from their homes and plunged into the most abject poverty. Day by day they went out seeking work, but finding none, willing to do anything to provide bread for their families, but returning nightly, unsuccessful, to their starving wives and children.

My own resources were gone. I could do nothing. When we left Castle Garden I think we only had about five dollars left, while the heavy snow which covered the ground and the intense cold promised many weeks of unusual severity. Needing so greatly pity myself, how I sympathised with those poor sufferers, how I pitied them!

In the midst of all this, the Apostle John Taylor learned that some of these poor souls had been seen begging. So he came from his comfortable boarding-house in Brooklyn, well wrapped up in a handsome overcoat, and scolded these poor, starving creatures, and harangued them concerning the meanness of begging. With great swelling words he spoke of the dignity of the Saints of the Most High, and told them that he despised a Mormon who could fall to the level of a common street beggar.

Could he have heard the unspoken curses of the poor, wounded hearts of those who listened to him, as they thought of his brother "Apostle" in England, and of how he had deceived them and sent them into a strange country, in the

MOCKED WITH WORDS.



J. SPEER, SC.

depth of winter, to beg, to starve, or to steal, he would have learned that though the victim of a delusive faith may mentally submit to man-made creeds and priesthoods, in his heart he will judge, not so much the words he hears as the man who utters them.

The wisdom of the Apostle found out a remedy. He "counselled" the men and boys to buy shovels, and go forth into the streets and clean away the snow from the fronts of the doors and from the side-walks, and told them that they would thus get plenty of money to keep them until winter was over. One elderly brother, who had a little money left, bought a stock of shovels; but the emigrants found that there were plenty of others who were as eager as they for work, and who were much better acquainted with the way of obtaining it. The shovel experiment was a failure, and the poor old brother lost his money in the investment.

For whatever the Apostle Taylor may have contributed to these unfortunate persons—whether in "counsel," money, or provisions—he will doubtless have his reward; and, for aught I know, he may have been unable to give anything more than counsel; but, at the same time, my opinion of the value of counsel remains unchanged. There has been no lack of "counsel" or counsellors in the Mormon Church. "Counsel" has been given in abundance to all, and by no means always for the benefit of those who received it. It was not, however, because he failed to assist them practically that the people hated the Apostle Taylor, and have hated him ever since, but it was for his pride and arrogance, and the way in which he dared to talk to free-born Englishmen and Englishwomen about the dignity of the Priesthood, and the contempt in which he held them in the hour of their humiliation and distress—for that they hated him.

I do not, of course, wish to justify the people in begging; such conduct would have been despicable if they could have found employment of any sort. But when I saw the starving condition of those men and their helpless families, in that wretched school-house, in my heart I almost honored them for

having the courage to beg; and I thanked God that the "mean Yankee Gentiles"—as the Elders taught the Saints to call American citizens who did not believe in Mormonism—were able and willing to assist them.

One of those emigrants very recently related to me some of the painful circumstances through which he passed at that time. He told me that he walked the streets of Williamsburgh for three days and three nights without a mouthful of anything to eat, or a place to lay his head;—he could obtain no work, and at length, in sheer desperation, he was *forced* to beg. The Church authorities knew well the misery of the people, but took no adequate steps to alleviate it.

During the first weeks after our arrival in New York city we had nothing to depend upon but the provisions which we had saved from the ship's rations. I had known what it was to be in a foreign country without money and without food; and on board ship I took care of our rations when they were not consumed by Harry or "the rats;" for I thought that if I did not need them—which, indeed, I sincerely hoped might be the case—I could certainly find some one who would be thankful for them. These rations consisted chiefly of sugar that was almost black; very bad black tea, which when made looked like dye; the poorest kind of sea-biscuit; and other things accordingly. The provisions for the Mormon emigrants were purchased in bulk by the Church authorities, who made their own profits out of them, and the Apostle at Liverpool had the benefit of all that could be saved out of them during the voyage. It was commonly said among the people that the sight of them alone was quite sufficient for any one who was not half-starved; and yet they had paid the price of the best.

We had been in New York several weeks when one day my husband called at the office of a paper called *The Mormon*, and there met with the Apostle Taylor who conducted that paper. The Apostle expressed great regret that Mr. Stenhouse should be without occupation at that season of the year, and with a family of children upon his hands. This sympathy

coming from a brother Missionary was, I thought, very tardy, for my husband had then devoted over ten years of his life to the cause, and his record in the Church had been untarnished. The Apostle was living in an elegant house surrounded by every comfort and luxury, while he knew that we had not so much as a chair, or even a bed to lie upon. What had he done for the Church more than my husband had done? Indeed, I firmly believe that he had not endured half as much, but—he was an Apostle! His unhelping sympathy appeared to me a little more than questionable.

He told my husband that he might come into the office of *The Mormon*, and write the addresses on the wrappers, and that he would give him a few dollars a week “to help things along,” until something better presented itself. My husband thought this a disinterested action on the part of the Apostle John Taylor, but my experience in Mormonism led me to be distrustful and suspicious of everything that an Elder or Apostle said or did. This offer, however, came when we really had nothing to look to, and dared not refuse any assistance that was offered, however small it might be. But I must allow that my ideas of Apostolic liberality were very much shocked when at the end of the week Mr. Stenhouse informed me that he had been allowed four dollars for his services, and that out of that magnificent sum the Apostle John Taylor had deducted twenty-five cents which sheer necessity had compelled him to borrow for the week’s ferriage.

The Apostle-editor had two assistants from Utah with him in the “*Mormon*” office—the one a “Seventy,” and the other a “High-Priest”—terms and titles which I shall presently explain. A few weeks after my husband entered the office, the “Seventy” who had charge of getting out the paper was allowed to return to Zion. The High-Priest remained in the Eastern States visiting alternately the various branches of the Church, and doing some very zealous courting with a young English girl who lived in Williamsburgh, while his two unsuspecting wives at home in Salt Lake City were earnestly praying the Lord to bless him in his “mission.”

Whatever the Apostle may have thought of his associate, he could not very well remonstrate with him, for he himself was, and had been for some time, doing a good deal in that line with an amiable Connecticut girl, and was only waiting for special permission from Brigham Young, to add her to the half-dozen wives he already had in Utah.

There was, moreover, another High-Priest attached to that office, but no one seemed to understand his exact position. To all appearance his principal occupation was travelling from New York to Connecticut and from Connecticut back again to New York. He was a very robust-looking man, but it was reported that he was troubled with heart-disease, and that the purer air of Connecticut was a great relief to him. This I fully believed when, some time after, I discovered that the young lady engaged to the Apostle had a charming sister, for I thought it very probable that she rendered no small assistance to the Connecticut air in giving relief to his diseased heart.

My husband not being at that particular time under the influence of "heart-disease," soon became very useful on the editorial staff. In fact, pretty well everything was left to him, and not unfrequently for two or three days he saw nothing of the Apostle or either of his associates, and the whole responsibility of getting out the paper—at the magnificent salary of four dollars a week!—rested upon him. He was told that he must regard it as a mission and be prepared to act accordingly.

In course of time, however, the visits to Connecticut came to an end. The Apostle obtained Brother Brigham's permission to practice a little Polygamy among the Gentiles, and Miss Young made him an excellent housekeeper in a handsomely furnished house in Brooklyn. The poor High-Priest and the Seventy did not fare so well: they were expected to wait until they reached Zion. The two young ladies to whom they were engaged were amiable and good girls who would without doubt have met with excellent husbands either in or out of the Church; but the name of an Apostle or High-Priest—when the men themselves were away from home—

carried with it many charms, and won the hearts of the young ladies and their friends. The Apostle was, of course, well used to the training of wives in the "celestial order," and when he returned home with his youngest bride he suffered no particular inconvenience. But the High-Priests realised the truth of the adage "the course of true love never did run smooth." The first wife of one of them refused to have anything to do with his new bride, and kept him at a respectful distance from herself then and ever afterwards ; while the first wife of the other declined to acknowledge the claims of her youthful rival. The first High-Priest has gone to heaven ; the other, in the course of time, gave a bill of divorce to his young wife. What happiness either of these three girls found in Polygamy, they best know, but the young widow appears decidedly the happiest of the three.

I had heard so much while in London about men taking wives "from principle" and that, after the first wife, they made no open display of their love, but I could not see that they differed in the slightest from their Gentile brethren in that respect ; the Utah Elders, of whom I have spoken, always seemed to me very human. In all Polygamic courtships that I have since witnessed, the brethren have appeared to think that the "Lord's" revelation was a trifle too slow in arranging affairs of the heart, and they have very zealously prepared for its coming. In some instances the revelation has come too late, and in many others it would have been very disastrous if it had not come at all. In all cases it may be safely asserted that all that has been said about getting the consent of the first wife and obtaining a revelation from the Lord as to whether it is pleasing in His sight for a man to take another wife, or not—is purely folly and nonsense. Brigham Young is the only "lord" who has ever been consulted on that question. If he acknowledged this to the people and they chose to abide by it, they alone would be to blame ; but it is the grossest of frauds for men claiming to be the representatives of Jesus Christ to play upon the credulity of an honest people, trifling with the most sacred subjects, and tell-

ing them that God answers by special revelation and declares whether or not it is His will that each of these plural marriages should take place. The Apostles and Elders themselves are not deceived. They know well enough that there is no truth in all this mockery ; they know that the only source of all their revelations is the man Brigham Young.

CHAPTER XIV.

SAINTLY PILGRIMS ON THE WAY—THE “DIVINE” HAND-CART SCHEME.

The Eastern Saints—Service in Williamsburgh—“The ‘Prophet of the Lord’” Tries an Experiment—The Pilgrims Cross the Plains—The Hand-Cart Scheme—The Poor Emigrants—A “Divine” Plan—The Great Gathering to Zion—An Interesting Letter from Mary Burton—How Elder Shrewsbury Won his Bride—A Solemn Oath Against Polygamy—Mary Burton’s Marriage—Arrival of the Hand-Cart Emigrants—Scene at Castle Gardens—Meeting with Mary Burton and her Husband—The Story of her Courtship—Her Trustful Enthusiasm—Proposing to make Brigham Young a *King*!—Anticipations of War—How the Prophet Defrauded Brother Tenant of Sixty Thousand Dollars—The Pilgrims Leave for the West—The Story of a Truant Wife—Second Thoughts are Sometimes Best—The *Mormon* Paper Comes to Grief—A New Trial of Faith—Literary Work—Waiting for Permission to Journey Zionward.

ONE Sunday morning in early spring, I attended a meeting of the Saints in Williamsburgh.

My husband was there and took part in the service, and so did the Apostle Taylor, and one or two other Utah Elders. I went to that meeting in a very desponding state of mind, for our prospects since the day of our arrival had not brightened very much, and I felt the need of some comforting and cheering words.

Whether it was the influence of the clear spring morning, or that the Elders had noticed the depression of spirit among the Saints, I cannot tell, but I know that on that particular occasion their words seemed to me more earnest and encouraging than they had been for a long time past.

As we came out from the meeting, Brother Benton, one of the Elders, stepped up to my husband and said: "Brother Stenhouse, *they* are expected to arrive to-night or to-morrow; I suppose you will be down at the "Gardens," to meet them."

I knew well enough who "they" were who were expected to arrive, and so did Mr. Stenhouse. "Yes," he said, "of course I shall be there, but most likely we shall have to wait a few days before they come." Then he stopped and talked over the matter with Elder Benton.

Now it chanced that at that time Brigham Young was trying an experiment. The "Prophet of the Lord" sometimes finds it necessary—notwithstanding the "revelations" which he is supposed to receive—to try experiments like other men before he can feel sure that his plans are likely to succeed. The only difference between him and other men is, that he—knowing himself that his plans are his own inventions, or the inventions of the leaders—gives out that they come direct from God, thereby deceiving the ignorant, innocent, and confiding people; and when his plans fail, as they often do, he never confesses that he is wrong or mistaken, but lays all the blame on some other person, or, failing that, on "the Lord" or the devil. Other men, as a rule, say nothing about the "Lord" or devil, but when their experiments fail, they frankly confess that they themselves were not inspired, but were liable to err. That is all the difference.

In the present instance Brigham Young tried an experiment upon a rather large scale.

Up to the year 1856, the Mormon emigrants made the journey from the Frontiers across the Plains by ox-teams, as I have already described, and every season some of the wealthier Mormons formed themselves into an independent company, paid their own expenses, and travelled with more comfort. The expense to the poorer emigrants was very small, for they performed the greater part of the journey on foot—the ox-teams being used for transporting provisions and baggage—one hundred pounds of the latter being allowed to each emigrant.

This "plan" was, so far, a success, and the settlements of the Saints increased thereby slowly but surely, in population and wealth. There were, however, at that time thousands of Saints in Europe anxious to emigrate, but who were too poor to provide the small sum requisite for that purpose. During the winter of 1855, this difficulty was discussed in Conference by Brigham and the leading men in Salt Lake, and some one suggested what was afterwards known as the "Hand-Cart Scheme." The idea of this "scheme" was to transfer the people from Liverpool to the Frontiers in the cheapest possible way, and for them then to cross the Plains with light-made hand-carts, just strong enough to carry the fewest possible necessary articles, but sufficiently light for the men, women, and even young girls, to draw them.

This "plan" would not perhaps have been a bad one if it had been properly carried out, and if Brigham Young had seen, as he might have done, that suitable preparations were made beforehand. But the Hand-Cart Emigration Scheme began with a lie and ended in ruin.

The confiding Saints were told that "God" had specially inspired His servant Brigham for this purpose, and the scheme was a revelation direct from on high. No proper measures were taken to provide for the emigrants—all was done upon faith—faith on the part of the people in their—as they supposed—inspired leaders; deception on the part of those leaders towards the people, whose only fault was that they trusted them too well.

The *Millennial Star* proclaimed the "plan" to the Saints in Europe, and so great was the response to this special summons that in that year—1856—it was roughly estimated that no fewer than five or six thousand Mormon emigrants travelled from Liverpool to Salt Lake City. It was the first company of these emigrants that Brother Benton alluded to when he told Mr. Stenhouse that "*they*" were expected that night or the next; but in those days emigrant vessels were frequently delayed by adverse winds and other circumstances, and no one could calculate upon the exact time of their arrival in port.

The following morning, my husband when he returned from the *Mormon* office, brought with him a letter bearing the English postmark and addressed to me in the neat unmistakeable handwriting of Mary Burton. I had been waiting and watching for a letter from her ever since our arrival ; I was anxious to hear from her, and I hastily tore it open, so impatient was I to know how she was getting on. What I read interested me deeply, though it did not surprise me. I had seen Mary many times after the interview which I have already related, and our conversations and discussions were to us of all-absorbing interest ; but as they were mostly personal, I have not cared to record them in this narrative. To tell the truth, her love affairs with Elder Shrewsbury occupied more and more the most prominent place in all our discussions. His enthusiasm was perfectly infectious. As long as Mary absolutely refused to see him, her love for him and her faith in Mormonism were anything but overpowering. But Elder Shrewsbury was one of those peculiar persons who have a sort of magnetic charm about them, who without our knowing it, or even, in some instances, contrary to our will and reason, enlist all our sympathies and leave behind them an impression that we vainly try to efface. He only wanted *opportunity* and his success was sure.

Opportunity he had had for pressing his suit with Mary and making an impression upon her heart, ever since the day when they had met at my door, and had taken that walk together, as Mary said, for the purpose of discussing important matters.

Now the letter which I received opened to me another chapter in Mary's life which, without the gift of prophecy, I might have easily predicated. Elder Shrewsbury's patience and perseverance met with their due reward, and Mary at length promised to become his wife ;—but fascinated though she was, and herself almost as deeply in love as he was, she nevertheless made one condition which showed that she had not entirely lost that prudence and determination which she had shown in the early days of their courtship:—

"When he spoke to me in *that* way,—you know *how*, Sister Stenhouse"—she said in her impulsive way :—"How could I persist in saying *No* to him?" It wasn't in my heart to do so. I didn't say "Yes" in so many words, but I simply said nothing, and he took my silence for consent. Then———but no, I won't even tell *you* everything I know he thought he was going to have it all his own way; but I didn't think so. I told him then that I had firmly resolved upon one thing—that I never would marry him unless he made a solemn vow and promise before God that he would never enter into Polygamy. I could not hide from him that I loved him—he knew it and could see it; but I said I *never* would go to Utah alone, and I certainly never would marry at the risk of my husband taking another wife. No; I was willing to give him my heart, my all—it was only fair for him to do the same by me. He was very near me then; and my hand was in his; and he was looking up into my eyes. Then he whispered the promise I had asked of him, and, dear Sister Stenhouse, I *know* I can depend upon *his* word. We shall be happier in this world *by ourselves*, and we feel quite sure that God will not ask us to do anything in heaven that would make us miserable. Perhaps I oughtn't to say this, but I'm so happy that I cannot allow myself one single wretched doubt about the future or *my* husband, such as I used to have.

We were married on the 27th of January.

And now we are getting ready for Zion, and are busy day and night. Of course you have heard of the "Divine Plan"—the Hand-Cart Scheme. Oh, Sister Stenhouse, I am so very, *very* much ashamed of myself for all the wicked things that I used to say about the Apostles and the Elders. Since our marriage, Elder Shrewsbury has explained everything to me and set things in their right light. It is a glorious privilege for us to be permitted to gather to Zion, and now that I know my dear husband will never even think of another besides myself, I glory in the thought of leaving the Gentile world and all its wickedness.

We go with the first company this season.

I will tell you all the rest of the news when I meet you, dear "

So Mary Burton was married, and coming with the Hand-Cart Company. "Why," I said, turning to my husband "they'll be here in a day or two now."

"Perhaps to-day," he replied.

They did not, however, arrive either that day or the next; but towards the end of the week we were told that their vessel was in the river, and I accompanied my husband to Castle Gardens to see them.

A strange spectacle was presented to our view. More than six hundred Mormon emigrants were gathered there, all on

their way to Zion, and burning with zeal and enthusiasm worthy of a better cause. There were aged men and women, whose heads were hoary with the snows of many a winter, and whose tottering steps had borne them to the verge of three score years and ten; there were stout-hearted fathers of families, and matrons with sons and daughters growing up around them; there were young men in the pride and strength of manhood; and maidens in the modest blush of womanly beauty; and little toddling children, and babes in their mother's arms—all obedient to what they thought was the command of God Himself—all with their faces set steadfastly and anxiously Zionward.

Let not the reader smile at the blind infatuation of those poor emigrants. Would he or she have suffered so confidently—so faithfully—for his or her religion? They might be mistaken; but truly theirs was a faith which “hoped all things, believed all things, endured all things.” Surely, in His sight—who judges the heart—the blind obedience of those men and women who were ready to suffer and to endure unto the bitter end, because in their child-like faith they thought it was His holy will—such practical devotion was more truly acceptable than the formal professions of an untested faith which orthodox professors are so ready to make.

I met at Castle Gardens many whom I had known in the old country; but it was one particular face which I was anxious to see. A man wrapped in a thick great-coat, and with a fur cap upon his head, brushed against me; and before I had time to raise my eyes, my hand was grasped in his, and I heard Mary's husband say “Oh Sister Stenhouse, I'm so glad to see you: I knew we should meet you in New York. Come and see Mary. She's *my* Mary now!”

I went with Elder Shrewsbury and I saw Mary. But oh, how greatly was she changed! When I returned from our Swiss mission and saw her, after an interval of several years, I was, of course, struck with the alteration which had then transformed her from a pretty little fairy-like girl into a decorous young lady contemplating matrimony; but although I had

now been absent from England only a few months, I observed a much more striking alteration in her than on the previous occasion. It was not now, I thought, so much an outward and personal change, as a new development of her inner consciousness—her soul itself. Her form was as graceful, and her eyes as bright as ever; but from those eyes there now shone forth another light than that which I had thought so charming in the by-gone time.

Her affection for me was as warm and demonstrative as when we first met:—She recognised me in a moment, before her husband had time to say a word; and, throwing both her arms round me, she kissed me again and again with all the effusion of her childish days. Taking my hand she led me gently into a quiet corner and seated me beside her upon a big trunk, and then she began to talk. It was the same soft sweet voice again, which used to be so dear to me when I was left all alone in Southampton, soon after my marriage, while my husband was on mission in Italy.

She told me all the story of her courtship—all, and much more than she had told me in her letter. But it was when she came to speak of her marriage, of her husband, and especially of their pilgrimage to Utah that I observed more especially the change which had taken place in her. She was no longer the light-hearted girl, half-doubting her strange religion, and rejecting it altogether when it did not coincide with her own ideas and wishes. No: Elder Shrewsbury—had he been ten times a Mormon Elder—could not have wished for a more obedient, a more earnest, I might say—a more fanatical believer than was now to be found in his young and beautiful wife. Her eyes really glowed with enthusiasm as she spoke of “the work of the Lord” and of “gathering to Zion;” and her voice, though soft and sweet as ever, had in it, now and then, a tinge of sternness which told of a determination and spirit which the casual observer would never have suspected.

I expressed some surprise that she and her husband, not being without funds, should have gone with the Hand-Cart Company when they might have waited and have gone with

so much more comfort with one of the independent companies.

"Why, Sister Stenhouse," she said, "We have done it as a matter of faith. Certainly we could have afforded to go in any way we chose, but my husband said we ought to be an example to the poorer saints ; so we gave away nearly all our money to help the emigration fund, and then we came, just as you see us, along with the rest."

"But the danger and discomfort is so great," I suggested. "Surely the Lord does not want us to sacrifice ourselves when no one is benefitted by it?"

"Not a bit," said she, "there's no danger, Sister Stenhouse, and if there were it would only please me all the more. As for discomfort, why we should have had that any way, and we both glory in making sacrifices. Besides which, we have been told by the Apostle that this will be the most pleasant and successful journey across the plains that has ever been made."

"I am a little doubtful of the promises of Apostles and Elders," I said, "and I remember, Mary, when you used to agree with me."

"I know I did," she answered, "but Brother Shrewsbury has shown me how wrong I was—I never doubt *now*. But I think you have a wrong notion about this hand-cart scheme. It is not an ordinary plan such as any man might have made. God Himself revealed this plan to Brigham, and in fact we call it 'the divine plan' in our songs. Oh, you should hear our songs! They're a little rough, but the singing is so earnest and the voices of the men and girls blend so well together that I know you'd like them. There's only one thing that I don't like about this plan, and that I daresay is all right if only I knew it."

"I think, Mary," I said, "I could tell you a good deal that you wouldn't like if you knew it."

"No, dear," she replied hastily, as if afraid to hear me, "don't tell me unpleasant matters. I'll tell you all I meant. The Prophet and Heber C. Kimball, and Jedediah Grant

counselled the richer emigrants to give as much as they could—all their property, if they had faith enough—to help the poor brethren to emigrate; but the American Elders had private instructions—so Brother Shrewsbury told me—to use the money to help out all the unmarried girls who are willing to go. I confess that this troubled me not a little; but my husband says that when we get to Zion we shall find all will be right, and of course I believe him.”

Mary's conversation puzzled me a good deal at the time. She had formerly been so clear-sighted and so unbiassed by prejudice, and now she seemed ready to believe anything. All her husband's enthusiasm was now her own; she saw with his eyes, and in the intensity of her love for him she believed all that he accepted as true. Long after, when I thought of that short interview, I called to mind her impulsive earnestness, and I felt that a secret misgiving, unconsciously to herself, was partly the cause of it. Unknown to herself her excess of zeal was the offspring of doubt.

Life in the future was in anticipation to my poor friend one long day of hope and happiness. She could not see the shadow of a cloud—no coming sorrow darkened her way. Zion, to her excited imagination, was the abode of peace, and sanctity, and unchanging joy.

I asked her whether the Saints in England had heard any of those strange reports about Brigham Young defying the Government, which had attracted so much attention in this country.

“Certainly,” she said, “it is because the day is so very near when all intercourse between God's people and the Gentile world shall be cut off for ever that these great efforts are being made to gather the Saints to Zion. Of course you know this, but I don't think you know all. Why, at the last general conference in Liverpool, the president had instructions from Salt Lake to propose Brigham Young as ‘prophet, seer, revelator, and *King!*’”

“*King?*” I said, “How can President Young ever be ‘king?’ Utah is part of the territory of the States, and

under their jurisdiction ; it is not even a State itself yet, and Congress has refused to sanction the name of *Deseret*. This country will never suffer a kingdom to be set up in Utah ; you must be misinformed, Sister Mary."

"No, Sister Stenhouse," she exclaimed, "I am under no mistake. My husband assured me that the conference accepted the proposition, and that it was received unanimously. The Saints are gathering in from all parts of the world, and when war is declared they will not be found unprepared. Why, here on board with us, the American Elders are all provided with swords and revolvers of the very best make that could be got for love or money, and I myself have heard them say that Brigham Young intends shortly to declare his independence of the United States. We didn't know this before we left England, but we felt sure that he had some great purpose in view which had been revealed to him."

"Before we left," I said, "the Saints were all eager to emigrate."

"Yes, dear," she answered, "but nothing like they are now. You have no idea how excited and anxious everybody is. Some of the people, in order to obey counsel, sold their watches and jewelry, and even their best clothes, scarcely keeping enough for the journey, and every one who had any money gave it away. Brigham Young set a noble example in that ; even the Gentiles would admire him if they knew all. Why, we had on board ship with us Brother Tenant, the rich, new convert who paid thirty thousand dollars for the property which Brigham Young so generously gave to help the Emigration Fund. He hardly had enough left to carry him and his family to Zion ; and now he is going to cross the Plains with us, to settle in Salt Lake City. He is somewhere here among the emigrants, I believe, at the present moment, and you could ask him all about it if you liked. The brethren assure him that Brother Brigham is so liberal that he will get vastly more than the value of his thirty thousand dollars when he reaches Zion, and I hope he will, for I like both him and his wife."

All this was thus far true, but it was with some misgivings that I heard Mary talk about it. Still I tried to persuade myself that it was a sin to doubt. How little did either of us imagine that after poor Mr. Tenant's miserable death upon the Plains we should live to see his wife—destitute and defrauded of her property by generous-hearted Brigham—dragging out a miserable existence in Zion, and dependent even for a crust of bread upon the kindness of the brethren. And yet, as I previously stated in another place, this was how the Prophet, under the mask of liberality, contrived, for his own purposes, to cheat this unfortunate and too-confiding Saint.

Then we talked of what more nearly interested ourselves, and Mary asked me when Mr. Stenhouse and myself were coming out. I told her that it was quite uncertain, but that we expected to before long. "At any rate you will come out before the season is over," she said.

"Most likely so," I replied, "but you will be safely there and settled before we arrive."

How little did she imagine the fearful scenes she was to witness—the terrible sufferings she was to endure before the season she spoke of had passed away. Could I at that time have known all, I would have prayed that sooner than set out on that fearful journey she might find refuge in the grave from the horrors which, unknown to her, were brooding over her way.

We talked long, and then my husband joined us—Elder Shrewsbury was called away by some necessary duty—and when we parted it was with many promises to write frequently to each other of our common religious interests, as well as the welfare of ourselves and those we loved. Then I spoke with several other old friends, and we exchanged greetings with all sorts of people, for my husband wherever he goes is always sure to be upon speaking terms with almost everybody he meets.

The Hand-Cart Company left New York for Utah—a long and formidable journey at best—but in that instance, through

mismanagement and neglect, one of the most fatal expeditions that imprudent man has ever undertaken ; and it was not until months and months had passed away, and another season had come round that we heard anything of their fate.

And time went on, but my troubles did not lighten. My husband still continued to work at the *Mormon* office, and after a while his salary was slightly increased from time to time ; but still his earnings were altogether inadequate for the support of a family, and I found it absolutely necessary to obtain some employment for myself. It cost me many a long and weary day of search and enquiry, and many a battle with my pride before I could get anything to do, but at last I was successful, and although my little ones required constant attention, I contrived to add a very decent quota to the scanty family purse.

And thus matters continued until the following year—our life of uncertainty and care unchanged. Little in my life at that time is worth recording : to me it was one long, painful struggle, and any change which could come, I felt must be for the better. My experience of Mormonism was of course enlarged as new facts presented themselves to my observation, and by nothing was my faith so much shaken as by the discrepancies between the written and spoken Mormonism which was presented with fair face to the European Saints and the world at large, and the actual conduct of the Elders.

From the first moment when Polygamy was announced, the leaders had strictly forbidden the missionaries to enter into any alliances with the sisters abroad, or to make any proposals of marriage to them, or to enter into any matrimonial covenants. In the language of Heber C. Kimball—Brigham's first counsellor—they were "not to pick out from the flock the young, fair, and tender lambs," but were to bring them all safely home to Zion.

This counsel was all very well, for it tended to keep the Elders out of mischief, and afforded an opportunity to the brethren at home to select more, and more youthful wives from the fair converts who were gathered in to Zion. But

the missionaries found it very irksome to obey this counsel, and in point of fact, those who did so formed a very small minority.

One of the Missionaries who had just returned from Europe came one day to our house in New York, and brought a youthful sister with him. He was by no means a handsome man or prepossessing in his appearance, but I saw at once that he had succeeded in obtaining considerable influence over the young sister's mind. He said she was not very happy, and he wanted her to stay with some respectable family for a week or two until they set out for Utah, and I agreed that she should stay with us.

She began to play with the children, and took one of them in her arms in a way which attracted my attention, for I noticed that tears were in her eyes, and she excited my sympathy. I asked her as gently and as delicately as I could what was the matter with her, and what her sorrow was, and she told me that she herself had two little ones at home and was wretched at being parted from them. She had obeyed counsel, and had left her husband and a happy home to go to Zion. She loved them all dearly, but deluded by false teachings, and promises that she should soon have her children again, she had stolen away and left them all.

I reasoned with her, tried to make her see how wrongly she had acted, and persuaded her to return to her husband and seek his forgiveness. No ; it was all in vain. The salvation of her soul she thought was beyond all earthly considerations ; she must stifle the suggestions of her heart within her ; she must hasten to Zion. Thus she left me, and like many another victim, I never expected to see her again.

One morning, a few months later, I was astonished to receive a visit from her. After expressing my pleasure at seeing her once more, she told me that what I said had so impressed her that when the emigrants had arrived at St. Louis she had refused to proceed any further on the journey, had written to her husband, had made all right with him, and was now on her way back to her home in England.

My story is so full of painful reminiscences, that it is with pleasure that I record this incident—one of the rare cases in which folly was not succeeded by utter ruin and misery. Alas, how many instances I might mention, which fell beneath my own personal observation, of wives and mothers led away by the delusive doctrines which they mistook for inspiration, and who sought vainly, through years of misery, for peace and rest, until at length they found it in the darkness of the tomb.

Towards the end of the year 1857, the difficulties in Utah, and a financial panic in New York, resulted in the discontinuance of the *Mormon*. My husband was thus thrown out of employment, and to add to our difficulties, the people for whom I worked suspended operations. This new trial of our faith, however, was not long ; out of apparent evil, good came. Released from his obligations to the Apostle and the Mormon paper, my husband now set earnestly to work to obtain a living without the crippling influences of "counsel" or the dictates of those whom his religion taught him to respect.

I had always believed that if suffered to act for himself, his energy was such that he would certainly carve his way to a respectable position in the world. In this I was not deceived, either at the time of which I speak or at a later period when in Salt Lake City he engaged in active business on his own account. In New York, where he had been, by this time, appointed President of the Eastern Mission, and was actively engaged in advocating the claims of the Mormon Church, he sought and found employment on the staff of the *Herald*, and in connection with other daily papers ; and such was his success, that from a condition of misery and poverty we were very soon raised to a position of comfort, and surrounded by every luxury suitable to our station in life ; and this position we enjoyed until called upon to leave all and journey across the Plains to Zion.

Our own journey to Zion was postponed for a while ; but not long before we set forth, I received the long-expected letter which Mary Burton had promised me ; and as it con-

tains a vivid picture of a mode of transit—the only mode which could *then* be used—across the Plains; and shows what people were forced to endure so recently as a few short years ago, I shall give extracts from it in the following chapter; for I feel sure that if the reader did not peruse the story in the exact words of my unfortunate friend, he never would believe, that in this country and in our own times such a terrible tragedy could have been enacted.

CHAPTER XV.

A TERRIBLE STORY:—THE HAND-CART EMIGRANTS CROSSING THE PLAINS.

The Hand-Cart Emigration—Mary Burton's Story—Crossing the Plains—The Camp at Iowa City—Shameful Neglect of the Church Authorities—Making the Hand-Carts—The Outfit of the Emigrants—On the Way—"A Day's March Nearer Home"—Stout-hearted Pilgrims—Travelling through Iowa—Showing Kindness to the Emigrants—Need of Help and Sympathy—Perils and Privations of the Journey—How they Suffered Hunger, and Fainted by the Way—Very Scanty Rations—Distress of the Women and Children: the Weak and the Sickly—How the Church "took Care" of the Emigrants' Money—Suffering from the Heat—Arriving at Florence, near Omaha—How a Mass-meeting was Held—Taking Counsel—A Rash and Foolish Decision—Offering to Swallow a Snow-Storm—Brave Advice of Elder Levi Savage—"Weak in the Faith"—How they Continued their fatal Pilgrimage—The Camp at Eventide—False and Dangerous Security—The Carts Break down—The Cattle Stampede—On Short Allowance—Visitors of Importance Arrive—Delusive Prophecy of the Apostles—How they took the Bread of the Starving—Selfish Conduct of Sainly Leaders—Promises of Help.

"I PROMISED to write and tell you all about our journey across the Plains, but I little expected to have such a terrible tale to tell.

"You have heard so much of the journey to Salt Lake Valley that you know pretty well how we must have travelled to Iowa City where it was necessary that we should wait until the whole company was quite ready for the long journey which lay before us.

"Our life up to a certain point was much the same, and we met with the same difficulties as all other emigrants who had gone before us. But there the comparison ends. Privation,

and toil, and weariness, and not infrequently sickness and death, wore out many of the companies that went before us, but they never suffered as we did. It is utterly impossible for me to tell you all that we went through. And when I finish this letter and lay down my pen, and even when you read the fearful story of my own experience during that journey, you will still have but the faintest idea of the horrors and sufferings which we endured.

“At Iowa City we found nothing prepared for us. When we left Liverpool we were told that hand-carts, provisions, and all that we needed should be provided before we arrived. If this had been done we should have had just fairly time enough to travel over the Plains and reach Salt Lake before the terrible cold of winter set in. As it was, everything went wrong. The Elders who had been sent out before us to buy tents and carts and all that we wanted, had either been unfortunate or very careless, for, as I said, when we arrived in Iowa City not the slightest preparation had been made.

“You know how strong my faith was when we left New York and how Brother Shrewsbury and myself were ready to sacrifice everything. I can assure you that we were fully tested, and I do think that but for our strong faith, not a single soul of all that company would have survived that journey.

“Three companies had, after a long delay, been sent out before we reached Iowa City. As it was then early in the season they completed their journey before the cold of winter set in. I afterwards heard that Brigham Young and the Elders, when they saw those companies arrive safely in Salt Lake City, spoke of the scheme as *a successful experiment*. We had been taught that the scheme came directly from heaven and was neither speculation nor experiment, and when I heard that, after all, the Prophet himself spoke of it as a matter of doubtful issue, I asked myself—*Who* then can we believe?

“We waited three weeks in Iowa Camp while they were

making the hand-carts. They were very lightly made and I think not at all suitable for such a long and wearisome journey; and being so hastily put together and most of the wood unseasoned, they were utterly unfit for the rough work for which they were constructed. Twenty of these carts—one to every five—were allowed to every hundred persons, who were also allowed five good-sized tents, and one Chicago wagon, with three yoke of oxen to transport the baggage and provisions. We were only allowed seventeen pounds of bedding and clothing each, which, with cooking utensils, &c., made up about one hundred pounds to each cart, and that was quite as much as the cart (itself only sixty pounds in weight) could carry. You can see, Sister Stenhouse, how difficult it must have been out of every hundred persons—men, women, and children—to find twenty who were strong enough to pull even such frail things as those hand-carts were. The married men and the young men and boys did the best they could, but they could do no more, and some of the carts were drawn by young girls alone.

“The girls and women who had no husbands used to occupy a tent by themselves at night, but in the other tents, whole families, without respect to age or sex, together with the young men who assisted them during the day, used to find shelter. This you will see at once was exceedingly inconvenient, but we had no choice, and we had been so long associated and had suffered so much together that we did not feel it as much as we otherwise must have done.

“What weary days we spent! Hour after hour went by, mile after mile we walked, and never, never seemed to be a step the further on our way. Sometimes I recalled to mind a hymn which we used to sing at Sunday School, when I was a child—an evening hymn in which we returned thanks that we were—

‘A day’s march nearer home.’

“But day after day went by—wearily, hopelessly—and

when each night came on, and, tired and footsore, we lay down to rest we seemed no nearer to our home in Zion.

“Do not think, Sister Stenhouse, that we gave way to despondency. What we felt, God alone knows ; but our poor weary hearts were full of confiding faith in Him, and we placed undoubting confidence in the promises and prophecies which we had received through His chosen servants. The young folks were light-hearted and gay, and with all the enthusiasm of youth they pressed on, thinking not of the way but only of the end ; and their example was most encouraging.

“My husband was one of the bravest and truest of all that band. He drew the cart which we shared with another Elder and his wife and their grown-up daughter. They were old people—I mean the Elder and his wife—and the daughter was an old maid, unpleasant, thin, and sour, and too feeble to do anything. There were reasons why I was excused from taking any share in hard work ; but I felt as zealous as the rest, and day after day walked beside my husband thinking that, if nothing more, my companionship might cheer him. The old folks walked behind, and so did the children, but sometimes, when the little ones were very weary indeed, the parents would place them on the top of the bedding in the hand-cart and give them a lift. But some of the elderly people who were unused to walking far, and whom it was impossible to carry, suffered a great deal ; and sometimes mothers with children at their breasts would trudge on mile after mile in all the heat and dust without a murmur or complaint until they almost dropped down with fatigue. What some of those poor creatures suffered, no words could tell.

“The sun shone down upon us with intense heat as we travelled through Iowa, and the people from the farm-houses and villages came out to see us and wondered at our rashness in undertaking such a journey. They were very kind to us and came and visited us in our camps and offered some of the men work and good wages if they would wait there instead of going on to Zion. A few of the people accepted these offers, but

the Elders, as you may suppose, watched carefully every company and every man ; and in the evening, when meetings for prayer and preaching were held, we were earnestly exhorted to obedience, and the sin of acting upon our own judgments was set forth in the very plainest terms. The kindness of the Iowa people, however, encouraged us, and they freely gave to those who most needed whatever they could to help us on our way.

“ And we needed help and sympathy.

“ Of course, with only one wagon to carry all the provisions for a hundred persons, besides five tents, our supply of food was very limited. At that period of the journey the grown-up people were allowed ten ounces of flour a day and a little—and but a very little—coffee, sugar, rice, and bacon. This was a very scanty allowance for people who all day long had to draw the hand-carts or to trudge mile after mile in all that burning heat and dust—but we never complained. Some of the men ate all their rations at breakfast, and went without anything more until the next morning, unless they were able to beg a little of some friendly farmer by the way. The little children received just half as much as the others. With a very small amount of management this inconvenience might certainly have been avoided, for provisions of all sorts were very cheap in the districts through which we passed. Some of the more thoughtful Saints, I know, felt very bitterly the injustice of this, for, as you are aware, we had paid *all* our expenses *in full*—even to the uttermost farthing ; and we had been promised in return a safe and sufficient outfit with plenty of provisions, and in fact all that was necessary. Had we been left to ourselves we should of course have provided for every contingency ; but we came in obedience to counsel under the direction of the Church, and after we had paid for everything ; the Church even “ took care ” of our money, so that we therefore could not procure necessities by the way, as otherwise we might have done.

“ Thus wearily, and suffering not a little privation, we travelled all through Iowa until we came to the Missouri

river and encamped at Florence, a place about six miles north of Omaha, and there we remained about a week preparing for our journey across the Plains.

“It was the middle of August when we arrived at Florence, and we had been delayed so much on the way that it appeared to many of the more experienced that it would now be the height of imprudence for us to cross the Plains at that season. With old people, delicate women, and little children, and without carriages of any sort—except the frail hand-carts that carried our bedding—it would be a weary long time, before we could reach Salt Lake. Every step must be trudged on foot, and it was quite impossible that we could walk many miles a day, while there was before us a journey of over a thousand. Some of the Elders proposed that we should settle where we were, or somewhere near by until the following spring, and then go on to Zion; but others who were more confident urged that we should proceed at once. The Elders called a great meeting to settle the matter, at which we were all present.

“I should tell you that when we first started, our whole company was placed under the guidance of Elder James G. Willie as captain; and we were again sub-divided into five parties of about one hundred each, and over every hundred was placed an Elder or sub-captain. The first hundred was headed by Elder Atwood, the second by Levi Savage, the third by William Woodward, the fourth by John Chislett, and the fifth by Elder Ahmensen. About two hundred of the people were Scotch and Scandinavians; nearly all the rest were English. All were assembled at the meeting. You know, Sister Stenhouse, how meetings were held at home. Well, it was just the same there. We, of course, had nothing really to say—we had only to obey counsel and sanction the decision of the leading Elders. I used to feel annoyed rather at that sort of thing in London, as you may remember, but now when life and death depended upon the wisdom of our decision, with all my faith, I felt worse than annoyed, wicked as I have no doubt it was for me to feel so. My husband

never uttered a word, but I know he felt much as I did, and in that he was not alone among the Elders.

"We had neither vote nor influence—the elders held our destiny in their hands. In all our company there were only three or four men who had been out to Salt Lake before, and of course they could not be overlooked, so they gave their opinion at the meeting. They must have fully known the dangers and difficulties of the way, and what hardships *must* overtake a company so scantily provided for as was ours, if we continued our journey. But, for all that, they not only spoke slightingly of the danger which threatened us, but prophesied in the name of the Lord, that we should pass through triumphantly and suffer neither loss nor harm.

"One man alone—Levi Savage—dared to tell the truth. People well-mounted, or even with good ox-teams, could safely and easily make the journey, he said, but for a band of people like ourselves, with aged folks, and women, and little children, to attempt it so late was little short of madness. He strongly urged that we should take up our quarters there for the Winter, when, he said, as soon as Spring came on, we could safely and successfully perform the remainder of our journey.

"The other Elders thought that he was weak in the faith, and plainly told him so; and one of them even said he'd eat all the snow that fell between Florence and Salt Lake City. The people, of course, believed without question what they were told to believe, for they had long ago made up their minds that the leaders were inspired, and therefore they dared not doubt them, and the prudent counsel of Brother Savage was rejected accordingly. I was not near enough to hear his words, but I was afterward told that he said: 'What I have said, I know is the truth; but as you are counseled to go forward, I will go with you; I will work, and rest, and suffer with you, and, if God wills it so, I will also die with you.' Never was man more faithful to his word than was Brother Savage, and often after that, when sickness, and weariness, and cold, and hunger, and death, overtook us—as he had fore-

"GATHERING TO ZION"—LIFE BY THE WAY.



seen—he never for one moment forgot the promise which he had so solemnly made.

“Then—the middle of August being passed—we left Florence behind us, and began our weary journey across the Plains in much the same fashion as we had already travelled through Iowa. We had, however, taken in fresh provisions to last us until we reached Utah, and as the oxen could not draw so much extra weight, one sack, weighing about a hundred pounds, was placed on each of the hand-carts, in addition to the other baggage. This was a severe task upon the endurance of the people, but most of them bore it without a murmur. On the other hand, we fared a little better in the matter of provisions, for we were allowed a pound of flour a day each, and also, occasionally, a little fresh beef, and, besides that, each hundred had three or four milch cows. As we continued our journey, and the provisions were consumed, the burdens on the carts, of course, grew lighter.

“But this was only the beginning of our pilgrimage:—the end we could not foresee. Every evening, when we pitched our tents, we endeavored by songs, and jests, and interesting stories, to beguile the tediousness of the way. The days were not quite so warm now, and the nights were more chilly; but altogether it was much more pleasant travelling than it was in the earlier part of the journey, and no one seemed to remember the almost prophetic remonstrance of Brother Savage.

“Still we travelled very slowly, for the carts were always breaking down; the wheels came off, and we had nothing to grease them with. The boxes of the wheels were made of unseasoned wood, and the heavy pressure upon them, and the dust that got into them, soon wore them out. Some of the people cut off the tops of their boots and wrapped them round the axles, and others cut up their tin plates and kettles for the same purpose, and for grease they used soap, and even their pitiful allowance of bacon. But as the days passed, and the flour began to be used up, these accidents became less frequent.

“Upon an average, they said, we travelled about fifteen miles a day, which I think was very good. Some few days we even made a little over twenty miles, but they were balanced by the shortcomings. We tried to feel happy and hopeful, and even the aged and infirm tried to make light of their toil and privations, for we did not yet see that heavy cloud which was looming across our way. I frequently talked with the old and weakly among the people, to whom both my husband and myself were able to offer little kindnesses, and they all spoke cheerfully of our prospects. Such faith had they in the promises of the Elders.

“Just before we reached Wood river, vast herds of buffaloes appeared in our vicinity, and one evening all our cattle stampeded, and the men had to go in search of them. About thirty were lost, and after hunting after them for three days, we gave them up. We had only one yoke of oxen now for each wagon, and as the wagons were loaded each with three thousand pounds of flour, the teams could not move them. So they yoked up the beef-cattle, and cows, and heifers, but they were unmanageable—and at last we were obliged again to place a sack of flour upon each hand-cart.

“This sorely tried us all. Some of the people even complained, but the greater part of us bore up bravely, believing that it was the will of the Lord. We still had faith that all would yet be well. This was, however, a hard blow. Our milch cows were useless to us, our beef-rations were stopped, and the burdens which we drew were doubled. Every one did his or her best, but many of us began to be disheartened, and could hardly get along.

“One evening there was quite a commotion in the camp. We had pitched our tents for the night on the banks of the Platte River, I think, when suddenly quite a grand turn-out of carriages and light wagons came up from the east and joined us. Each carriage was drawn by four horses, and the outfits were in first-class style. Nothing could be too good for Apostles and other “distinguished” servants of the Lord. I was anxious to know who they were, but was not long in

finding out. There was the Apostle Franklin Richards, and Elders Webb and Felt, and Joseph A. Young, the son of the Prophet, and Elders Dunbar, and Kimball, and Grant—all returning Missionaries. They stayed with us all night, and in the morning called a great meeting, and the Apostle Richards delivered a speech, which troubled me not a little, and made me very sorrowful.

“He had heard of what Brother Savage had said, and then and there, before us all, he rebuked him. He then exhorted us to remember the hope set before us, and told us to pray and work on, and especially to be obedient to counsel; and he finished by solemnly prophesying, in the name of the God of Israel, that the Almighty would make a way for us to Zion, and that though the snow might fall and the storm rage on the right hand and on the left, not a hair of our heads should perish.

“Some of the people wept with joy as they heard these words. My own heart was full. To me, this was the voice of inspiration—the voice of God—how could I doubt again?

“Sister Stenhouse; before a month was over, I saw with my own eyes that prophecy, those promises, falsified to the very letter; and yet at the time they came to me and to all else as the word of the Lord from heaven. Tell me, if men can thus deceive themselves—for I do not doubt for a moment that the Apostle believed his own prophecy—and if we could be so sadly deluded as to believe that what was said was divine, what surety have we for our religion at all? I strive against these sinful doubts, but they *will* sometimes creep into my heart unbidden.

“The Apostle and the Elders with him told Captain Willie that they wanted some fresh meat, and the Elders killed and gave them of our very best. What could be denied to the Servants of the Lord? We were then more than four hundred in number—aged men and feeble women, with babes and poor little children too young to walk; many of them infirm and sick, all of them footsore and weary. We were far away from home, travelling slowly hundreds and hundreds of

miles, worn out and without sufficient provisions for the way or the remotest chance of obtaining any: And yet, Oh God! I shame to tell it; these servants of Heaven—our leaders, our guides, our example—these chosen vessels who came to us, riding comfortably and at ease in their well-appointed carriages, took of our poverty—took the very best we had!

“As they left the camp, I looked up into my husband’s face and our eyes met. We said not a word, but in our hearts there was the same thought. Sister Stenhouse, there must have been that selfsame thought in the mind of many another poor soul who watched those Elders depart after they had lectured us on faith and patience and obedience!

“They crossed the river pleasantly enough, and pointed out the best fording-place and then they watched us wade through—the water there being nearly a mile in width, and in some places two and even three feet in depth—and though many of the heavy-laden carts were drawn by women and girls, they never so much as offered to lend us the aid of their handsome teams. One sister told me that they watched the poor people crossing, through glasses, as if it were an entertainment, but I did not see that, and can hardly believe it was true. All that they did, however, was to promise that when we reached Laramie we should find provisions and bedding and other necessities ready for us, and that they would send help from Salt Lake Valley to meet us.”

CHAPTER XVI.

MARY BURTON'S STORY CONTINUED :—TERRIBLE ENDING OF THE HAND-CART SCHEME.

The Pilgrims Arrive at Laramie—Disappointed Hopes—A Message from the Apostle Richards—Help Again Promised—Fearful Sufferings and Privations of the Emigrants—The Frosts of Winter Come On—The Storm-Clouds are Gathering—Presentiments of Death—The Night-Air of the Wilderness—The Bitter End—A Wife's Unchanging Devotion—Death in the Camp—Falling by the Way—A Shocking Incident—Faithful Even in Death—The Good Deeds of Elder Chislett—How Faith Sustained Them—Lost in the Snow-Storm—Brigham Young's Tardy Repentance—"Joseph A." Comes to the Rescue—In the Grasp of Death—Fearful Position of a Brave Woman—The Evil Day Comes at Last—A Night of Horrors—Waiting for Assistance—The Finger of Death—The Cry of the Wolves—A Scene Too Terrible for Description—Who Died That Night—"God Was Near Me Then"—A Change for the Better—Three Anxious Days—Light at Eventide—"Help Came Too Late for Them"—The Victims of Fanaticism—The Remnant that Arrived—The Conclusion of a Terrible Story.

"IT was early in September when we reached Laramie, but we found nothing awaiting us there. We were all very much discouraged at this, and Captain Willie called another meeting for consultation. We knew, of course, beforehand, that our position was very bad, but figures when stated plainly become startling facts. We now learned that if we continued at the same rate as that which we had previously been travelling, and received each the same allowance daily, we should be left utterly destitute of provisions when we were yet three hundred and fifty miles from the end of our journey. Nothing

remained but to reduce our allowance ; so, instead of one pound, we were rationed at three-quarters of a pound a day, and, at the same time, were forced to make incredible exertions to travel faster.

“Not long after this, Captain Willie received a message from the Apostle Richards. It is the custom, you know, for people who want to send messages to emigrants who come after them, to write a note on a scrap of paper and tie it to a stone or a piece of wood and leave it on the way. No one disturbs it, as no one but the emigrants travel along that road, and they are sure to find it. It was from a rough post-office like this that Captain Willie got his letter. In it the Apostle told him that we should receive supplies from Salt Lake when we reached the South Pass ; but that we knew would be too late. So our allowance was again reduced, and after that we were rationed at an average of ten ounces for every person over ten years of age. The men who drew the carts received twelve ounces, the women and aged men, nine ounces, and the children from four to eight ounces according to age. Before this, the men with families had done better than the single men, as they had been able to save a little from the children's rations, and of course they did not like this new arrangement so well.

“Picture to yourself these men—in the cool air of September, drawing after them each one a loaded cart, with one or more children most frequently superadded to its weight, trudging wearily every day, ten, fifteen, or twenty miles over the rough desert, wading across streams with the women and children, setting up tents at night, working as they never worked before in all their lives, and withal keeping soul and body together upon twelve ounces of flour a day. This is but one side of the picture—the physical toil and endurance of the working men. Think what the feeble and aged, the sick, the women and children must have endured !

“By this time many of those who had hitherto held out bravely began to fail, and the people in general were greatly discouraged. Captain Willie and the Elders who assisted

him did their best to keep up the spirits of the people and to get them over as much ground as they could each day. The captains over the hundreds had also no little work to perform in distributing provisions, helping the sick and infirm, and, in fact, superintending everything.

“For some time the nights had been getting colder and colder, and by the time we arrived at the Sweetwater river we suffered considerably from that cause ; we felt that winter was fast approaching. In fact, it came on earlier and more severely last year than at any time before, since the Saints settled in Utah. Does it not seem strange that at the very time when they were offering up special prayers for us in Zion, that we might be defended from cold and storm, the terrors of a more than ordinary winter overtook us and proved fatal to so many of our company ! The mountains were covered with snow, and it was soon quite evident, even to those who had prophesied most loudly that the Lord would work a special miracle in our behalf, that the storm-clouds of winter would soon burst upon us.

“You have never seen the Sweetwater river, so I may as well tell you that it is a very irregular stream, and we had to cross it again and again upon our way. As usual we had to wade through the water each time, and though the men helped over the women and children as well as they could, many of us got very wet indeed, and quite chilled, and we were all cold and miserable. Still, our faith never gave way—some, I know, began to doubt a little, but they had not yet lost all faith, and discouraged and wretched, as indeed we were, the greater number bore up with heroic resolution. I noticed, however, on the faces of some poor souls—men and women—a peculiar expression which it is quite impossible for me to describe. Later on I was led to believe that at that time they, perhaps unconsciously, felt the presentiment of that fearful death which so soon overtook them.

“We suffered much at night. You may remember that I told you we were only allowed seventeen pounds of clothing and bedding, and that, of course, was of little use. Sleeping

in a tent, under any circumstances, is not generally pleasant to those who are accustomed to the shelter of a house, but sleeping in a tent, exposed to the keen night air of the wilderness, and with scarcely a rag of covering, was almost sufficient to prove fatal to the stoutest and strongest. During the summer time, although our fare was scanty and our labor incessant, we rose each morning refreshed and strengthened and ready for the toils of the day. But now we crept out of our tents cramped and miserable, half-frozen, and with our eyes red and tearful with the cold. We seemed to have no life left in us.

"These things soon began to tell upon the health of every one of us, especially upon the aged and those who were sickly. Hope at last died out in their poor weary hearts. One by one they fell off—utterly worn out. Poor things! how they had longed to see the promised Zion, and now all expectation of peaceful rest on earth was over—the bitter end had come.

"We dug graves for them by the wayside in the desert, and there we laid them with many tears, scarcely daring to look one another in the face, for we felt that our own time might perhaps be nearer than we thought.

"One by one at first they fell off, but before long the deaths became so frequent that it was seldom that we left a camp-ground without burying one or more. This was, however, only the beginning of evil.

"Soon it was no longer the aged and the sickly who were taken off, but the young and strong, who under other circumstances would have set disease and death at defiance. Cold, hunger, and excessive toil brought on dysentery, and when once attacked by that, there was little hope for the sufferer, for we had no medicine, and it was quite out of our power to give them relief in any other way. I now began to fear for my husband, for I had noticed for some time an expression of extreme weariness in his face. Our trials had not hardened our hearts; on the contrary, I think, as death seemed to be drawing near, our affection for each other grew more pure and devoted, and in my heart I often prayed, that if it were His

will, God would let us die together and rest in the same grave. We never spoke a word to each other on this subject, but we felt the more. I exerted all my strength, and day after day toiled along at his side, helping him all I could ; but although he never complained, I saw in his eyes a dull and heavy look which, more than any words, told of failing strength and the approach of disease, and my heart sank within me.

“ But my own troubles did not alone engross my attention ; there was too much wretchedness around us to allow anyone to be absorbed entirely in his own griefs. Acts of devotion on the part of both parents and children came before me daily such as would have put to shame the stories of filial and parental piety which we used to be taught at school.

“ I saw one poor man whose health had evidently never been strong, draw the cart with his two little ones in it, as well as the baggage, mile after mile, until he could hardly drag his weary limbs a step further ; his wife carried a little five months old baby in her bosom. This they did day after day, until disease attacked the husband, and it was evident that he could bear up no longer. The next morning I saw him, pale as a corpse, bowed down, and shivering in every limb, but still stumbling on as best he could. Before the day was half over, the poor wife lagged behind with her babe, and the husband did not seem to notice her. This was not the result of heartlessness on his part ; I believe that even then he had lost all consciousness. He did not know it, but he was dying. Still he stumbled on, until the short wintry day came to a close, and we pitched our camp, and then I missed him. There was no time to enquire, and a chill came over my heart as I thought of what might be his fate. Presently my husband came to the tent and told me all. The poor man had dragged the cart up to the last moment, and, when the company halted for the night, he had turned aside, and sitting down he bowed his head between his knees and never spoke again. Later still, the poor wife reached the camp, and I saw her then. There was no tear in her eyes, and she uttered

neither cry nor moan, but there was upon her features a terrible expression of fixed despair which I dared not even look upon.

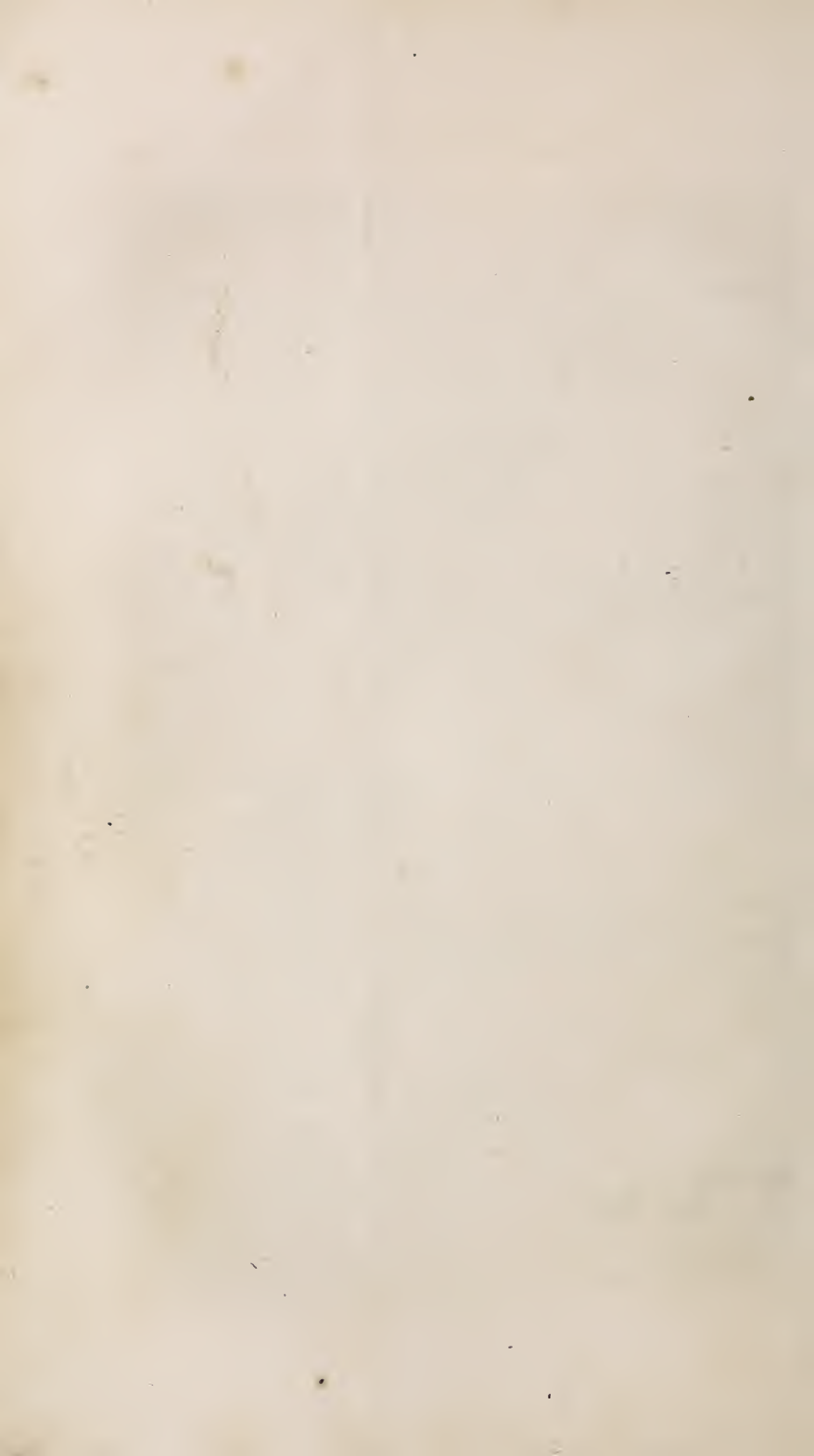
A few days after this, one morning as we were almost ready to start, I saw that poor mother in her tent, just as they had found her. She was cold and still—frozen to death—her sorrows were over at last, and her poor weary spirit was at rest ; but on her bosom, still clasped in her arms, and still living, was her little child, unconscious of its mother's fate.

“Most of those who died, as far as I could tell, seemed to pass away quietly and with little pain, as if every feeling of the heart were numbed and dead. But my own sufferings and fears at that time were so great that I could not be a very close observer. Strange as it may seem, the fear of death did not so much appear to terrify these poor victims as the thought that their bodies would be buried by the way-side in the desert, instead of in the sacred ground of Zion. Poor souls ! the absorbing passion of their life was strong in death.

“As death thinned our ranks, the labors of those who survived were increased, until at last there were hardly enough left with strength sufficient to pitch our tents at night. A great deal devolved upon the captain of our hundred, Elder Chislett. He is a very good man, and a devoted Saint ; and I am glad to say that both he and a lady to whom he was betrothed, and who was also with our company, escaped with their lives. I have often seen him, when we stopped for the night, carrying the sick and feeble on his back from the wagon to the fire, and then working harder than a slave would work in putting things straight for the night. He showed a great many kindnesses to my husband and myself.

“But individual efforts availed nothing against fatigue and hunger, and the fearful cold. To the minds of all of us, the end was fast approaching. Nothing but our faith sustained us ; and foolish as many people would think that faith, I am quite sure, that but for it, no living soul of all our company would have ever reached Salt Lake.





"At last the storm came, and the snow fell—I think it must have been at least five or six inches deep within half an hour. The wind was very keen and cutting, and it drifted the snow right into our faces ; and thus blinded by the storm, and scarcely able to stand, we stumbled on that day for fully sixteen miles. What we suffered it would be useless for me to attempt to describe. The scenes we witnessed were too terrible to describe.

"There was a young girl, with whom I was very well acquainted, and who I saw struggling in the snow, clinging to one of the hand-carts, and vainly trying to help in pushing it on, but really doing just the contrary. She is now in Salt Lake City, and you can see her wandering about any day upon the stumps of her knees, her limbs downwards having been frozen during that storm, and subsequently amputated. A poor old woman, too, who I think you must have known in London, lingered behind later in the day. When night came on it was impossible for any one to go back to search for her, but, in the morning, not very far from the camp, some torn rags—the remains of her dress—were found, a few bones, a quantity of hair, and at a little distance a female skull, well gnawed, and with the marks of the wolf fangs still wet upon it ;—the snow all round was crimsoned with blood.

"We halted for a little while in the middle of that day, and to our surprise and joy, Joseph A. Young and Elder Stephen Taylor drove into the camp. We found that when the returning missionaries, of whom I have already told you, left us by the Platte river, they made their way as speedily as they could to Salt Lake City. Joseph A., who felt deeply for our sufferings, although he had been away from home for two whole years, hastened to his father and reported to him the condition in which we were. Brigham Young was of course anxious to undo the mischief which had resulted from the people following his inspired counsel, and at his son's earnest entreaty allowed him to return with provisions and clothing to meet us. Joseph A. lost no time, but pressed on to the rescue, and having told us that assistance was on the way,

hastened eastward to meet the company that was following us.

"I cannot tell you what a relief this intelligence was to the minds of all, and how much the poor people felt encouraged by it. But as for me, at that time my heart was sad enough. For some time my husband's strength had evidently been failing, and for the last two days I had felt very serious apprehensions on his behalf. He had been overtaken, and like the rest of us he was starving with cold and hunger, and I saw that he could not hold out much longer. My worst fears were speedily realised. We had not journeyed half a mile from the place where we rested at noon, when, blinded by the snow, and completely broken down, he dropped the rail of the cart, and I saw that he could go no further. How I felt, you, as a wife and mother, only can guess. In a moment my own weakness was forgotten; my love for my husband made me strong again. To leave him there or to delay would have been death to one if not all of us. So I called to those who shared the cart with us, and they helped me as well as they could to lift my husband up and put him under part of the bedding. It was the only chance of saving his life, for, as I before mentioned, some, previous to this, who had been overcome, and had lingered by the way, had been frozen to death or devoured by the wolves.

"I then took hold of the cross-bar or handle of the cart, and numbed with the cold, and trembling in every limb, it was as much as I could do to raise it from the ground. To move the cart was impossible, so I appealed to the old folks again, and they exerted all their strength to push it from behind, and our combined efforts at length succeeded; but the chief weight fell upon me. How gladly I bore it; how gladly I would have borne anything for the mere chance of saving my dear husband's life, your own heart can tell.

"The snow drifted wildly around us, and beat in our faces so blindingly that we could hardly proceed. The greater part of the train had passed on while we delayed on account of my husband, and now every one was making the most desperate

efforts to keep up with the rest ; to be left behind was death. Had I been asked whether under any circumstances I could have dragged that heavy cart along in all that storm, I should certainly have replied that it would be utterly impossible ; but until we are tried we do not know what we can bear. It was not until the night came on, and we pitched our tents, that I realised what I had passed through.

“ They helped me to carry my husband to the tent, and there we laid him, and I tried to make him as easy as was possible under the circumstances, but comfort or rest was altogether out of the question. All that night I sat beside him, sometimes watching, sometimes falling into a fitful sleep. I did not believe that he would live through the night. In the morning he was by no means improved, and then I felt too truly the abject misery of our position. It is a painful thing to watch at the bedside of those we love when hope for their recovery is gone, but think what it must be to sit upon the cold earth in a tent, upon the open desert, with the piercing wind of winter penetrating to the very bones, and there before you, the dear one—your life, your all on earth—dying, and you without a drop of medicine, or even a morsel of the coarsest nourishment, to give him. Oh, the bitterness of my soul at that moment ! I tried to pray, but my heart was full of cursing ; it seemed to me as if even God Himself had forgotten us. The fearful misery of that dark hour has left on my soul itself a record as ineffaceable as the imprint of a burning iron upon the flesh.

“ The morning broke at last, dark and dreary, and a thick heavy mantle of snow covered all the camp, but we contrived to communicate with each other, and soon it was whispered that five poor creatures had been found dead in the tents. Want, and weariness, and the bitter cold had done their work, and we did not weep for them—they were at rest ; but for ourselves we wept that we were left behind—and we looked at one another, wistfully, wondering which of us would be taken next.

We buried those five poor frozen corpses in one grave,

wrapped in the clothing in which they died, and then we comforted each other as best we might, and left the dead who were now beyond our reach, that we might do what we could for those who were fast following them to the grave. A meeting of the leaders was held, and it was resolved that we should remain where we were until the promised supplies reached us. We could not, in fact, do otherwise, for the snow was so deep that it was impossible for us to proceed, and the sick and dying demanded immediate attention. That morning, for the first time, no flour was distributed—there was none. All that remained, besides our miserable cattle, was a small quantity of hard biscuit which Captain Willie bought at Laramie, and a few pounds of rice and dried apples. Nearly all the biscuit was at once divided among the whole company, and the few pounds which remained, together with the rice and apples, were given to Elder Chislett for the use of the sick and the very little children. They also killed two of the cattle and divided the beef. Most of the people got through their miserable allowance that very morning, and then they had to fast:

“Captain Willie set out that morning with another Elder to meet the coming supplies and hasten them on, and as we saw them disappear in the distant west we almost felt as if our last hope departed with them, so many chances there were that we should never see them again.

“The whole of that long, long day I sat beside my husband in the tent—and I might almost say I did no more. There was nothing that I could do. The little bedding that was allowed for both of us I made up into a couch for him; but what a wretched make-shift it was! And I got from Elder Chislett a few of the dried apples which had been reserved for the sick; but it was not until nightfall that my husband was capable of swallowing anything—and then, what nourishment to give to a sick man! The day was freezingly cold, and I had hardly anything on me, and had eaten nothing since the day before; for my mind was so agitated that I do not think the most delicate food would have tempted me. God alone

knows the bitterness of my heart as I sat there during all that weary day. I never expected to see my husband open his eyes again, and I thought that when evening came I would lie down beside him and we would take our last long sleep on earth together.

"When night came on and all was dark I still sat there; I dreaded to move lest I should learn the terrible truth—my husband dead! I looked towards the place where I knew he was lying, but I could see nothing. I listened, and I fancied that I heard a gentle breathing—but it was only fancy. Then, louder than the incessant moaning of the wind, I could hear in the distance a fearful cry—a cry which had often chilled our hearts at midnight on the plains—it was the wolves! The darkness grew darker still—so thick that one could almost feel it; the horror of death seemed stealing over all my senses. Oh that there might be one long eternal night to blot out for ever our miseries and our existence. I threw my hands wildly above me and cried bitterly: 'Oh God, my God, *let me die!*'"

"God was nearer to me than I thought. As my hand dropped lifelessly to the ground it touched some moving thing—it was my husband's hand—the same hand which I had watched in the twilight, stiffening, as I thought, in death. The long, thin fingers grasped my own, and though they were very, very cold, I felt that life was in them; and as I stooped down to kiss them I heard my husband's voice, very weak and feeble, saying in a whisper—"Mary." I threw myself upon his bosom. In a moment the fear of death—the longing for death—the wild and terrible thoughts, all had gone;—the sound of that voice was life to me, and forgetful of his weakness, forgetful of everything but him, I threw myself upon his bosom and wept tears of joy.

"Very carefully and gently I raised him up, and, in the darkness, every whispered word conveyed more meaning to my mind than all his eloquence in by-gone times. After some time I persuaded him to take a little nourishment—miserable stuff that it was—and presently he fell asleep again. I laid his

dear head upon the best pillow that I could make of some of my own clothes, and then I slept a little myself—not much, but it was more refreshing than any sleep that had visited my eyes for long time past—hope had come again.

“The next morning my husband was evidently better, and I knelt down beside him and thanked God for the miracle that He had wrought; for was it not a miracle thus to raise my dead to life again? How many stronger, stouter men than he had I seen fall sick and die; but to me God had shown mercy in my utmost need.

“We waited three long days for the return of Captain Willie. My heart was so full of thankfulness that my husband had been spared that I certainly did not feel so acutely the misery with which I was surrounded as I otherwise should have done; I was like the prisoner who feels happy in a reprieve from death, but whose situation is nevertheless such as would appear to any other person the most wretched in which he could be placed. The misery that was suffered in that camp was beyond the power of words to describe. On the second day they gave us some more beef-rations, but they did us little good. The beef was, of course, of the poorest, and, eaten alone, it did not seem to satisfy hunger, and those who were prostrated by dysentery, although they ate it ravenously, suffered much in consequence afterwards.

“The number of the sick rapidly increased, and not a few died from exhaustion; and really those seemed happiest who were thus taken from the horrors which surrounded them. Had it not been for the intense frost, we should all probably have fallen victims to the intolerable atmosphere of the camp. I would not even allow my mind to recall some of the scenes which I witnessed at that time: scenes, the disgusting and filthy horrors of which, no decent words could describe. When you consider the frightful condition in which we were, the hunger and cold which we endured, you may perhaps be able in a small degree to conjecture—as far as a person can conjecture who has not himself suffered such things—what we then passed through. I saw poor miserable creatures, utterly

worn out, dying in the arms of other forlorn and hopeless creatures as wretched as themselves; I saw strong and honest, honorable men, or who had once been such, begging of the captain for the miserable scraps which had been saved for the sick and the helpless children; I saw poor heart-broken mothers freezing to death, but clasping as they died, in an agony of loving woe, the torn and wretched remnants of clothing which they still retained, around the emaciated forms of their innocent babes—the mother-instinct strong in death; and sometimes at night when, all unbidden, I see again in dreams the awful sufferings of those poor God-forsaken wretches, I start in horror and pray the Almighty rather to blot out from my mind the memory of *all* the past, than to let me ever recollect, if but in fancy, that fearful time.

“The third day came, and still no relief. There are mysterious powers of endurance in human nature, weak as we often deem it, but there is a point beyond which the bow, however flexible, will not bend. It was evident that if no help arrived speedily, the end was not far off.

“The sun was sinking behind the distant western hills, in all the glory of the clear frosty atmosphere of the desert, and many who gazed upon its beauty did so with a mournful interest, believing that they would never again behold the light of day. But at that moment some who were anxiously watching with a last hope—watching for what they hardly dared expect to see—raised a shout of joy. We knew what it was! Men, women, and children rushed from their tents to welcome the approaching wagons and our friends in time of need. Captain Willie and the other Elder had found the rescue from Salt Lake overtaken by the storm just as we were, but he had told them of our terrible situation, and they had hastened on without a moment's delay. It was he and they, conveying good supplies, who now approached us. The poor creatures shouted wildly for joy, even the strong men shed tears, and the sisters, overcome with the sudden change from death to life, flung themselves into the arms of the brethren as they came into

the camp and covered them with kisses. Such happiness you never saw—everyone shaking hands and speaking joyfully—everyone saying ‘God bless you’ with a meaning such as is seldom attached to those words.

“The supplies were to us more than food and clothing—they were life itself. Elder John Chislett was appointed to distribute the provisions and clothing, and everything was placed in his hands. He gave out to us all what was immediately necessary, but strongly cautioned us to be very moderate in what we ate, as it was dangerous to go from the extreme of fasting to a full meal. After supper, the clothing and bedding was fairly divided, and we felt more thankful for those little comforts than a person, who had never endured as we had, would have felt had he become suddenly the recipient of boundless luxury.

“Two of the Elders who had held forth such delusive hopes to the company, not long before, as I have already told you, were with the brethren who came to our relief. I have never ventured to ask how it was that they could hold out to us in God’s name such promises, when they must have known, after a moment’s reflection, that they were utterly baseless, but I think that probably they left their comfortable homes in Salt Lake City and came across the stormy desert with supplies to meet us, only to show practically how anxious they were to atone for having led us astray. Next morning Elder Grant went on east to meet the company following us, but Elder W. H. Kimball took command of our company for the rest of the way.

“We could now journey but very slowly, for the road was bad, the sick and weakly were, however, able to ride, and altogether we suffered less. To some this change for the better arrived too late—the mental and physical sufferings which they had endured were too much for them. Poor souls! they alone and their Father in heaven knew what they had passed through. They seemed to have lost all consciousness, as if their faculties had been numbed and stultified. We talked to them of the past, but they looked at us with unmean-

ing eyes, as if we spoke of something in which they had no interest ; we tried to lead their thoughts to Zion, and the promises of the Lord ; but it was all in vain. They turned from us with a look of terrible apathy ; and one or two, who partly seemed to understand, only replied with an indifference painful to witness—"too late, too late!"

"As we journeyed, the weather every day grew colder : Many of the unfortunate people lost their fingers and toes, others their ears ; one poor woman lost her sight, and I was told of a poor sick man who held on to the wagon-bars to save himself from jolting and had all his fingers frozen off. Few, if any, of the people recovered from the effects of that frost. One morning they found a poor old man who had vainly tried the evening before to keep up with the rest. His corpse was not far from the camp, but it had been sadly mangled by the wolves. Then there came another snow-storm, only worse in proportion as the weather was colder, and it was with the utmost difficulty that we could be kept from freezing. We wrapped blankets and anything else we could get around us, but the cold wind penetrated to our very bones. I was told that some of the people, even women and children who lagged behind were whipped so as to make them keep up, and to keep life in them. I did not see this myself, but I believe, if the story was true, it was an act of mercy and not of cruelty, for to delay a moment was fatal. The captain of our hundred, more than once stayed behind the company to bury some unfortunate person who died on the road : how he ever got up with us again I cannot tell, but he seemed to be as indefatigable in his labors as he was wonderfully preserved.

"Sometimes the carts came to a dead stand-still, and several had to be fastened together and drawn by a united effort, and in more than one instance the poor people gave up altogether ;—they were carried on, while they lived, as well as we could ; but their carts were abandoned. The stragglers came in slowly to camp the night of the storm ;—the people from the Valley even went back to fetch some in ; and it was nearly six o'clock in the morning before the last arrived

"The next day we remained in camp, for there were so many sick and dying that we could not proceed. Early in the morning Elder Chislett and three other Elders went round to see who was dead, that they might be buried. They found in the tents fifteen corpses—all stiff and frozen. Two more died during the day. A large square hole was dug and they were buried in it three abreast, and then they were covered with leaves and earth, every precaution being taken to keep them from the wolves. Few of the relatives of those who were dead came to the burial—they did not seem to care—death had become familiar to them, and personal misery precluded sorrow for the dead.

"As we drew nearer to Salt Lake Valley we met more of the brethren coming to our assistance. They supplied us with all we needed, and then hastened on to meet those who followed us. The atmosphere seemed to become sensibly warmer, and our sufferings were proportionately less as we approached Zion.

"What the feelings of others might have been when they first saw the goal of our hopes—Zion of our prayers and songs—I cannot tell. Weary, Oh, *so* weary I felt, but thankful, more than thankful that my husband's life had been spared. He was pale and sick, but he was with me still.

"I have written too much already, Sister Stenhouse. I cannot tell you more now, but I may as well add that when we left Iowa City we were about five hundred in all. Some left us on the way. When we left Florence and began the journey across the Plains we were over four hundred and twenty, of which number we buried sixty-seven—a sixth of the whole. The company which followed us, and to which I have frequently alluded, fared worse than we. They numbered six hundred when they started, but they buried one hundred and fifty on the journey—one in every four. May God grant that I may never again see such a sight as was presented by the miserable remnant of that last company as they came on slowly through the Cañon towards Salt Lake Valley."

CHAPTER XVII.

WE FORSAKE ALL, AND SET OUT FOR ZION:—OUR JOURNEY ACROSS THE PLAINS.

Considering Our Position—Doubts and Fears—A Visit from the Apostle Geo. Q. Cannon—We are “Counselled” to Emigrate—Giving up All for the Church—Taking Charge of the Emigrants—The Insignificance of Women—Wives are Never to Follow their own Judgment—“Be Obedient”—We Begin our Pilgrimage—The Perpetual Emigration Fund—How Mormon Emigration is Managed—Settling the Debts of a Lady-Love—How Certain Imprudent Englishmen Have Suffered—The “Emigration” of Miss Blank—An Ancient “Sister” who was Forced to Wait—Living Contradictions—First Glimpse of Salt Lake City—A Glorious Panorama—The Spectre of My Existence—The Prison-Walls of the Mountains—Without Hope—Life in the Wagons—Search for a House—“Roughing It” in Zion—First Impressions—A Cheerless Prospect for Winter—Daniel H. Wells Promises Assistance—A Woful Spectacle of Tallow Candles—Odorous Illumination—“*L'Eglise c'est moi*”—“An Ugly Man With a Cast in His Eye”—An Awkward Mistake—Beginning Life in Zion.

IT was with strange feelings of doubt and unrest that I read that painful story; but I folded up Mary Burton's letter and stored it carefully away in my desk, and then I began to think.

Certainly I was still a Mormon—at least I was nothing else—but I was not now so firmly grounded in my faith as once I was, and these terrible stories completely unsettled my mind. Then, too, I was well aware that, before long, my husband and myself would be called upon to cross the Plains to Zion, and I felt that if our experience were anything like that of Mary Burton, I and my children would never reach Salt Lake. The prospect was not very cheering.

One morning we were surprised to receive a visit from the Apostle George Q. Cannon who informed us that he had received letters from Utah and had come to take the place of Mr. Stenhouse as President of the Mission in the Eastern States, and that we might now prepare to travel with the next company of emigrants.

To me this was most unpleasant intelligence. Polygamy,—the knowledge that before long I should be brought personally within its degrading influence,—had now for years been the curse of my life, and I had welcomed every reprieve from immediate contact with it in Utah. But the time had come at last when I was to realise my worst apprehensions, and I think at that time, had I been permitted to choose, I would have preferred to die rather than journey to Zion. Besides this, ever since my husband had been engaged with the secular papers, we had been getting along very comfortably. We had now a pleasant home and many comforts and little luxuries which we had not enjoyed since we left Switzerland, and I was beginning to hope that we should be allowed to remain in New York for a few years at least. We had also by this time six children—the youngest only a few days old—and I leave it to any mother to determine whether I had not good cause for vexation when I was told that we were expected to leave New York within two weeks with the emigrants who were then *en route* from England. My husband also was to take charge of the company, and therefore everything would depend upon me—all the preparations for our long and perillous journey, the disposal of our furniture, and, in fact, the thousand and one little necessary duties which must attend the packing up and departure of a family.

In the course of a few days the emigrants arrived, and then my husband was compelled to devote all his time to them. When I told the Elders that it was almost impossible for me, in the delicate state of health in which I was, and with a babe only two weeks old, to undertake such a journey, they told me that I had no faith in the power of God, and that if I would arise and begin my preparations, the Lord would give

me strength according to my day. Thinking that probably my husband believed as they did, I made the effort, but it cost me much. In the Mormon Church the feelings or sufferings of women are never considered. If an order is given to any man to take a journey or perform any given task, his wife or wives are never thought of. They are his property just as much as his horses, mules, or oxen, and if one wife should die, it is of little consequence, if he has others, and if he has not he can easily get them; and if he is not young or fascinating enough to win his way with the young ladies, he has only to keep on good terms with Brigham Young, or even with his bishop, and every difficulty will be smoothed away, and they will be "counselled" to marry him.

It is never expected, nor would it be tolerated in any Mormon woman that she should exercise her own judgment in opposition to her husband, no matter how much she might feel that he was in the wrong: I have frequently seen intelligent women subjected to the grossest tyranny on the part of ignorant and fanatical husbands who were influenced by the absurd teachings of the Tabernacle. One of the greatest Mormon writers has said:

"The wife should never follow her own judgment in preference to that of her husband; for if her husband desires to do right, but errs in judgment, the Lord will bless her in endeavoring to carry out his counsels; for God has placed him at the head, and though he may err in judgment, yet God will not justify the wife in disregarding his instructions and counsels; far greater is the sin of rebellion, than the errors which arise from the want of judgment; therefore she would be condemned for suffering her will to arise against his. Be obedient, and God will cause all things to work for good."

The trouble and annoyance occasioned by leaving a comfortable position in New York to travel to such an unknown region as Utah was then, was not a trifle; but we hastened our preparations, sacrificing all that we possessed, in the most reckless manner, and in due time set out.

When we reached Florence—the starting-point on the Frontiers—we were detained on account of some mismanagement on the part of the Church Agents, and remained for three weeks in camp. Ours was what was called "an inde-

pendent company"; by which I mean that we were able to defray our own expenses without borrowing from the Church: the poorer emigrants were assisted from a fund provided for that purpose—the Perpetual Emigration Fund. More than twenty years ago contributions were levied on the more wealthy Saints for the purpose of providing the passage, outfit, &c., of those who could not otherwise have "gathered to Zion." It was not, however, intended that a free passage should be provided; those who had a little money were *assisted*, and then, after all, they had to make good to the last farthing, with interest, what they had borrowed from the fund. I have known many people who contributed very largely, and it was represented constantly as the duty of all to do so.

Men who contemplate entering into the patriarchal order of matrimony, if they are Americans, generally try to discover whether the "emigration" of their lady-love has been "settled for," and if their investigations end unfavorably the result very frequently is that their devotion is turned into another channel and some other maiden whose expenses have been fully paid bears off the palm. Englishmen have not always been quite so prudent, and some have married according to their own sweet fancy without asking a question, and to their dismay, not long after the wedding, an account has been sent in for the emigration of Miss Blank. Others, again, have not been allowed to marry the lady of their choice until she was first paid for, and if the old man was very much in love, this was a quick way of getting the account settled. The Mormon Church never gives, it only lends to the poor. Many a man and woman has given enough to have emigrated himself or herself over and over again. This was because they were old people, and it was the young girls and young people generally who received the benefits of the fund. Many years ago a poor old widow woman in England said to me: "I have nearly starved myself to contribute all that I could to the emigration fund, in hopes that I should have the privilege of going to Zion and mingling with the chosen people of God,

but every season the young girls are all picked out of our branch, and I am told to wait. I cannot think that this is right, but I don't wish to judge the actions of God's servants. I suppose I must wait."

She did wait, and died waiting.

Our company was in an infinitely better position than that of those emigrants of whose sad fate my friend Mary Burton had told me; for our journey was made at the proper season, and as far as was possible under the circumstances, convenience and comfort had been attended to. The incidents which befell us were few, and although, of course, every one of us felt weary and worn out, we were not called upon to pass through the miseries and sufferings endured by the hand-cart emigrants. Looking back to our primitive mode of travelling, it appears to me almost as if I must be making some mistake about my own age, and that it must have been several centuries, instead of a few years ago, since we crossed the plains. The ox-team and wagon, the walk on foot in the day and the camp life at night have been pleasantly exchanged for the swift travel of a few days in a Pullman palace-car.

What living contradictions we were as we crossed the Plains—singing in a circle, night and morning, the songs of Zion and listening to prayers and thanksgivings for having been permitted to gather out of Babylon, and then during the day as we trudged along in twos and threes expressing to each other all our misgivings, and doubts, and fears, and the bitterness of our thoughts against Polygamy; while each wife, confiding in her husband's honor and faithfulness, solaced herself with the hope that all might yet be well. How little sometimes do the songs of gladness reflect the real sentiments of the heart. How often have I heard many a poor heart-broken woman singing the chorus:

"I never knew what joy was
Till I became a Mormon."

I never could sing that song, for my experience had been exactly the reverse.

It was the month of September—the beginning of our beautiful Indian summer—when we emerged from the cañon, and caught sight of Salt Lake City. Everything looked green and lovely, and in spite of all my sad forebodings while crossing the Plains, I involuntarily exclaimed, “Ah, what a glorious spot!” It looked like a beautiful garden—another Eden—in the midst of a desert valley. We had a glimpse of the Great Salt Lake far away in the distance, stretching out like a placid sheet of molten silver, while everywhere around were the lonely-looking snow-capped mountains, encircling us like mighty prison-walls.

It would be impossible for me to describe my feelings at that time. Even while I was enchanted with the glorious prospect before me, there arose again in my mind that haunting spectre of my existence—Polygamy. I believed that this little earthly paradise would probably be to me and my daughters after me, a prison-house, and with a mother’s instinct I shuddered as I thought of what they might be destined to suffer there. Lovely as the scene was, there was a fatal shadow overhanging it all. Then, too, there was no escape: if the sad forebodings of my heart were realised, it would be utterly impossible for us ever to get away. The idea of a railway being constructed across those desert plains and rocky mountains never for a moment entered my mind, and even had I thought it possible, I should have supposed that it would take a life-time to complete. No, there was no help for me, even if it came to the worst. I felt that my doom was sealed; and there were many women in our company who thought just the same as I did and who were troubled at heart with fears as sad as mine.

My first impressions of Salt Lake City when we began life there were anything but pleasant—we had to “rough it.” For nearly two weeks we were obliged to remain in our wagons, as it was quite impossible to obtain house-room. At that time each family built their own little hut, and there were no vacant houses to let.

The weather was now growing very cold and wintry, and it

was absolutely necessary that we should have some better shelter than the wagons afforded. One day my husband told me, when he came home, that he had been offered a house which belonged to the Church. It was in a very dilapidated condition, he said, but that if I would go and look at it with him, we could then decide about taking it. No time was to be lost, for companies of emigrants were coming in almost daily, and if we neglected this chance we might not find another.

When we arrived at the house I was much discouraged at seeing the condition it was in: the window panes were all cracked or broken out, the floors and walls looked as if they had never known soap or paint, and the upper rooms had no ceilings; in fact it was not fit for any civilised Christian to live in. In point of size there was nothing to complain of, but of comfort or convenience there was none,—the wind whistled through every door and every cracked window; and altogether it presented anything but a cheering prospect for winter.

My husband told me that Daniel H. Wells, who was superintendent of Church property and also one of the First Presidency of the Church, had promised him that if we took the house it should be repaired and made fit for living in, before winter fully set in; and under the circumstances we thought we could do no better than accept his offer.

Thus we began housekeeping in Utah, and we unpacked our trunks and tried to give the place as home-like an appearance as we possibly could. I had known what it was to be in a strange country and destitute; and, therefore, benefiting by experience, when I left New York, regardless of the teachings of the Elders and of my own husband's directions to the contrary, I had secretly stowed away many little necessities towards housekeeping. Indeed, had I not done so, we should have been as badly off when we reached Zion as when we arrived in New York. Besides which, I have no doubt that our wagons would have been filled with the trunks of those very brethren who counselled us not to take more than was abso-

lutely necessary. The brethren who gave this counsel were, I noticed, constantly purchasing while they advised everyone else to sell, and I thought it wiser to follow their example than their precepts.

Among my treasures was some carpet, and when that was laid down and the stove put up we began to feel almost at home. The wind, however, soon drove away all thoughts of comfort, for it came whistling in through a thousand undetected crevices, and the tallow candles which we were obliged to burn presented a woful spectacle. Even the most wealthy, then, had no other light but candles, and every family had to make their own: I have often seen people burning a little melted grease with a bit of cotton-rag stuck in the middle for a wick—how pleasant the smell, and how brilliant the light thus produced can be imagined. Everything was upon the same scale—and to keep house in any fashion was really a formidable undertaking, especially to those who had been accustomed to the conveniences of large towns. I believe that many women consented to their husbands taking other wives for the sake of getting some assistance in their home duties.

We spent nearly all the first evening in our new house in trying to discover some means of keeping out the storm, but to little purpose. Nearly a fortnight passed before any one came to see about repairing the house, but as it belonged to the Church my husband seemed to think it must all be right. The Mormon men are always very lenient towards "the Church"—very much more so than the Mormon women, for the latter have somehow got mixed up in their minds the idea that Brigham Young and "the Church" are synonymous terms. I remember one day a good young sister—a daughter of one of the twelve Apostles—saying to me, "I have just seen the Church," and when I asked her what she meant, she said: "I have just met Brigham Young and Hiram Clawson, and are they not the Church?" It was evident to me that others besides myself sometimes gave way to wicked thoughts. Nevertheless I was still of opinion that "the Church" had plenty of money and ought to have repaired the house.

One day a man whom I had never seen before, called upon me and asked what repairs I should like done. I was not feeling very well, and had been annoyed at the delay, and I answered rather ungraciously that I should like anything done, if only it were done at once, for I thought we had waited long enough. He answered me very politely and said that he would see to it immediately. When Mr. Stenhouse returned home in the evening he said: "So you have had a visit from President Wells." "No," I said, "there has been no one here but a carpenter—an ugly man with a cast in his eye, and I told him that I wanted the house fixed right away."

"Why, that was President Wells," he said, very much shocked, and I think I felt as bad as he did when I realised that I had treated one of the "First Presidency" so unceremoniously.

This Daniel H. Wells, besides being an Apostle, a Counselor of Brigham Young, and one of the three "Presidents" who share with Brigham the first position in the Church, and are associated with him in all his official acts, was Lieutenant-General of the Nauvoo Legion, and at the present time and for some years past, Mayor of Salt Lake City. It was a shocking indiscretion, to say the least, to speak slightly of such a high and mighty personage.

The repairs, however, were seen to, and the house rendered a little more habitable. We had now to begin the struggle of life afresh and could not afford to be too particular about trifles;—to obtain shelter was something—for the rest we must still continue to hope and trust.

CHAPTER XVIII.

MY FIRST IMPRESSIONS OF THE CITY OF THE SAINTS.

Some Personal Observations—An Innocent Prophet—Living Witnesses of the Truth—How Salt Lake City was Laid Out and Built—The Houses of Many-Wived Men—My First Sunday in the Tabernacle—Curious Millinery of Lady-Saints—Two Remarkable Young Ladies—A Doubtful Experiment—How Service is Conducted in the Tabernacle—Extraordinary Sermons—Deceitful Dealings of the Original Prophet—Why Joseph, the “Seer,” Married Miss Snow—Another of the Prophet’s Wives—A Shameful Story—Aunty Shearer, and her Funny Ways—Spiritual Wives and Proxy Wives—How the Saints are Married for Time and for Eternity—Concerning Certain Generous Elders—How Wives are Secretly “Sealed”—Extraordinary Request of One of Brigham’s Wives—“The Next Best Thing”—Mormon Ideas of the Marriage at Cana—The “Fixins” of a Mormon Husband—How “The Kingdom” is Built Up—Women Only to be Saved by Their Husbands—A Painful Story—A Very Cautious Woman—A Woman Who Wanted to be “Queen”—A Deceitful Lover—A Strange Home-Picture—“These Constitute My Kingdom”—Forebodings.

WITH the eager observation of a woman who has a great personal interest at stake, I took note of everything in Zion which was new to me, and especially all that related to the system of plural marriages, and all my worst fears were abundantly realised.

Although I had looked at the dark side of Mormonism and had pictured with horror the life of women in Polygamy, there were nevertheless some truths which broke upon my mind with painful effect. In England we had heard so frequently from the lips of the Apostles and Elders that not only was Polygamy contrary to the teachings of Joseph Smith, but that it was utterly unknown in Nauvoo during the Prophet’s life-

time. Directly the Revelation was published, we, of course, knew that if it really proceeded from Joseph he could not have been so innocent of Polygamy as we had been taught; but I was hardly prepared to meet several of his wives out in Utah; and yet almost the first thing that I heard was that there were living in Salt Lake City, ladies well-known and respected, who had been sealed to the Prophet. This I afterwards found was true.

The Mormon Colony in Salt Lake City had at first to contend with all those difficulties and submit to all those privations which beset the path of all new settlers in a strange country. Until very recently the greater number of the dwellings were small and low, like so many little huts, and not infrequently you might see a row of these huts, with one window and a door to each, and, inside, a wife, a bedstead, two chairs and a table—with poverty to crown the whole. But even then might be seen in the laying out of the streets, and in the other arrangements, the germs of a great city. The roadways were broad and the sidewalks convenient, and provision was made—more with an eye to the future than to present necessity—for a great depth in the measurement of the houses and blocks. Down the sides of the streets flowed a sparkling stream—the water of which was brought from the mountains for the purpose of irrigating the gardens in the city; and, as far as they possibly could, the settlers marked out and planned a capital worthy of that name for the Mormon people.

When I arrived in Salt Lake City, a great many improvements had been effected; and expecting, as I did, that this would be our future home for many years, perhaps for life, I was interested in everything that I saw. But even then, in merely taking a walk about the city, I met with evidences of the degrading teachings of Polygamy—I saw that little deference was paid to the women, they were rudely jostled at the crossings, and seemed to be generally uncared for. Since the completion of the railway and the consequent influx of Gentiles, this, of course, has not been noticeable.

The city is built on a slope formed by a bend in the mountain-range. Brigham Young's house is on the northern side, and has a commanding prospect. The Tabernacle and tithing-office are in the same street. The Tabernacle is a plain-looking building entirely devoid of any architectural beauty. It stands in the block where the Temple, which has been building for the last quarter of a century, and is now only a few feet above ground, is waiting to be finished. Nearly twenty-six years ago Brigham wrote to Orson Spencer, the President of the Mormon Church in England, urging him to "gather up as much tithing as he possibly could, for glass, nails, paint, &c., to assist in building up the Temple of the Lord in the Valley of the Great Salt Lake." A large sum of money was collected, and millions have been raised by tithing and by other means, but there has been no one hitherto with courage and authority sufficient to demand of the Prophet an account of those funds, and the interest and compound interest which should be accruing thereunto.

The first Sunday I went to the Tabernacle I was greatly amused at the way in which some of the sisters were dressed. Quite a number wore sun-bonnets, but the majority wore curious and diverse specimens of the milliner's art—relics of former days. Some wore a little tuft of gauze and feathers on the top of the head, while others had helmets of extraordinary size. There were little bonnets, half-grown bonnets, and "grandmother bonnets" with steeple crowns and fronts so large that it was difficult to get a peep at the faces which they concealed. As for the dresses, they were as diversified as the bonnets. Some of them presented a rather curious spectacle. I noticed two young women who sat near me: they were dressed alike in green calico sun-bonnets, green calico skirts, and pink calico sacks. On enquiring who they were, I was told that they were the wives of one man and had both been married to him on the same day, so that neither could claim precedence of the other. Outside of Utah such a thing would seem impossible, but so many of the young girls at that time came out to Zion without father or



VIEW OF MAIN STREET, SALT LAKE CITY.

[From a Photograph.]



mother or any one else to guide them, and left to their own inexperience and afraid to disobey "counsel" it is no wonder that they soon yielded to the universal custom.

The two young women whom I have mentioned, did not appear to me to be overburdened with intelligence; they looked like girls who could be made to believe anything; but after that I met with two well-educated women who, like these foolish girls, thoughtlessly tried the experiment of two or more marrying the same man on the same day,—agreeing with their "lord" that that would be the best way to preserve peace in their household. But they were terribly mistaken, and even before the marriage-day was over, the poor bewildered husband had to fly to brother Brigham for counsel.

The Tabernacle services seemed to me as strange as the women. There was no regular order in conducting the proceedings, but the prominent brethren made prayers, or "sermons" as they were called upon to do so. The "sermons" would be more properly called speeches—they were nothing but a rambling, disconnected glorification of the Saints, interspersed with fearful denunciations of the Gentiles, and not infrequently a good sprinkling of words and expressions such as are never used in decent society. More unedifying discourses could hardly be imagined. As for the spirituality and devotional feeling which characterised our meetings in England, they were only conspicuous by their absence, and many devout Saints have told me that when they first went there—before the erection of the great organ—the free-and-easy manners of the speakers and the brass band which was then stationed in front of the platform, made them feel as if they had come to witness a puppet-show, rather than to attend a religious meeting.

There was one lady at the Tabernacle service whom I regarded with considerable interest. This was no other than Eliza R. Snow, one of the Prophet's wives. I was told that she was the first woman married in Polygamy after Joseph Smith received the Revelation, and I believe it was so. People who lived in Nauvoo, respectable people, and not one or two

either, have assured me that for four years before Joseph is said to have received the Revelation, he was practicing Polygamy, or something worse, and that the Revelation was given to justify what was already done. After it was given, or said to be given, Joseph and his brother Hyrum cut off from the Church more than one person for preaching it, and nine years more passed away during which the Mormon Elders everywhere most emphatically and solemnly denied it, before it was publicly avowed. However this might be, it is generally understood that Eliza Snow was the first plural wife of the Prophet, and I was told by a lady from Nauvoo that Joseph did not care much for her, but that she was getting to be quite a querulous old maid, and he married her to keep her tongue quiet. If that is true she has entirely changed her tactics since she left Nauvoo, for her principal occupation at the present time is converting rebellious wives to obedience to their husbands and convincing young girls that it is their duty to enter into Polygamy. Unhappy husbands derive great consolation from her counsels. In matters of religion she is a perfect fanatic, and in connection with the Female Relief Society she reigns supreme ; but otherwise there are many excellent *traits* in her character, and I could tell of many acts of loving-kindness and self-denial which she has performed, and which will surely have their reward. She is said to have been tolerably good-looking when young, but in appearance there is nothing now to distinguish her. As the chief poet of the Mormon Church, and as the representative of Eve in the mysteries of the Endowment House, she enjoys a reputation such as would be impossible to any other woman among the Saints.

Another of the late Joseph's wives is a Mrs. Doctor Jacobs, who was actually married to the Prophet while she was still living with her original husband, Jacobs. Under the same circumstances she married Brigham Young, after Joseph's death. For some time her husband knew nothing of the whole affair, but Brigham very soon gave him to understand that his company was not wanted. The sister of Mrs. Jacobs

—a Mrs. Buel—was another of Joseph's wives, and she married the Apostle Heber C. Kimball, but does not appear to have made a very good bargain.

Besides these there is another lady, a Mrs. Shearer—or as she is familiarly called—"Aunty Shearer." She is in every respect a unique specimen of womanhood, tall and angular, with cold yet eager grey eyes, a woman of great volubility, and altogether grim-looking and strong-minded. She was an early disciple and is said to have sacrificed everything for Mormonism. She lived in Joseph Smith's family, and, of course, saw and heard a great deal about Polygamy, and at first it was a great stumbling-block to her. She was, however, instructed by the immaculate Joseph, and so far managed to overcome her feelings as to be married to him for eternity. Like the others she is called "Mrs.," and I suppose there is a *Mr.* Shearer somewhere, but upon that point she is very reticent. Her little lonely hut is filled with innumerable curiosities and little nick-nacks which some people are for ever hoarding away in the belief that they will come into use some day. She is a woman that one could not easily forget. She wears a muslin cap with a very wide border flapping in the wind under a comical-looking hood, and is easily recognised by her old yellow marten-fur cape and enormous muff: her dress, which is of her own spinning and weaving, is but just wide enough, and its length could never inconvenience her. Add to these personal ornaments a stout pair of brogues, and you will see before you "Aunty Shearer," one of the Prophet's spiritual wives.

I may as well explain what is meant by "spiritual" wives and "proxy" wives.

Marriages contracted by the Gentiles, or by Mormons in accordance with Gentile institutions, are not considered binding by the Saints. That was partly the cause of my indignation and the indignation of many another wife and mother—we were told that we had never been married at all, and that our husbands and our children were not lawfully ours: surely that was enough to excite the indignation of any wife, what-

ever her faith might be. For a marriage to be valid it must be solemnized in the Endowment House in Salt Lake City, or the persons contracting it can never expect to be husband and wife in eternity. Should the husband die before he reaches Zion, and if the wife loves him sufficiently well to wish to be his in eternity—when she arrives in Salt Lake City, if she receives an offer of marriage from one of the brethren, and does not object to him as a second husband in this world, she will make an agreement with him that she will be his wife *for time*, but that in eternity she and all her children shall be handed over to the first husband. A woman thus married is called a "proxy" wife. It can well be understood that if the lady had lost her youth and good looks there would be very little chance of her husband seeing her again in eternity, as there would not be too many willing to stand proxy for him, and in that case he would have to depend upon the generosity of friends.

Now "spiritual" wives are of two classes. The one consists of old ladies who have plenty of money or property which of course needs looking after; and generous Elders marry them, and accordingly "look after" that same property, and the owner of it becomes the Elder's *spiritual* wife. She will only be his *real* wife in eternity when she is rejuvenated—the prospect of which rejuvenation is, I suppose, very fascinating to some men, for I have known quite youthful Elders who displayed their self-sacrificing spirit by marrying "spiritually" very old, but very wealthy, ladies.

The other kind of "spiritual" wife is one who is married already, but who does not think that her husband can "exalt" her to so high a position in the celestial world as she deserves;—perhaps some kind brother who takes a great interest in her welfare has told her so—she then is *secretly* "*sealed*" to one of the brethren who is better able to exalt her—perhaps to this same brother; and in the resurrection she will pass from him who was her husband on earth to him who is to be her husband in heaven—if *she has not done so before*.

This is what is meant by "proxy" and "spiritual" wives.

I think it will be evident even to the dullest comprehension that under such a system, "the world, the flesh, and the devil" are far more likely to play a prominent part than anything heavenly or spiritual.

All this is so repugnant to the instincts and feelings of a true woman, that I feel quite ashamed to write about it. And yet the working out of this system has produced results which would be perfectly grotesque were it not that they outrage every ordinary sense of propriety. Let me give an example. One of the wives of Brigham Young—Mrs. Augusta Cobb Young—a highly educated and intelligent Boston lady with whom I am intimately acquainted, requested of her Prophet-husband a favor of a most extraordinary description. She had forsaken her lawful husband and family and a happy and luxurious home to join the Saints, under the impression that Brigham Young would make her his queen in heaven. She was a handsome woman—a woman of many gifts and graces, and Brigham thoroughly appreciated her; but she made a slight miscalculation in respect to the Prophet. He cares little enough for his first wife, poor lady, and few people who know him doubt for a moment that he would un-queen her and cut her adrift for time and eternity too, if his avaricious soul saw the slightest prospect of gain by doing so—he did not care for her, but he never would allow himself to be dictated to by any woman. So when the lady of whom I speak asked him to place her at the head of his household, he refused: she begged hard, but he would not relent. Then finding that she could not be Brigham's "queen," and having been taught by the highest Mormon Authorities that our Saviour had, and has, many wives, she requested to be "sealed" to Him! Brigham Young told her (for what reason I do not know) that it really was out of his power to do that, but that he would do "the next best thing" for her—he would "seal" her to Joseph Smith. So she was sealed to Joseph Smith, and though Brigham still supports her and she is called by his name on earth, in the resurrection she will leave him and go over to the original Prophet.

The reader will certainly be shocked at this terrible burlesque of sacred things, but I felt it my duty to state the truth and place facts in their right light. It is not generally known that the Mormons are taught that the marriage at Cana of Galilee was Christ's own nuptial feast, that Mary and Martha were his plural wives, and that those women who in various parts of the New Testament are spoken of as ministering to him stood to him in the same relation.

Malicious first wives, especially if they are rather elderly themselves, frequently call the proxy wives "fixins;" and the tone in which some of them utter the word is in the last degree contemptuous. These poor "fixins" are seldom treated as real wives by the husband himself. He may think sufficiently well of the "proxy" wife to make her his for time and to raise up children to his friend, as the Elders say, but he never forgets that in eternity she will be handed over to the man for whom he has stood proxy, and he expects that she also will bear that in mind, and do all she can for her own support, and never complain of his want of attention to her. Some men, after having married a young proxy wife, have become so enamored that they grew jealous of the dead husband, and have tried to get the wife to break faith with him, and be married to them for eternity as well as time. This was certainly rather mean. Very few Gentile husbands would fret themselves about possibilities in the world to come, if in this world they had the certainty of enjoying the undivided affections of their wives.

Mormon husbands are so influenced by their religion that they neither act nor think like other men. I am thinking of one wretched family that I knew soon after I went to Utah. There was a man and his wife and four children, all living together in a miserable, poverty-stricken hut. I had heard that the man was paying attentions to a young girl with a view to making her his second wife, and I frequently watched the first wife as she went in and out, doing her chores, and wondered how she felt about it. The poverty of the man, of course, was of no consequence; living in the primitive style

in which necessity then compelled the Saints to live, one or even half-a-dozen extra wives, made very little difference, and Brigham and the leading Elders have always represented it as a meritorious act, for the young especially, to "build up the kingdom," without regard to consequences, or the misery of bringing up a family in a destitute condition. I never can see children without loving them, and in this case it was not long before I contrived to make acquaintance with the little ones. One day, while I was talking to them, the mother came out. She seemed pleased to see me, for she had heard of me that I was not too strong in the faith, and she told me that her husband had said, in speaking of such women as myself, who did not like the celestial order of marriage, that their husbands ought to force them right into it, and that would show what they were made of : if they were true-hearted women seeking their husband's glory and "exaltation" in the world to come, they would bear it well enough ; and, if not, the sooner it killed them the better ; for if they were dead their husbands could save them in the resurrection, but if they lived they would only be an incumbrance.

This, I found, was the general opinion among the Mormon men. Even in England, the American Elders had taught us that the man was the head and "saviour" of the woman, and that the woman was only responsible to her husband. It was necessary, we were told, that the woman should keep in favor with her lord, otherwise he might withdraw his protection and refuse to take her into the celestial kingdom ; in which case when she got to heaven she would only be an angel ! To be an angel is not considered by the Saints to be by any means the highest state of glory. Those who do not obey the "Celestial Order of Marriage" will, like the angels, neither marry nor be given in marriage ; they will be located, the men in one place, and the women in another, and will serve as slaves, lackeys, and boot-blacks to the Saints. Brigham Young once publicly said of a certain President of the United States, that he would clean the boots of the Mormon leaders in heaven. He did not say this as a figure of speech, but meant it liter-

ally. Those who have obeyed the Gospel of the new dispensation, but who have failed to enter into Polygamy will be as upper servants, but the rebellious—the “vile apostates,” and the “wicked Gentiles” will join the angels and do all the drudgery for the men of many wives. Thus I learned in Zion that my youthful notions about the glory of the cherubim were quite a mistake, and that it was not such a fine thing to be an angel, after all.

But I have run away from my story, and had almost forgotten my poor acquaintance. She was a woman who was likely to preserve a painful place in the memory of any one who once saw her. Her face was pale as death, and her jet-black eyes glistened with an unearthly lustre; it was easy to perceive that she was very unhappy, although she tried hard to exhibit a cheerful disposition, and when our conversation turned to that subject which to women here is all-absorbing, the nervous twitching of her pale face showed how deeply painful such thoughts were to her. She told me that her husband was soon to be married to a young girl about fourteen years of age. “Do you see,” she said, “that he is building for her?” And sure enough he was, at odd hours, adding another hut to the miserable hovel in which they already lived; and thither, when it was finished, he intended to take his bride. As I looked at the poor wife, I felt little doubt, that ere that time came, her troubles on earth would have ended and her little ones would be motherless.

The Mormon women, as well as the Mormon men, are noted for attending to their own business—they do not care to tell their sorrows and trials to strangers or to people who are not of their own faith. In this way visitors to Salt Lake who have gone there with the intention of “writing-up” the Saints in the newspapers or in a book, have generally been misled. My own experience as a Mormon woman leads me to form anything but a flattering opinion of the Mormon stories told by Gentile pens. The following instance will show that the sisters are not quite so free in giving their experience as some writers would suggest.

One day, while passing through the city, I saw a young woman running across the road with a little child in her arms. The child was crying piteously, for the water was running from its clothing, and I saw in a moment that it had fallen into the stream which ran in front of the house. I followed, to see if I could be of any assistance, but fortunately found that the little creature was not seriously hurt, but would soon recover from the fright and cold. I helped the mother to change its clothing, and while she was lulling her baby to sleep, we entered into conversation. At first she appeared to be very shy of me, and avoided speaking of anything in the slightest degree personal; but growing more interested, she said at last:

"Are you a Mormon?"

"Certainly," I answered, "but why do you ask me?"

"Because," she said, "We have had one or two Gentile women among us, and they go round among our people and question the women, and get them to tell their troubles, which God knows are heavy enough, and then they go and write about it, and Brigham Young finds it out, and their husbands are called to account for allowing their wives to speak to the Gentiles. You are sure you are a Mormon?" she added, "and you are not deceiving me?"

"I'm sorry you should think such a thing," I said, "but if you suppose I would deceive you, I will not trouble you with my company." And I rose up to leave.

"Do not go yet," she said, "and pray forgive me if I have wounded your feelings; it is simply the fear I have of getting into trouble. Brigham Young and the Elders have frequently told us to have nothing to do with the Gentiles, for they are enemies to the kingdom of God, and are seeking our overthrow—and I suppose it is true."

"How long have you been here?" I asked.

"Over two years," she replied, "and it seems almost twenty—time has passed so slowly. I left father and mother, sisters and brother for the Gospel's sake, and I do not regret it, because it is right, but it was a very great sacrifice to make.

Yet I believe that God blesses us for the sacrifices we make, and I shall get my reward."

"You have it already," I said, "in that pretty child on your knee, and your husband, I hope, is a good man and kind to you."

"Yes," she answered, "my child is a very great source of happiness to me, and I love my husband very much but—" (hesitatingly) "are *you* in Polygamy?"

"No, not yet, but I do not know how soon my husband may take it into his head to get another wife."

"Are you first wife?" she asked.

"Yes," I replied, "and I suppose you are also?"

"No, I am third wife," she said, "I wish I were first wife."

"But why," I suggested, "do you wish that? If Polygamy is the true order of marriage, I do not see that it makes much difference whether one is the first or the twentieth wife?"

"Oh dear, yes," she replied, "it *does* make a great deal of difference; for the first wife will be queen over all the others, and reign with her husband. If I had known that before I was married, I should have made my husband promise to place me first. Men can do that if they like."

"But do you think you would be doing right in trying to gain the position of first wife in that way?"

"Why not?" she said, "Didn't Jacob obtain his brother's birthright by deception—and was he ever punished for it? Do you think that Brother Brigham, notwithstanding that he is the inspired servant of God, could have obtained his position, and all his money, by simple honest dealing? If you think so, I don't; and it is just as proper and right for us women to secure a position for ourselves by such means as it is for Brigham Young—the end justifies the means."

"If that is so," I said, "it is a wonder to me that any woman should consent to become second, third, or fourth wife—seeing they cannot be queens."

"I can see that you have not yet had your 'Endowments,'" she said, "or you would understand more about these things, but as you are a good Mormon I can speak freely to you."

You see it is not always those who are first wives in this world who will be first in the celestial kingdom. It all depends upon the amount of sacrifice the wife is capable of making for her husband, her faithfulness to him, and the number of children she has borne him. If she pleases him in every particular and is good, patient, and above all things obedient to all his wishes and commands, then she is almost certain to be made queen, unless the first wife is just as good, and then I don't know how they would fix that. And so you see it is safer to be first wife at once."

"Well but," I asked, "knowing all this, I am surprised that you consented to be third wife!"

"But I did not know it then," she continued. "My husband told me that *all* the wives were queens—all equal—and he says so still when I talk to him about it. But he can't deceive me. I have spoken to some of the old Nauvoo women who know all about it, and they tell me that all the Polygamic wives will be subject to the first wife; but the first wife, having suffered most, will be the one who has gone through the fire and been purified, and found worthy."

"But do you think that your husband would wish to deceive you about such an important matter?" I said.

"Wait till you have lived a little longer here," she replied, "and you will be able to answer that question yourself, or else your experience will be very different from that of the rest of the people here."

Just then the husband made his appearance, and put an end to the conversation. He was a tall, dark-looking man, with grey hair, old enough to be her father. He appeared to be well educated and to have seen better days, though everything about their home indicated poverty—the room in which we were sitting had no carpet on the floor, there was a plain white-pine table in the middle, a small sheet-iron stove, four wooden chairs, a small looking-glass, and some cheap pictures. This was the sitting-room for the whole family—three wives, eleven children, one husband. He asked me if I had seen the rest of the family.

I replied negatively, and he said he would see if any of them were about. Presently he returned accompanied by an elderly woman whom he introduced as Mrs. Simpson. Then came another, not quite as good-looking as the first, but a great deal younger, and he introduced her as "My wife Ellen. And this one," he said, turning to the one with whom I had been conversing, "is my wife Sarah. Don't you think I have got three fine-looking women?" Then, after a pause, he added: "And they are just as good as they are good-looking—good, obedient wives. I have no trouble with them: my wishes are law in this house. Here you have a family in which the Spirit of God reigns. We are not rich in worldly goods, as you see, but we are laying up treasure in heaven. We all live in this little home of four rooms. My wife Ellen, here, has given up her room for a parlor for us all to meet together in, and she sleeps in a wagon-box; it is not the most comfortable, but she never grumbles. Then, here is our Sarah; we are obliged to humor her a little, and give her a room all to herself. She is young and inexperienced, and doesn't like to put up with the inconveniences that the Saints have to bear with; while old mother here has got to have half-a-dozen children in her room, but she never complains."

"Why did you not wait," I said, "until you had a larger house?"

"Then where would my kingdom be?" he answered, "Young men may wait, but old men must improve their time."

There came in now a troop of children of all ages. They had been playing in the lot, were miserably clad, barefooted, and some looked gaunt and hungry:—manners to match. "These," he said, with all a father's fondness—"these constitute my kingdom, and I am proud of them."

I felt thankful that I was not destined to be queen over such a kingdom, wished them good-bye, and with a sad heart, went home to my own darling little ones not knowing what might be *their* fate.

CHAPTER XIX.

BRIGHAM YOUNG AT HOME:—WE VISIT THE PROPHET AND HIS WIVES.

Inside the Lion House—The Family-Circle of the Prophet—A Gracious Reception—A Woman's Description of Brigham Young—His Early Life and Struggles—Working for "Six Bits" a Day—How he "Ate Up all the Corn"—How he Worked as a Painter and Glazier—Born at the Right Time—Brigham Young's Character Summed Up—How he Obtained his Position—The Twelve Apostles of Mormonism—Intrigues for Place and Power—Pulling the Nose of a Queen—Delivered Over to "The Buffetings of Satan"—Poor Sidney!—The "First Presidency"—Yearly Elections—A Foe to Education—What Boys and Girls Should Learn—An Unfortunate Musical Society—Moral Delinquencies of the Prophet—Borrowing Clothes for a Conference—How a Million Dollars were Borrowed and *Paid*!—Brigham's Avarice, Cowardice, and Thiefts—A Terrible Despotism—Lost Opportunities.

SHORTLY after our arrival in Salt Lake City we visited President Young, who received us very graciously and appointed an early day for us to dine with him.

On that occasion he invited some of the Apostles and leading men to meet us at his table, and we passed an exceedingly pleasant evening. The Prophet made himself very affable; talked with us about our missionary life and other subjects of personal and general interest; and expressed a high opinion of the energy and ability which my husband had displayed. His wives, too,—who I found, as far as I could judge from such a casual acquaintance, to be amiable and kind-hearted ladies,—made every effort to render our visit agreeable.

I was much pleased with the manner and appearance of

Brigham Young, and felt greatly re-assured ; for he did not seem to me like a man who would preach and practice such things as I had heard of him while I was in London. This I was glad to see, for it encouraged me to think that, perhaps, after all, matters might not be so bad as I had anticipated. We were, in fact, very kindly received in Salt Lake City by every one with whom we came in contact ; for having been Missionaries for so many years, we were, of course, well known by name, and had a wide circle of acquaintances among the chief Elders and emigrants.

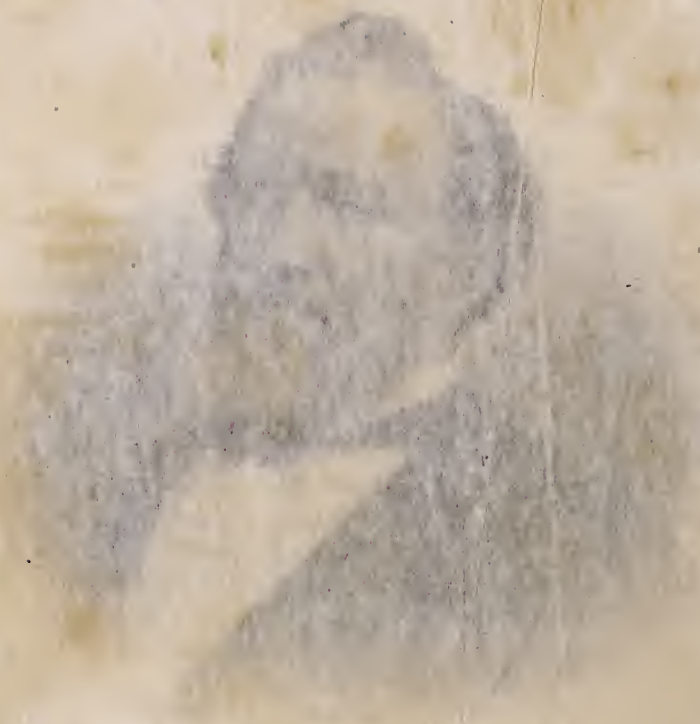
Fifteen years have, of course, worked a great change in the appearance of Brigham Young ; but though he is now nearly seventy-three years of age, he is still a portly-looking—I might almost say handsome man. His good looks are not of the poetic or romantic kind at all ; he is very common-place and practical in his appearance, but long and habitual exercise of despotic authority has stamped itself upon his features, and is seen even in the way he carries himself :—he might without any stretch of the imagination be mistaken for a retired sea-captain.

When I first knew him in appearance he was little over fifty years of age, was of medium height, well built, upright, and, as I just stated, with the air of one accustomed to be obeyed. His hair was light,—sandy, I suppose I ought to call it,—with eyes to match ; and the expression of his countenance was pleasant and manly. I, of course, regarded him from a woman's stand-point ; but there were others who were accustomed to study physiognomy, and they detected—or thought they detected—in the cold expression of his eye and the stern, hard lines of his lips, evidences of cruelty, selfishness, and dogged determination which, it is only fair to say, I myself never saw.

The lines on his face have deepened of late years, as what little of gentleness his heart ever knew has died out within him ; but still he presents the appearance of a man who would afford a deep study to the observer of human nature. In early life he had to work hard for a living, and according to



Brigham Young



Stephen Young

his own statement he had a rough time of it. He was, by trade, a painter and glazier, and has frequently said in public that in those times he was glad to work for "six bits" a day, and to keep his hands busy from morning to night to get even that. Whether or not the privations of early years fostered in him that avaricious and grasping spirit which of late years has been so conspicuous in him, I cannot say, but it is certain that it cropped out very early in his career as a Saint. An old Nauvoo Missionary,—a Mormon of the Mormons once, but now, alas! a "vile apostate" as Brigham would politely call him,—once told me that when the Prophet Joseph Smith sent the Apostle Young on Mission, a good deal of discontent was shown that the said Apostle did not account properly for the collections and tithings which passed through his hands. Brother Joseph who was *then* "the Church" suggested in a pleasant way—for the Prophet Smith was a big, jovial fellow, six feet two or three inches in height, and withal somewhat of a humorist—that the said Apostle Brigham would appear in his eyes a better Saint if he displayed a little less love for filthy lucre. Thereupon the Apostle, like somebody else who shall be nameless, quoted Scripture and reminded the Prophet that Moses had said "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "True, Brother Brigham," said Joseph, "but Moses did not say the ox was to eat up *all* the corn." Brother Brigham made no reply, but is said to have "sulked" for two or three days.

I have not the slightest doubt that, but for Mormonism, the Prophet would have remained all his life a journeyman painter, and his "sweetness," as the poet says, would have been wasted "on the desert air." But he was born just at the right time, and he fitted into the right groove; and thus, while, the original Prophet of the new faith—Joseph Smith—a man of ten times the intellect of his successor, a man ignorant and deluded, it is true, but, at the same time, a man in whom was the material for one of those natural giants who from age to age have left the impress of their individuality upon the history of the world;—while, I say, this man's name and doings

have ceased to interest any but persons of studious mind—Brigham Young, whose narrow soul could never look beyond the little circle in which he lived; whose selfishness and heartlessness have been only equalled by his cruelty and degrading avarice, has, by the force of circumstances alone, obtained a place in the recognition of the world, to which by nature or by grace he had not the shadow of a claim.

I have often heard intelligent Gentiles remark “Well, Brigham Young may be a wicked man and an impostor, but there *must* be a great deal of talent in him, to manage those people for so many years.”

From this opinion I altogether dissent; and those who know Brigham best, think with me, though many of them would not dare to say so. I do not think Brigham Young a wicked man or an impostor in the sense in which those words are ordinarily used; and experience, and a careful study of his life and doings, have convinced me that he is certainly not a great man or a man of genius in *any* sense of the word. There can be no doubt that he has been guilty of many and great crimes, but I believe that in the early part of his career he was so blinded by fanaticism that those crimes appeared to him actually virtues:—the force of habit and the daily associations of his life have so completely taken from him all sense of right and wrong; while the devotion of his people has made the idea that *he* could possibly do the slightest wrong so utterly inconceivable to him and to them; that his perceptions of justice, truth, honor, honesty, and upright dealing are as utterly stultified as they ever were in the mind of the wildest savage who prowled among the cliffs and cañons of the Rocky Mountains.

People think that Brigham Young attained to his present position by the exercise of ability, such as has been displayed, only on a greater scale, by all those men, who, not being born to power, nor having it thrust upon them, have by the force of their genius seized it and held it—unlawfully it might be, but, nevertheless, with talent and moral energy.

Nothing could be more untrue. The fact that he was of a

certain age at a certain time, and only that, was the cause of Brother Brigham's first step up the ladder of ambition. Joseph Smith endeavored, in organising his newly-invented religion, to make it resemble as much as was possible both the old and new dispensations of Christianity, and among other institutions he appointed "Twelve Apostles" who were to assist in governing the Church. He associated with himself his elder brother, Hyrum, and also Sidney Rigdon, who had so greatly assisted in every way to establish the new faith and define its principles. This Rigdon is the same who has always been suspected of the authorship of the Book of Mormon, though it must be admitted that nothing more than circumstantial evidence can be adduced in support of this statement. However that might be, the two Smiths, Joseph and Hyrum, and Sidney Rigdon formed what was called the "First Presidency"—in other words they were "the Church." Next in order to them came the "Twelve Apostles," and after them the "Seventies," and the other grades of the Priesthood, of which I shall say more presently. The "Twelve Apostles" were first appointed according to a plan of Joseph's own—Lyman Johnson was placed first, Brigham Young came next, and the others followed. Not long after, however, Joseph made a new arrangement, and placed the Twelve according to their age, and this plan was always followed subsequently. Thomas B. Marsh now stood first, and next to him came David Patten, and then Brigham Young.

I am obliged to give these little details, in order that the reader may understand Brigham's position after the death of Joseph Smith.

When Joseph was murdered in Carthage Jail, with his brother Hyrum, Sidney Rigdon alone remained of the First Presidency.

At that time Thomas B. Marsh, the first of the Apostles, had apostatised ; David Patten had been killed in a fight with the mob ; and, consequently, Brigham Young was now President of the Twelve—he being the next in age. Thus it will be seen that even had he been (which he was not) the most

stupid and least fitted of all the Apostles to preside over the Church, his years would nevertheless have given him the leadership.

Up to this time there is no evidence that any idea of becoming head of the Church had ever entered into Brigham's mind. Indeed it is reported that Joseph on one occasion, reproving him, said ironically that if ever the Church had the misfortune to be led by Brother Brigham, he would lead it to—well, a place which is understood to be uncomfortably warm. But Joseph was now dead, and Rigdon alone remained between the Apostle Young and the headship of the Church. Then it was that his eyes appear for the first time to have been fully opened to the advantages of his position.

Now when the ancients took the fox as an emblem of craftiness, it was because they had never known Brigham. Brigham worked cautiously and prudently, for he probably is one of the greatest cowards in existence, both morally and physically, and like all cowards he was perfectly *au fait* in working in the dark. In accomplishing the removal of Rigdon, Rigdon himself was Brigham's best assistant. A man of prudence, or even of common sense, might have safely held his position against all the Brighams in the world, but prudence and common sense were qualities utterly unknown to Rigdon. He began to have wonderful visions and revelations, announced the immediate ending of the world, and stated that he would forthwith lead out the armies of the Lord to the battle of Armageddon, in Palestine, and then return in triumph, calling by the way, as he said, "to pull the nose of little Vic.!" "Little Vic." was the English Queen—then a young woman—but how she incurred Rigdon's wrath, I do not know. In addition to all this absurd nonsense, he ordained some of his particular friends to be prophets, priests, and kings, and otherwise showed that he intended to carry matters with a high hand.

Brigham watched his chance, and when he considered that matters were ripe for a change, by dint of secret manœuvring, he caused Rigdon to be tried before the "High Council"

at Nauvoo. Rigdon sent word that he was sick, and could not come, but the trial went on, and of course it could have but one ending. The result was—as the Mormon papers at the time reported—that: “Elder Young arose and delivered Sidney Rigdon over to the buffetings of Satan, for a thousand years, in the name of the Lord; and all the people said, Amen.”

Poor Sidney! He tried to set up a church for himself, and a good many people followed him, but the attempt was a failure. He is now a very old man, and cannot live long, but he still believes in the truth of Mormonism, as established by Joseph Smith.

Brigham's next step was to declare that the government of the Church was now vested in the Twelve, of whom he was the head. Later still he contrived, by selecting a time when nearly all of the Apostles would be promoted or in some way gratified by a change in the organisation of the Church, to get himself elected President of the Church, in the place of Joseph, with the two Apostles next under him as his associates, under the name of “counsellors;” and they together formed the First Presidency. Thus Brigham became in name, as well as in fact, the head of the Mormon Church.

Every year, Brother Brigham, in common with all the other officers of the Church, is duly re-elected; I need hardly say that the re-election is a matter of course—an opposition candidate would stand but a poor chance of success.

Brigham Young is an uneducated man. For that, of course, he is not deserving of blame, but his opposition to education in others and to all that is intellectual and elevating does him little credit. Only a very few years ago he with his two “Counsellors,”—Heber C. Kimball and Jedediah M. Grant, who were both spoken of as model Saints,—held forth in the Tabernacle, in the most unmeasured language, against schools and scholastic acquirements of every description. They were all three untaught men, and like all persons of small mind who have not themselves received any education, they hated and affected to despise those who had. Thought-

ful men, although they may never have enjoyed the advantages of literary culture, never fail to see the great power that it is, either for good or evil; and in most cases they try to secure for their children the blessing of which they themselves have been denied. But the Mormon leaders, while they ridiculed and affected to despise men of education, were shrewd enough to see that if schools were established and the children of the Saints permitted to attend them, the bonds of superstition would certainly be shaken and the fabric of Mormonism undermined. They, consequently, discouraged every attempt at self-improvement, and taught the people to aspire to nothing higher for their children than the rudiments of reading, writing, and arithmetic for the boys, and a knowledge of household, dairy, and farm work for the girls.

Before the "Reformation" a few young men anxious to improve their minds, organised what they called the "Literary and Musical Society." They gave pleasant social entertainments to their friends at which they gave recitations, read essays, poems, and other literary productions, varying the programme with selections of music. The authorities looked upon the whole proceeding with disfavor, and soon broke up the society. Not content with this, and in order to show their contempt, they humiliated the members in every possible way, even publicly pointing them out to ridicule, and appointing a good many of them to be door-keepers in the Tabernacle. Brigham Young, who it is said, never in his life read a book, could not understand that they could find any pleasure in intellectual amusements, and accused them of pride, conceit, and even wickedness. Among the Church leaders it is even now common to speak of any one who has any literary acquirements as "having the big head," and being "next door to apostacy."

Recently greater efforts to obtain a good education for their children have been made by the more intelligent among the Saints, and the Gentiles in Utah have established some very excellent schools. A library and reading-room have also been opened, and the latter has been well attended by the young

men, both Mormons and Gentiles. Brigham himself has with his usual inconsistency even gone so far as to give to his own children those advantages which he selfishly denied to his poorer brethren.

Of the Prophet's moral character, the less said the better. He has been remorseless and cruel in his enmities, and he has connived at and even suggested, if nothing more, some of the most atrocious crimes that have ever been perpetrated on the face of the earth. In business matters, in the payment of money—to use a popular phrase—his word is as good as his bond, but in the accumulation of wealth he has evinced an amount of dishonesty which can scarcely be credited. Brigham always meets his obligations, and pays his debts, and gets a lawful receipt:—the prophetic business could not otherwise be carried on; but the way in which he has obtained his wealth would put to the blush the most dishonest member of any “ring” in New York, or elsewhere. When he attended his first Conference, he says he had to borrow certain masculine garments and a pair of boots before he could put in an appearance. Now it would be difficult to estimate the value of his property. He has taken up large tracts of land all over the Territory, he has the uncontrolled and unquestioned command of all the tithing and contributions of the Saints, and from gifts and confiscations, and innumerable other sources, his revenue pours in. It was once rumored that he had eighteen or twenty millions of dollars in the Bank of England; but Brigham said that the report was not true. “The Church,” he added, had a little money invested abroad. The difference between “The Church” and the individual Brigham Young has yet to be determined.

In the year 1852 the “Prophet of the Lord” found that he had borrowed an inconveniently large sum from the funds of the Church. He is “Trustee in Trust” and, of course, legally responsible; but he never renders an account of his stewardship, and no one ever asks him for it. His sense of honesty was, however, so strong that he resolved to have his account balanced, and he went down to the Tithing-Office for that

purpose. There he found that his indebtedness amounted to two hundred thousand dollars, and he proceeded to pay it after his own fashion:—the clerk was instructed to place to his credit the same amount "*for services rendered.*" In 1867, he owed *very nearly one million dollars*, which he had borrowed from the same fund, and he balanced his account in the same way. His contract for the Pacific Railroad is said to have yielded him a quarter of a million, and his other contracts and mining speculations, purchases *and thefts* of lands, houses, &c., have been very profitable. The expenses of such a family as Brother Brigham's must be something enormous, but the contributions which by honest and dishonest means he has levied have been so large that he must still be one of the wealthiest men in the States.

Brigham is not a generous man. He has given occasionally, as for instance at the time of the Chicago fire, when he presented a thousand dollars for the sufferers, but even then his motive was evident—the affairs of "Deseret" were under discussion in Congress. Without the certainty of a profitable return, Brigham never gave a cent. The story of his sordid avarice and his contemptible meanness in the accumulation of money would fill a volume.

Morally and physically the Prophet is a great coward. When he and other Church leaders were arrested a year or two ago, charged with the very gravest crimes, the effect upon the Prophet was most distressing. He had solemnly sworn in the Tabernacle that he would shoot the man who attempted to arrest him; but when Judge McKean opened court and placed him under arrest he swallowed his threats and played the coward's part. Before this the world has seen wretches who were notorious for their cruelty and tyranny, and who were also remarkable for their cowardice. For many years he has imitated royalty and has had a strong body-guard to keep watch and ward around his person every night. No man has less cause to apprehend personal violence than Brother Brigham, but the voice of conscience, which, as the poet says, makes cowards of us all, suggests his fears.

No one, probably, ever possessed and lost greater opportunities of doing good and leaving behind him an enviable record than Brother Brigham. In him the Saints, from the smallest to the greatest, placed implicit trust, and it was in his power to mould them at his will. The spiritual and temporal welfare of the people was in his hands. The ability to elevate them socially, mentally, and morally was his. A great trust was committed to his charge. But he has basely betrayed that sacred trust, and has not only left undone what he should have performed, but he has been guilty of the most grievous wrong-doing. He has set at nought all morality with his horrible and debasing teachings respecting a "blood-atonement"—in other words, the *duty* of assassination. He has outraged decency and riven asunder the most sacred social and domestic ties by his shameless introduction of Polygamy. He has sacrilegiously defiled the temple of God, by teaching his followers to worship Adam as their divinity, and has robbed Christ of his birthright by proclaiming that men are the only saviours of their wives and that in respect to women the sacrifice of our Lord was of no direct avail. In a word—both by his preaching and his practice he has set an example so bad as to be utterly without parallel in this civilised age. Kings and emperors there are who hold in slavery the persons of men: hierarchs there are who hold in bondage the souls of the deluded. But the despot meddles not with the eternal welfare of his subject, nor does he pollute the sacred precincts of the hearth and home; and the false priest is not permitted to meddle with temporal affairs. But the Mormon despot—Brigham Young—has played the tyrant in both spiritual and worldly matters,—has meddled with the person, the property, and the lives and the liberty of his dupes; and has at the same time debased and enslaved their souls.

But let it not be supposed that I write this hastily, or without due consideration. People outside of Utah may be deceived, as indeed they frequently are, by representations made in ignorance of what Mormonism and the Prophet

really are. But the Gentiles long resident in Utah, the Apostates, and even the Mormon people themselves, if only they would tell the truth, could testify to the truthfulness of the picture which I have drawn of Brother Brigham.

A better people—aside from their religion—than the believing Mormons when they emigrated to Utah, it would be difficult to find. Their fault was in their faith. They were honest, sober, industrious, and ready to sacrifice everything to what they considered religious duty. I cannot think of them and of the implicit confidence which they placed in Brigham, without wondering at his folly in throwing away the noble opportunity, which was once within his grasp, of establishing a happy and contented people. Instead of this he has gathered wealth to himself and family; out of the poverty of his followers he has amassed enormous riches, and with the power to leave behind him a name as one of the benefactors of the human race, he has set the worst example which despot or false prophet ever presented to the world.

CHAPTER XX.

THE WIVES OF BRIGHAM YOUNG :—THEIR HISTORY AND THEIR DAILY LIFE.

The Prophet at Home—His Own Little Family—Domestic Life of a Patriarch—Wife the First—Two Sisters Married to the Same Man—Brigham's Son at West Point—She "Had Her Day"—A Troublesome Wife—The Privileges of Mormon Women—Shocking Case of Infatuation—Emmeline—The Forsaken Favorite—The Fickle Fancies of the Prophet :—Amelia : "the Queen of the Harem"—The Follies of a Modern Prophet—The Charms of Julia Dean—The Spirit of the Prophet Subdued by Amelia's Will—Eliza-Ann Tells Her Own Story—How Brother Brigham Won His Last Wife—Fictions and Frauds—Brigham Names the Marriage Day—He Came "Just as it Happened"—Getting Groceries in a Small Way—"Two Bits' Worth of Fresh Meat"—The Conclusion of Eliza-Ann's Story—A Patriarchal Family—The Father of Fifty Children—A Questionable Story—"Whose Child is He"—Inside the Prophet's Mansion—Pocket-Money and Divorce—Domestic Life of the Prophet—Entertaining a Visitor—How a *Large* Family is Managed—The Patriarch at Home.

THE wives of Brigham Young have always been subjects of interest to Gentiles who visited Zion ; and having spoken of their husband, I think it is only fair that I should say a few words about them.

For many years I have known personally all the Prophet's wives who reside in Salt Lake City, and I wish to speak of them with kindness and respect. They are women whom any one would esteem—conscientious, good, earnest women ; faithful, true-hearted wives, who have devoted their lives to the carrying out of what they believe is the revealed will of God.

When I first knew Brother Brigham, poor man, he had *only* sixteen living with him in Salt Lake City; and even now he has no more than nineteen! Perhaps I ought to say eighteen, since Eliza-Ann has run away from him and left the poor old gentleman desolate and forlorn. The three whom he took after I came to Utah, were Amelia Folsom, Mary Van Cott Cobb, and Eliza-Ann. But the reader will perhaps be interested in hearing about them all, and so I will state the names and order of the ladies as they at present stand—according to the date of their marriage; making mention of the proxy wives last of all, for the sake of convenience and without reference to date. Of course Brother Brigham has *had* many more than nineteen wives, but the following are the living ladies: others are dead or have strayed away, no one knew whither, and perhaps, as Brother Heber once said to me, nobody cared.

Allow me to introduce the Mrs. Young.

MRS. MARY ANN ANGELL YOUNG.

[Number One.]

First in order is Mrs. Mary Ann Angell Young, but she is not the first wife that Brother Brigham ever had. Once upon a time, Brother Brigham was a Methodist; but after listening to the preaching of the Mormon Missionaries he became a vile apostate—as he loves to call those who leave his present faith—and he forsook Methodism. In those days, before he apostatised, and long before he ever dreamed of Polygamy, he had but *one* wife—one only! It must seem strange to the Prophet to look back to that period of solitary existence. His second wife was Mrs. Angell Young; and I call her his first wife because she is the first of those living now. As she was married to him after the death of his first wife, she is, of course, his legal wife, and would be recognised as such in any civilised country. She is a very fine-looking old lady and very much devoted to her unfaithful lord and master, firmly believing in his divine mission. She lives by herself and is seldom troubled with a visit from her affectionate spouse.

Once in a while Brigham brings her out to a party when he has invited any Gentiles, just for appearance sake. Quite a number of persons in Utah believe that she is dead, so very little is seen and known of her. She lives in the White House—Brigham's first residence in Salt Lake City—and is much thought of by those who do know her. Her children are greatly attached to her, and show her a great deal of attention, making up in this way, to a certain extent, for her husband's neglect ; her three sons, Joseph A., Brigham—who it is expected will succeed his father as President of the Church—and John W., as well as her two daughters, Alice and Luna, are all in Polygamy. Each of the sons has three wives ; and each of the daughters has a half-sister as a partner in her husband's affections. Brigham has not the slightest objection to giving two of his daughters to the same husband.

LUCY DECKER SEELY YOUNG.

[Number Two.]

Lucy Decker Seely Young was his first wife in Polygamy. Her former husband was a Mr. Seely. She is short and stout, a very excellent mother and a devoted wife. Her son, Brigham Heber, is now one of the cadets at West Point. The sending of this young man to West Point to be educated, when it was noticed in the public papers, excited some little interest, and the faith of many of the good Mormons was very much shaken by it. They had believed that Brigham really meant what he taught when he told the people not to allow their children to associate with the Gentiles, as it would cause them to lose "the spirit." But they were still further shocked when they learned that several other sons of Brigham were to go to the Eastern States to be educated. They have yet to learn that the Prophet does not intend them to do as he does but rather as he tells them. My own opinion is that Brother Brigham has advocated one course of conduct for the people while he pursued another himself.

CLARA DECKER YOUNG.

[Number Three.]

Clara Decker Young is the third wife. She is a sister of Lucy Seely, and like her is short and stout, but otherwise good-looking. She is more than twenty years younger than her lord, with whom she was once quite a favorite, but like many others, she has "had her day"—to use Brigham's own expression—and is now, as a matter of course, neglected.

HARRIET COOK YOUNG.

[Number Four.]

Harriet Cook Young, is tall, with light hair and blue eyes, and is an intelligent but not at all a refined woman. She is said to have given a great deal of trouble to Brother Brigham, of whom she has frequently said very hard things. In times past she had the reputation of being a good deal more than a match for her husband when she had any cause of offence against him, but in her quiet moments she is a very sincere Mōrmon. She has only one son—Oscar Young—now about twenty-five years of age. When he was born, Brigham kindly announced to her that because she was not obedient she should have no more children, and during more than a quarter of a century he has kept his word. Why she has remained with him so long is a mystery, for she makes no secret of her feelings towards him.

LUCY BIGELOW YOUNG.

[Number Five.]

Lucy Bigelow Young is quite a fine-looking woman—tall and fair, and still quite young. She has three pretty daughters. Brigham has recently sent her to live in southern Utah.

MRS. TWISS YOUNG.

[Number Six.]

Mrs. Twiss Young has no children, but she is a very good housewife, and Brigham appreciates her accordingly, and has

given her the position of housekeeper in the Lion House. Women have two great privileges in the Mormon Church—they may ask a man to marry them, if they chance to fancy him, and if they don't like him afterwards they are able to obtain a divorce for the moderate sum of ten dollars, which sum the husband is expected to pay. Mrs. Twiss exercised the first privilege in reference to Brother Brigham, but has not yet availed herself of the last. There are other ladies who thought it would be a great honor to be called the wives of the Prophet, and they have requested him to allow them to be called by his name. This he has done, but he has never troubled them with his society.

MARTHA BOWKER YOUNG.

[Number Seven.]

Martha Bowker Young is a quiet little body, with piercing dark eyes, and very retiring. Brother Brigham acts towards her as if he had quite forgotten that he had ever married her, and she lives in all the loneliness of married spinsterhood.

HARRIET BARNEY SEAGERS YOUNG.

[Number Eight.]

Harriet Barney Seagers Young, the eighth wife, is a tall, fine-looking woman. She was another man's wife when Brigham made love to her. It is not supposed to be the correct thing for a Saint to court his neighbor's wife, but the Prophet did so in the case of Harriet Barney, and in several other cases too. Harriet was married to a respectable young Mormon gentleman, but after she had lived with him some time and had borne three children to him, the Prophet persuaded her to join his ranks, and she did so, believing that the word of the Prophet was the revelation of the Lord to her, but she has since had bitter cause to repent of her folly. To a Gentile mind such an infatuation must appear very strange, but the Mormon people personally understand the powerful influence which their religion exercises over them, and to them there is nothing very singular in all this.

ELIZA BURGESS YOUNG.

[Number Nine.]

Eliza Burgess Young is the only English wife that Brigham has. She fell in love with the Prophet, wanted him to marry her, and even offered to wait, like Jacob, for seven years if she might be his at last. So she served in the family of her lord for the appointed time, and he finally took her to wife as a recompense for her faithfulness. She has added one son to the Prophet's kingdom.

SUSAN SNIVELY YOUNG.

[Number Ten.]

The tenth wife on my list is Susan Snively Young. She is a German woman—smart, active, and industrious. She has no children, but has been quite a help-meet to her husband in making butter and cheese, in which she excels. Smart Mormons have always had an eye to business, and while living up to their privileges have not invariably sought for wives who were only fair and pleasant to look upon, but have frequently taken them for their own intrinsic worth:—one as a good dairymaid, another as a good cook, a third as a good laundress, and a fourth as a lady to grace the parlor—perhaps even two or three of this last kind, if the Saint were wealthy. There is a good deal of practical wisdom in this. Brother Brigham has gathered of all sorts into his net, and has then sorted them out, placing each lady in the place where he considered she would be most useful and profitable to himself.

MARGARET PIERCE YOUNG.

[Number Eleven.]

Margaret Pierce Young is very lady-like, tall, and genteel. She has the appearance of being very unhappy, and it is certain that she has been very much neglected, but not more so than many of the other wives. She has one son.

EMMELINE FREE YOUNG.

[Number Twelve.]

When first I went to Utah, Emmeline Free Young was the reigning favorite, and she was really the handsomest of Brigham's wives—tall and graceful, with curling hair, beautiful eyes, and fair complexion. Brigham was as fond of her, at the time, as a man of his nature, with such a low estimate of woman, could be. But a younger, though not a handsomer, rival soon captivated his fickle heart, and he left poor Emmeline to mourn in sorrow. She has never been herself since then, and probably never will be—she is a broken-hearted woman. She is the mother of quite a numerous family, and doubtless, as she had been the favorite for so long a time, she had come to believe that her husband would never seek another love. But, if this was so, she sadly miscalculated Brigham, for when his licentious fancy was attracted to another object of affection he cast off Emmeline as ruthlessly as he would an old garment. What decent person could refrain from loathing such a man! How often has my heart gone out in sympathy towards that poor, wrecked woman whom he had forsaken; what a pity I deemed it that so much love should be wasted upon a creature who could never understand or appreciate it. And yet Emmeline's fate has been no worse than that of the others; but I was more with her, and saw how keenly she suffered, and I sympathised with her when her sorrows brought her nearly to the point of death.

AMELIA FOLSOM YOUNG.

[Number Thirteen.]

Amelia Folsom Young is now the favorite, and it is supposed that she will continue to be so, for at last poor Brother Brigham has found a woman of whom he stands in dread. It is doubtful whether he loves her, but nobody in Zion doubts that he fears her. It is said that the Prophet has confided so many of his secrets to Amelia that he is obliged to submit to her tyranny, for fear of her leaving him, and exposing some

of his little ways which would **not** bear the light. Be that as it may, it is generally believed that after all his matrimonial alliances he has at last found his *master* in the person of Amelia. Even good Saints—friends of the Prophet—secretly enjoy the idea of him being at last brought under petticoat government, for it is believed that Brigham used unfair means to obtain her, and that at last he only gained his object by deluding her into the belief that the Lord had revealed to him that it was her duty to become his wife. One thing is very certain—he was as crazy over her as a silly boy over his first love, much to the disgust of his more sober brethren who felt rather ashamed of the folly of their leader. At the theatre a seat was reserved for her at his side, and in the ball-room the same special attention was shown to her. He would open the ball, and, after dancing with each of his other wives who might be present—simply for appearance sake—the remainder of the evening was devoted to her. For all that, his inconstant heart could not remain faithful to her, and old habits and feelings, to all appearance, have come over him again, and he has gone astray.

Julia Dean, the actress, was the first to draw him from Amelia's side, and it would have been a sorry day for Amelia if Julia had favored the Prophet's suit. Then the charms of Mary Van Cott touched his sensitive heart, to say nothing of Eliza-Ann, his last but yet not his best-beloved.

With all this experience, and the constant evidences of the fickleness of Brother Brigham's heart before her eyes, there is no wonder that poor Amelia feels compelled to hold tight the reins, now that they are in her own hands, for, if it is not much to be known as Brigham's wife, it is a great deal to be known as his favorite. As for the future—it is whispered that Brother Brigham has lately been "setting his house in order," and in the ordinary course of nature, Amelia is almost certain to outlive for many years her aged lord, she therefore can afford to wait for the good time coming. But Amelia knows that she would sink into oblivion if he were to cast her off for another before his death.



AMELIA FOLSOM YOUNG.



BRIGHAMS
FAVORITE
WIFE.

"ELIZA ANN,"



BRIGHAMS
NINETEENTH
WIFE.



BROTHER BRIGHAMS
LAST BABY.

MISS ELIZA R SNOW.



MORMON POETESS AND HIGH PRIESTESS

MRS. JOHN W. YOUNG



WIFE OF BRIGHAMS APOSTATE SON

MARY VAN COTT COBB YOUNG.

[Number Fourteen.]

Mary Van Cott Cobb—who became Brigham's wife after his marriage to Amelia—is a very handsome woman, about twenty-eight years of age. She is tall, slender, and graceful, and has been married to the Prophet about six years. At first he appeared to be very devoted to her, but Amelia soon put a stop to that. Nevertheless, she has since her marriage presented a little daughter to her lord, greatly to the annoyance of Amelia, who has no children, and who is reported to have said some naughty things about the matter, which was very wrong of her, for Mary Van Cott is known by every one to be beyond reproach or suspicion. She is said to be very unhappy, and though Brigham has provided her with a fine house and every comfort, yet she seldom sees him—not perhaps more than once in three months, or so—though it is generally believed that his spirit is willing, but Amelia won't allow it.

ELIZA-ANN WEBB DEE YOUNG.

[Number Fifteen.]

Eliza-Ann Webb Dee Young, whose separation from Brigham Young has attracted so much public attention has told her own story in her own words which, as it forms an interesting page in the biography of the Prophet, I shall now present, exactly as it was written, to the reader :

I was living on my father's farm in Little Cottonwood, when, in the summer of 1867, Brigham Young informed my father that he wanted me for a wife. Brigham, with a number of the Apostles and Elders from this city, was visiting Cottonwood on a Sunday and held two meetings for preaching. It was at the close of the forenoon service on that occasion that he walked up to me and said "Had I not better accompany you home." I said, "Certainly, if you wish to." On the way to my father's house Brigham asked me if I had had any proposals of marriage since I had obtained a divorce from my first husband. I answered him, "Yes, that I had had several proposals." He then asked if there was any one of them that I wished to accept. I said, "No," on which he said that he would like to give me a little advice. He advised me not to wait to marry a person whom I loved, but to marry some good man whom I could respect and look up to and receive good counsel from.

I thanked him for his counsel, and as my home was so near to the place of meeting, the conversation abruptly terminated. I thought nothing further of it. His brother Joseph and George Q. Cannon joined us at the dinner table, and while there Brigham and the others remarked how youthful I had grown since I had got out of my former troubles. As I had much improved in every way I did not regard his observations as any intended compliment or any indication of what afterwards I learned to be passing in his mind.

At the close of the afternoon service he went up to my father, took him aside and talked for at least two hours to him about me, and told him how that he had watched me from my infancy, saw me grow up to womanhood, had always loved me and intended to marry me, but having taken Amelia just after the law was passed in Congress prohibiting polygamy, he feared to take another wife soon after, lest it should make trouble, or he would have taken me then. My marriage with a young man was unlooked-for to him, and when he was made acquainted with it he did not just like to stop it, he said, and so he let it go on, but always hoped that the time would come when he would have me.

He wanted father and mother to use all their influence with me, as it would be the best thing I could do. He asked father if a good house, well furnished, and \$1,000 a year pocket money would be enough for me, and added that if it was not enough I should have more. Father answered that he thought it would be sufficient.

Brigham stood two hours or more with father and kept the whole of the carriages that conveyed the party standing waiting till after sundown, and little did I think that I was "the object of interest."

When father came home he told mother by herself; then they told me. I cannot describe my feelings; I was frightened. The thought of it was a perfect horror. I thought father had gone crazy, and I would not believe his statement for hours. When I realised that it was a fact I could do nothing but cry.

The idea of an old man, sixty-seven years of age, the husband of about twenty wives living, asking me, at twenty-two, to be added to the number filled me with the utmost abhorrence, and when I saw that my parents were under his influence and sustained his proposition, I was ready to die in despair. Oh! the horrible hours that I spent in crying and moaning, no tongue can picture.

When father saw that I took it so badly he told me that I would not be forced into it, but if I could bring my feelings to it and accept Brigham it would be pleasing to him, and mother favored it in the same way.

About a month after this I was in the city with an intimate lady friend, and as we were walking near to Brigham's house he came to the gate and waited for our arrival. When I saw him I thought that I would get up courage to tell him that I would not marry him, but I could not say it. That peculiar influence that he throws over everybody when he has a purpose to effect completely overcame me. He did not allude to the subject at all. I shook hands and passed on.

He became very kind to my parents, and saw father frequently. He sent for me to come to the city on several occasions and met me at my father's city residence, and talked to me about marriage; told me how pure his feelings were, and that his only motive was to do me good, save me in the kingdom and make

me a queen. All that had no effect upon me ; it only disgusted me the more, and the fear that I dared not resist him never left me. This continued for nearly a year. My eldest brother had had some business transactions with Brigham and one of his sons, which resulted in trouble and ultimately in financial injury to my brother. Brigham had been very angry with him and threatened to cut him off from the Church. I heard of those threats, and believing at that time in Mormonism, I heard them with deep sorrow, and confess that, in hopes of turning Brigham's anger away from my brother, I began to entertain the thought that I would yield to his request. I argued as many inexperienced persons do, that as I had had a sorrowful life and my heart was crushed, my future life was nothing, and if I could sacrifice myself for my brother's interest and please my parents, I would at last submit.

Finally, Brigham named the marriage day and informed me, through my father, that what I required in preparation for my marriage he would furnish ; but I would accept nothing. A day before my marriage he brought me three dress patterns—one silk and two merino—and handed to me a purse with a \$50 bill.

On the —— April, 1868, I was married to him in the Endowment House by Heber C. Kimball, his First Counsellor. My father and mother were present, with others. Brigham's brother Joseph also took to himself a wife at the same time. After the ceremony I walked over with him to the conference, and in the evening I returned to my father's house and remained there for a month.

For the first few months I had considerable of his attention ; his visits were frequent ; after that his business cares so occupied him, he said, that he could only call about once in three months. After that he came "just as it happened."

When I was married he wanted my mother to live with me in the city, and a year from the marriage he sent us to take charge of his farm, where we remained till last August, and I removed again into the city. While I was at the farm he came very seldom to see me, and oftentimes while he would visit and look round at the farm he never came into the house. I had caused him no trouble ; indeed, he had said I was the best wife he had, for I had never given him a cross word or look. But for that good temper I take no credit, for my silence was all through fear. I never loved him and never said to him that I loved him. I looked upon him as a heartless despot.

From the very beginning of my married association with Brigham Young his manner of providing for me was of the meanest character. I had to come up, even from the farm, four miles distant, to the commissary of his family, and was glad when I could get five pounds of sugar, one-quarter of a pound of tea, a bar of soap and a pound of candles. That I would get about once a month. About a year ago I complained to him that I had not sugar enough and he allowed me what I required.

When I returned to the city he furnished me a house in a very ordinary way and I continued to live in the best manner I could. But it was the same stingy way. When a beef was killed I got some fresh meat ; but I was frequently months without seeing it.

Tired with this manner of existence, I asked his permission to keep board-

ers, with the view of aiding myself and procuring for one of my sons a musical instrument, as he was passionately fond of music. The permission was granted, and I kept boarders from last March. My house was small, and the business was not very lucrative. I consequently went to him, six weeks ago, and asked him to aid me—to give me some assistance to make life tolerable. He seemed angry, and complained that he had so many expenses and that he wanted me to keep myself—to take the money that I had saved to buy an organ for my son and keep myself and family with it. I got a stove out of him, but that was all. During the last year I only obtained from him two calico dresses. This interview made me sick and I was in bed for a week, with heart sickness. One of the boarders—who was a lawyer—and his wife, asked what ailed me, and I told the story of my troubles and inquired if there was no redress. He said that he thought that there was and he would consult with other lawyers and see what could be done. During all my sickness, while I was his wife, he showed the utmost indifference. He would hear what I had to say, but make almost no answer. Last fall I was attacked with pleurisy, and I managed to get to his office to see him to tell him how ill I was and that I needed some few things. He appeared to comprehend something and finally called "John," the commissary for the family, and told him to get me two bits worth of fresh meat. He has not been inside my house for nearly a year.

While I was feeling bad I read Mrs. Stenhouse's book, and that showed me things in a clearer light than I had seen them before.

I knew every word was true from my own sad experience, and it encouraged me to leave the hateful polygamic life, and I am glad that I have done it.

About five weeks ago I got very weak. I don't know what was the matter with me—probably general debility from grief and mental suffering. My boarders, seeing my condition, aided me freely and were very kind to me.

I resolved to leave his house, packed up my clothes and instructed an auctioneer two weeks ago to take away the furniture and sell it, as a part of it was my own, and I thought I was entitled to the rest. The suit commenced has been instituted by my attorneys, who have every confidence that I can obtain alimony; but whether I do or not I think the world should know Brigham Young as he is, and my story is a page of his biography.

This is the story of Eliza-Ann—told in her own words. She is the only wife whom Brigham has not supported; but she has been allowed to keep Gentile boarders. I suppose Brother Young had *some* reason when he made this exception.

"MISS" ELIZA R. SNOW.

[Number Sixteen.]

"Miss" Eliza R. Snow I mention here as I have not followed the order of date. She and the three ladies, whose names I shall presently give, are the proxy wives of Brigham, living with him. Eliza-Ann, who has become notorious of

late, is popularly known as his *nineteenth* wife. She *is* his nineteenth living wife and the last-wedded, according to date ; but, if the deceased wives were taken into consideration, she might perhaps be about the thirtieth. In this list I have put all the living wives who are sealed to Brigham "for eternity," first ; and thus I count Eliza-Ann number fifteen ; but had I placed the proxy wives,—who are only Brigham's "for time," in the list, she would, of course, be the nineteenth. The newspapers which have written her into notoriety know nothing of "proxy" and "spiritual" wives. All are alike to them. Eliza Roxy Snow, is always spoken of among the Saints as *Miss Eliza R. Snow*. I have already mentioned her, and need therefore only add that Eliza is the high-priestess and poet-general of the Church ; she is highly thought of by the Saints, and the year before last was one of a company of Mormon missionaries who visited the Holy Land, for the purpose of consecrating it to the Lord. Last summer she travelled through the settlements in Utah, urging the women to enter into the "Celestial Order." She is only a proxy wife to Brigham, and will belong to Joseph Smith in the resurrection.

ZINA D. HUNTINGTON JACOBS YOUNG.

[Number Seventeen.]

Zina D. Huntington Jacobs Young is another proxy wife, and a widow of the Prophet Joseph. She, too, will have to be handed over in the day of reckoning. She has one grown up daughter, of whom I shall presently speak under rather interesting circumstances.

EMILY PARTRIDGE YOUNG.

[Number Eighteen.]

Emily Partridge Young is a tall, dark-eyed, handsome woman, and she also is a "proxy" wife—a relict of Joseph. When Joseph died, Brigham told his wives that they were at liberty to choose whom they would for husbands ; and some of them showed their appreciation of his generosity by choosing him himself. Thus it was that Emily Partridge became

Brigham's wife. The Prophet has dealt kindly to his brother Joseph Smith, through her, for she has quite a family of children to be handed over with her. She was young and handsome when the Prophet died, but perhaps it would be wrong to suppose that that had anything to do with Brigham's generosity to his brother, for it is generally believed that he took all those wives of Joseph, from pure principle.

AUGUSTA COBB YOUNG.

[Number Nineteen.]

Augusta Cobb Young is a very fine-looking woman and must have been quite handsome in her youthful days. As I before stated, she formerly lived in Boston, but hearing Brigham preach, she fell in love with him, abandoned her home, children, and husband, and, taking her youngest child with her, went to Salt Lake City, and was married to the Prophet. It was she who, when Brigham began to neglect her, wanted to be sealed to Christ, but was ultimately added to the kingdom of Joseph Smith.

Now these are the Prophet's wives—his real, living wives—nineteen in all. How many spiritual wives he has had it would be impossible to say. Probably he himself does not know their number. Lately, I believe, he has been making his will, and, if so, I suppose he has "taken count of all." He has besides in various parts of Utah many other wives, who are all more or less provided for, but they are of little account, and he seldom or never sees them. The nineteen whom I have named form his family at home, as I may say—are all under his own roof, or at least they live in Salt Lake City, and are known to every one as his wives. The number of his children it would be very difficult to estimate. I can count up by name between forty and fifty, and I think the Prophet's *living* children are rather under the latter figure. His family has however been much diminished by death, though since I went to Utah this has not been the case so much as I believe it was formerly. One Mormon writer—a very reliable and trustworthy man—says that the children that the Prophet has

lost would fill a fair-sized graveyard. This very probably may be true, as in the early days of the settlement in Utah, privation and the lack of proper medical attendance must have constantly proved fatal to the young children of the Saints. But it was before my time, and therefore I cannot speak from personal experience.

A Mormon gentleman one day told me a very funny story in reference to the Prophet and his little family. He said that he had just had occasion to call in at a store in Main street, to make some purchases, when Brigham himself came in and entered into conversation with him. A smart-looking, clever little boy entered the store a few minutes after and handed a note to the proprietor. Brother Brigham seemed to be greatly interested in the child, and asked him several questions in a playful way. Turning at length to my informant he said: "That's a nice boy, Brother —. Whose child is it?" This was a very awkward question, for the gentleman was aware that the child was one of Brigham's own. He did not like to tell him so, so he replied indirectly, "He's one of Mrs. . . . Young's children, President." The Prophet looked somewhat amused, but did not utter a word in reply.

I give this story only for what it is worth and no more. The gentleman who told it doubtless expected to be believed; but knowing the Prophet and his family, as I do, I consider the statement exaggerated, to say the least. It is a heavy responsibility to have five and forty children—most of them girls, too—without being accused of forgetting their personality altogether.

In his habits and mode of living, Brigham Young is very simple, or at least was so until recently. When I first knew him he dressed in plain, homespun, homemade, and every article about his person and his houses, was as plain and unostentatious as could possibly be. But the importation of Gentiles and Gentile goods, since the opening of the railway, has worked a great change. His wives who once carried simplicity of dress almost to the verge of dowdyism, have now acquired a taste for Eastern fashions, and I think if Brigham

were a younger man and were likely to live another ten years he would find that wives were more expensive luxuries now than they were in the era of "dug-outs" and sun-bonnets.

The Prophet's first home in Utah was a little cottage which is now known as the White House.—The same house, I believe, which was valued at sixty thousand dollars, and which Brother Tenant supposed he bought:—a more scandalous and barefaced robbery never was perpetrated.

This on the hill-side, north of the Eagle Gate, and is now the residence of his first wife, Mrs. Angell Young. The Bee-Hive House is the official residence of Brother Brigham. There he used to reign supreme as "Governor" Young; and thence he now issues secular and ecclesiastical edicts to all who acknowledge his sway. There is one lady resident in this house—Mrs. Lucy Decker Young—and no one else is permitted to intrude upon its privacy. Here the prophet has his own private bedroom, and here he breakfasts when he has been at home over night.

The Lion House is what ought to be the home of the Prophet, for here nearly all his wives reside. He has, however, many other houses in the city. On the basement floor, the dining-room, kitchen, pantry, and other general offices. The first floor is divided by a long passage with doors on each side. On the right hand, about half a dozen wives with small families find accommodation. On the left, at the entrance, is the parlor, and the other rooms on that side are occupied by mothers with larger families, and ladies who have a little more than ordinary attention. The upper floor is divided into twenty square bedrooms.

There is no extravagance in the furniture or apparel of these wives, but they are comfortable and are kept neat and clean. Again and again, the Prophet has declared that the ten-dollar fees which are obtained from the divorces provide his wives with pin-money. I do not believe a word of this, as the amount thus obtained is far more than the avaricious soul of the Prophet would allow to pass out of his hands for feminine vanities. But I know of another source of income which is

open to the wives. They are allowed all the fruit—peaches especially—which they or their children, can gather or dry. This, in fact, is pretty nearly their only “pin-money:” their “lord” is not a generous man, and they have to make the most of trifles.

The Prophet usually dines in the Lion House at three in the afternoon. Mrs. Twiss Young, as I mentioned before, acts the part of housekeeper, and she acts it well. At three punctually the bell rings and the mothers with their children move down to the dining room. They are all seated at a very long table which is lengthened by turning round at the end of the room. Each mother has her children around her. Brigham sits at the head of the table, with his favorite—when at home—*vis-a-vis*, or on his left, and if a visitor is present he sits at the Prophet’s right hand. The repast is frugal but ample, for Brigham is a sober and exceedingly economical man. This is the first time he sees his family. In the evening at seven o’clock the bell again rings, and the mothers and the children again fill the sides and end of the parlor. When they are all seated, the patriarch enters, takes his seat at the table and chats quietly with those who chance to go in with him to prayers. When all the members of the family are assembled, the door is closed. All kneel down and the Prophet prays, invoking special blessings upon Zion and “the kingdom.” This is the last that his family see of him for the day, unless they have occasion to seek him privately.

With his family Brother Brigham is said to be kind; but it is supposed to be more the awe which his position as Prophet inspires, than the love which they bear him as a man which renders him successful in managing them. At the same time, that sweet familiarity is destroyed which should exist between husband and wife, father and children. With such a number of wives, he cannot possibly wait upon them in visiting, and in the ball-room, and other places of amusement. With the exception of his reigning favorite, whoever for the time she may happen to be, no one expects his attentions. At the theatre a full number of seats are reserved, and his wives

attend, or remain at home, as they please. They sit in the body of the parquette, among the rest of the people ; but one of the two proscenium boxes is reserved for him, and beside him is a chair for the favorite Amelia.

When he goes to the ball, the same special attention is shown. He dances first with the favorite, and, if half a dozen more of his wives have accompanied them, he will dance with each of them once in the course of the evening ; but with the favorite he dances as frequently as any youth in the ball-room with his first maiden love. The Apostles and leading men of the community, who dance attendance on him and desire his favor, are sure to seek the pleasure of her hand and place her in the same cotillion with Brigham, who is thus able all the evening to enjoy her company.

Some of the Apostles and Elders look with pain upon this boyishness of the Prophet, and deplore it. Many of them are attached to their first wives, and have shown them consideration and attention which has not always pleased Brother Brigham. I have heard more than one of them express a wish that the Prophet had been a little more attentive to his own first wife. It is only fair to Amelia—the reigning favorite—to state that she has always been kind and respectful to Mrs. Angell Young.

Up to within the last few years the community heard nothing of the Prophet's family but what was strictly decorous and creditable. If there was any wrong-doing it must have been very effectually hidden from the knowledge of outside observers. His wives are kind and faithful mothers, seeking to live their religion and ambitious to increase the glory of their Lord. I know them all personally—some of them intimately ; and, while I have heard from some, with heavy hearts, of their difficulties in bearing "*the* cross" which all Mormon women have to sustain, they have tried, I know, to be submissive, and I think it due to them that I should make this present recognition of their goodness of disposition and purity of soul.

CHAPTER XXI.

THE ORIGIN OF "THE REFORMATION":—EXTRAORDINARY DOINGS OF THE SAINTS.

Some Peculiar Mormon Doctrines—The Faith of the Saints—Extraordinary Ideas of Sacred Subjects—Polytheism Taught—Preëxistence of the Soul—Assisting the Spirits to Emigrate—"The Body that Shall Be"—The Origin of the Devil—Brigham's Adam Deity—"Kolob":—the Sun of Suns—Father Adam Descends to Eden—The Grades of the Priesthood—Place and Position in the Church—*Obedience* the Cardinal Virtue—Patriarchal Blessings—How an Ancient Dame Sold Her Petticoats to Buy a Blessing—The Thin End of the Wedge—Terrible Doings in Missouri—Mormon Politics—The Avenging Angels—Origin of the "Danites"—Whisperings of Dark Deeds—The Bearded "Daughters" of Zion—Brigham's Threat—The "Death Society"—The Prophet Smith Murdered—"Milking the Gentiles"—"Whittling an Apostate"—Treasonable Speeches and Practices—Brigham as Governor of Utah—Great Excitement in Salt Lake City—A Crisis.

FROM time to time, in the course of this narrative, I have had occasion to allude to a certain period of extraordinary fanatical excitement among the Saints in Utah,—a period which was there popularly termed "The Reformation;" and I think that a brief sketch of the terrible sayings and doings of that time, and the causes which led to them, may be interesting to the reader and may help to explain much which to a Gentile must otherwise be very obscure.

The popular idea of Mormonism is that the peculiar feature which distinguishes it from all other Christian sects is Polygamy. To a certain extent this is, of course, true; but it is only a partial statement of the truth. If Polygamy were to be relinquished, it would still be found that Mormonism had really very little in common with other sects, and very much that was completely antagonistic to them.

The confession of faith published by Joseph Smith during his life-time would certainly deceive an uninitiated person ; and it was in consequence of the ambiguity of that very document that so many unsuspecting persons were from the beginning of Mormonism led astray by the teachings of the Missionaries. The convert was told that the Mormon faith proclaimed the existence of one true God, but he was not told that Father Adam was that deity; and that He is "like a well-to-do farmer." He was told that Christ was the Son of God, but he was not taught that the Virgin Mary was "the lawful wife of God the Father," and that "He intended after the resurrection to take her again, as one of His own wives, to raise up immortal spirits in eternity. He was told of faith in a Saviour, he was not told that men were the only saviours of their wives, and that unless a woman pleased her husband and was obedient and was saved *by him*, she could not be saved at all. He was told that the Saints believed in the Holy Ghost, but he was not told that "The Holy Ghost is a man ; he is one of the sons of our Father and our God. . . . You think our Father and our God is not a lively, sociable, and cheerful man ; He is one of the most lively men that ever lived !"

And yet, although such fearful and shocking blasphemy was, of course, hidden from the convert whom it was desirable to impress with the idea that Mormonism was only a development of Christianity, it was openly taught in the sermons in the Tabernacle before thousands of people, and inculcated in the writing of the highest authorities. The passages, which I have just quoted, were preached in public, were taken down in short-hand, were revised under the superintendence of Brigham Young or one of the chief leaders, were then printed, and published in Salt Lake City, and afterwards reprinted in another form.

The verbal repetition of such blasphemy as this would be simply painful and disgusting to any right-minded person. I shall therefore endeavor to give an idea of some of these outrageous doctrines without entering too closely into details. Should the reader, however, wish to search and see for him-

self, I refer him to the *Journals of Discourses*, the files of the Church papers, and the publications of the Mormon writers generally.

One of the first innovations upon the received faith of ordinary Christians was the doctrine of Polytheism. There can be no doubt that, even in Joseph's time, that doctrine was taught, although, as in the case of Polygamy, all knowledge of it was kept from every one but the initiated—the "strong men" who could be entrusted with the inner secrets of the Church leaders. That such a doctrine, however, was beginning, even then, to form part of the faith of the Saints, may be seen in the following lines upon the occasion of the Prophet's murder :

"Unchanged in death, with a *Saviour's* love,
He pleads their cause in the courts above.

"His home's in the sky, *he dwells with the Gods*,
Far from the furious rage of mobs!

"He died! he died for those he loved;
He reigns! He reigns in the realms above."

Many other instances, even stronger than this, could easily be given.

The Mormon idea of the other world, while in some respects it differed from the teachings of certain modern "Spiritualists" was not altogether dissimilar. The soul was said to be immortal, and it had three stages of existence. The first was purely spiritual—the state of the soul *before* it came into this world. Spirits in that condition were not perfect, they must first take a fleshly body, and pass through the trials of life, before they could attain to the highest state of existence. Hence it was a solemn duty, as well as their highest privilege, for men to practice Polygamy:—their duty, as by this means, and by this alone, the yet imperfect souls now waiting to come into this world could ever hope to be admitted into the "Celestial Kingdom;"—and a privilege,—as all the souls whom they thus assisted to emigrate would form their own "Kingdoms" in eternity, over which as kings and priests they would reign for ever and ever

The second stage of the soul's existence is the mortal; with which we all are sadly well acquainted. The third is the condition subsequent to the Resurrection, when they believe the flesh and bones will form the raised body, but the blood will not be there; for the blood is the principle of corrupt life, and therefore another spirit supplies its place in heaven. That Christ partook of some broiled fish and part of a honeycomb is evident from Holy Scripture:—the Mormons therefore teach that heaven will be very much the same as earth, only considerably improved. We shall not marry there or be given in marriage; hence it is necessary for us to marry here, and to marry as much as we can, for then in heaven a man will take the wives whom he married on earth, or who have been sealed to him by proxy; they will be his queens, and their children will be his subjects. We shall eat, and drink, and feast, and spend a happy time generally. We shall henceforth never die—hence we shall ourselves be gods!

It was in the preëxistent state, the Mormons teach, that the work of salvation was first planned—but not after the fashion believed by all Christians. A grand celestial council was held, at which all the Sons of God appeared. Michael, the father of all, presided, and stated that he proposed to create a new world, of which he proceeded to give some details. His first-begotten then arose, and made a speech, in which he proposed that Michael, his father, should go down to the world, when created, with Eve, his mother, and do there much after the fashion of what is related of our first parents in the book of Genesis; he himself would descend some thousands of years subsequently, and would lead his erring brethren back, and save them *from* their sins. Lucifer, the second son, then stood forth and unfolded *his* plan. Jealous of the popularity of his elder brother, he proposed to save men *in* their sins.

Great discussion ensued, in which the unnumbered family of heaven divided into three parties,—one under each of the two elder sons, and the third standing neutral. After a ter-

rible conflict, Lucifer, the second son was defeated, and, with all his followers, was driven out of heaven. They descended into the abyss, where they founded the infernal kingdom, of which Lucifer became the chief :—he was henceforth known as the Devil. Adam created his world, and carried out his part of the plan ; and in due time the eldest son, who conquered in heaven, took upon him the form of flesh, dwelt among men, and was known as their Redeemer. The spirits who stood neutral during the fight subsequently took upon them forms of flesh, entering into the children of Ham, and were known as Negroes. Therefore it is, that although the American Indians and all other races are eligible for the Mormon priesthood, the negro alone can never attain to that high dignity.

It is only natural, amidst all this confusion of ideas, to ask, Who then is the real Originator of created things ?

In the eternity of matter, the Mormons have from the first believed ; but they have supposed that the formation of worlds and systems had definite dates, although they are unknown to us. Far away in the immensity of space is "KOLOB"—the great and glorious sun of suns, the abode of the First Principle of Godhead of which we can form any conception. Around that Sun, countless other systems revolve, of which ours is one. That Sun itself may be only one of many other systems whose origin and existence is lost in inconceivable space, and concerning which we can form no just realisation while in this finite state. From the First Source in "KOLOB" other gods have proceeded in precisely the same way as genealogies and "family-trees" have been continued on earth. Each new Patriarchal "god" has formed his own earth out of the aggregation of matter ; and over that earth he reigns.

On the 9th of April, 1852, Brigham Young publicly announced that—

"When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organise this world. He is Michael the Archangel, the Ancient of

Days, about whom holy men have written and spoken. He is our 'Father and our God,' and the only god with whom we have to do."

This public declaration gave great offence and led to the apostasy of many. Nevertheless Brigham Young thinks that just as Adam came down to Eden and subsequently became a god, in like manner he also himself will attain to the god-head. Heber C. Kimball, zealous to go a step further declared that Brigham *was* "God," and that he, Kimball, stood towards him in the same relation as the Third Person in the Blessed Trinity does towards the First.

It will hence be seen that subordination is one of the first principles of the Mormon faith, and this even in the Church organisation of the Saints has been distinctively shown. For the purposes for which it exists the Mormon hierarchy could not be surpassed. Of the Priesthood there are two orders—the Melchisedec and the Aaronic; of which the former ranks first and highest. The lowest rank in the Church is the "Deacon;" he looks after the places of meeting, takes up collections, and attends to other similar duties. Next comes the "Teacher";—he visits the Saints and takes note of their standing—and reports the same:—weakness of faith or backwardness in paying tithing is never overlooked by him. After him is the "Priest," and above him is the Elder whose office it is to preach, baptize and lay on hands. All these belong to the order of the Aaronic—or the Levitical priesthood. "Bishops" are simply Church officers having local jurisdiction.

The lowest grade in the Melchisedec Priesthood is the "Elder." He administers in all the ordinances of the Church. Above him there is no higher rank as respects the priesthood, but in respect to office there are various gradations, as, for example, the "High Priests," the "Seventies," and "Bishops" who occupy positions of authority, although both go on mission, and also the Apostles. The "Apostles" were chosen in imitation of the "Twelve" appointed by Christ; and in the same way the "Seventies," in imitation of the *seventy* disciples sent forth to preach and work miracles. They claim rank next to the Twelve. The "Quorum of the Apostles" is

presided over by the eldest of their number ; the "Quorums of Seventies" are each composed of seventy Elders with a "President" and six "Counsellors." The number of "quorums" is unlimited ; and over them all collectively is another president and six counsellors.

The highest authority in the Church is the "First Presidency"—the three members of which at present are Brigham Young, George A. Smith, and Daniel H. Wells,—who are said to represent on earth the three Persons of the Blessed Trinity !

As, from "President" Young down to the most illiterate "Elder," every one is supposed to be specially inspired, and to be immediately guided by the gift of the Holy Ghost, education is utterly unnecessary to the members of the Mormon Priesthood ; in fact it has always been looked upon as an impediment to its possessor. *Obedience* is considered the highest qualification, and it was the strict enforcement of obedience on the part of the ordinary people and the lower grades of the Priesthood towards the higher that alone could have made possible that state of affairs which existed during the "Reformation." Hence also it is that Brigham Young and the leaders are rightly held responsible for the deeds of violence and fanaticism which their followers may perpetrate ; for it is well known that *no* Mormon, in a matter of grave importance, would dare to act upon his own responsibility and without he felt sure that what he did would meet with the approbation of those in authority.

There is another class of Church-officer which I had very nearly forgotten—the Patriarchs. The chief of these is called "The Presiding Patriarch *over* the Church" ; the rest are "Patriarchs *in* the Church." The office of these dignitaries is to bless the people and to be paid for their blessings. The price of good blessings is variable. Not long ago, when money was scarce and payments were made in produce, two dollars was considered reasonable ; and if several were wanted for the same family, a reduction was made. Hyrum Smith, the original Prophet's eldest brother, was the first Patriarch ; and to

him succeeded "Uncle John," as he was popularly called—the eldest brother of Brigham ;—the present Patriarch is the son of Hyrum ; still a young man, who obtained his office by inheritance—and this, I believe, is about the only office in the Church which Brother Brigham has permitted the Smith family to inherit or enjoy.

Odd as it may seem, some of the people have quite a passion for these "blessings." I knew one old Frenchwoman who was said, like the woman in the parable, in respect to the physicians, to have "spent all of her living upon them." I met her one day with a flannel-petticoat under her arm, which she was going to sell. Upon enquiry she frankly told me that she had given her last cent and had sold every scrap of any value which she possessed, and very nearly all her clothes, in order to obtain "blessings," and as she did not understand English she was now going to sell her old petticoat—the very last article of any value which she now possessed—to pay an old dame, who knew a little English, for her services in translating the "blessings." She was in a state of great sorrow at the thought that now her supply of blessings would be stopped—she would have to do without.

The Patriarchs, however, at no time possessed any particular personal or official weight, and from them never proceeded any of those strange doctrines which excited the people to violence and bloodshed. In a religious sense this outrageous fanaticism was all originated in the first place in Missouri by some of the more prominent men, such as Sidney Rigdon, Dr. Avar, David Patten, and others, doubtless with the connivance of the Prophet Joseph, not long after the organisation of the Church ; and subsequently by the extreme and preposterous doctrines constantly inculcated by Brigham Young and some of the leading Elders, among whom Jedediah M. Grant and Heber C. Kimball were the most conspicuous. In a political sense it was the natural result of the peculiar position of the Saints in Missouri, Ohio, and Illinois, and of the ridiculous threats of Brigham Young against the Federal Government, after the exodus of the Mormons to Salt Lake Valley, together with the

idea which had become popular among the people, that a temporal "kingdom" was to be set up among the Rocky Mountains, and that Christ should personally reign and rule there.

The idea of reviving the old Jewish polity was always uppermost in the minds of the first teachers. Hence they revived the Priesthood and High-priesthood in their various forms ; a magnificent temple was built in Nauvoo, just as another temple is now being erected at Salt Lake City ; and so far did they go that it was even determined that the ancient sacrifices should eventually be restored. At the same time, while the minds of the Mormons, newly-converted and fired with zeal, were bent upon founding the Kingdom of the Saints on earth, the people of Missouri, among whom they dwelt, heard that even in social life the customs of the Jews were to be introduced, and that Polygamy was to be practiced. Husbands and brothers trembled for their wives and sisters, and the hatred to the new religion was increased when it was observed that the Mormons in every political movement held all together and voted as one man, thus exercising an influence which no ordinary religious sect could have possessed or wielded ; this, the discipline of the hierarchy, to which I have already referred, enabled them to do.

Ill-feeling was shown on both sides ; in a thousand petty ways at first, with more serious results presently. The Mormons were accused of circulating large quantities of base coin, of cheating and defrauding the Gentiles, as they called everyone—even Jews—who rejected the new religion, and of even being guilty of darker crimes ;—which last charge, however, was at first only hinted at. On the other hand, the Mormons accused their enemies of every possible villainy of which men and women could be guilty. The real fact would appear to be that both the Mormons and their enemies were at that time guilty of much wrong-doing against each other, while, at the same time, much that was alleged on both sides was utterly groundless, and only originated in the natural jealousy which Western pioneers—rough-and-ready frontiers-men, such as

the people of those parts then were—would naturally feel when enlisted in two parties, animated by religious and political hatred against each other.

Now came whisperings of still more atrocious deeds. It was alleged that, among the Mormons, a secret body of men had been chosen, who were enrolled, under the most frightful oaths, to avenge every wrong which might be perpetrated against the Saints. This band was said to have originated with Sidney Rigdon and Dr. Sampson Avard, and, as I have somewhere else mentioned, Thomas B. Marsh and Hyde the present chief of the Apostles both made affidavit that such was the case, and that the band was sworn to commit the most shocking acts of vengeance,—and surely Marsh and Hyde ought to know. Various names were chosen for this "death society." First the members were called Daughters of Zion [*from* Micah iv. 13.] But as it sounded rather ridiculous to speak of bearded ruffians as 'daughters,' that name was abandoned, and the title "Avenging Angels" substituted; and that, with some other names then temporarily used, were subsequently dropped for the name "Danites" [*from* Genesis xlix. 17,] which has since been retained;—not by the Mormons, for they have ever denied the existence of any such band, but by the Gentiles.

It matters very little what the name of such a society might be, so long as it existed at all; and that it does, and has, existed in *some* form cannot reasonably be denied. There probably is not at the present time any formally enrolled society, but it is quite certain that for many years past if "The Church" had only dropped a hint that any man's blood ought to be shed, that man would have had a very short tenure of his life. Even Brigham himself said publicly:

"If men come here and do not behave themselves, they will not only find the Danites, whom they talk so much about, biting the horses' heels, but the scoundrels will find something biting *their* heels. In my plain remarks I simply call things by their own names."

It is beyond a doubt that, notwithstanding all the social changes and improvements of late years, the secret police of

Salt Lake City are in matters of crime, as well as *in fact*, though not perhaps nominally, the successors of the original "death society;"—many of its members are known to have committed grievous crimes and to have repeatedly dyed their hands in blood. The shocking deeds that every now and then are divulged to the world are all of their doing, and no resident of Salt Lake City, whether Mormon or Gentile, although he might prudently decline to state his opinions, would in his mind question the fact that it is fear of consequences, and only because the Saints are "on their good behavior" in the sight of the Federal Government, that the hands of these wretches are withheld from a continuance of their old enormities.

As might be supposed, the establishment of a secret band of men professedly ready at a moment to steal, to shed blood, or commit any crime at the command of their leaders created great excitement in the whole State of Missouri, and especially in the vicinity of the Mormon Settlements.

Like the Ishmaelites of old, the hands of the Saints were against every man, and every man's hand was against them. They were taught that they were "a chosen nation, a royal priesthood, a peculiar people"—the "Sword of the Lord and of Gideon" was to be theirs; they were to go forth conquering and to conquer; and the Gentiles were to be trodden down beneath their feet.

As might be expected, trouble immediately arose; the people of Missouri outraged the Mormons, and the Mormons in return outraged them. Murders, thefts, and the most shameful atrocities were of daily occurrence, and the history of those terrible doings would fill a good-sized volume. Suffice it to say, that the excitement continued and increased, reprisals being made on both sides; finally the mob was triumphant, and after committing many fearful excesses it was organised into a militia—the leading men in authority declaring that the Mormons must either leave the State or else they must be extirpated by the sword.

Notwithstanding all this, the Mormons, at all times an industrious people, were in one sense successful and prosper-

ous ; the morality, however, of some of their leading men was to say the least very questionable. It was openly argued that the silver and gold were the Lord's, and so were the cattle on a thousand hills. The Scripture says that God has given his people all things richly to enjoy. The Saints were the people of God :—He had given *them* all the wealth and substance of the earth, and therefore it was no sin for them to help themselves—they were but taking their own. To over-reach or defraud their enemies was facetiously called by the Mormons "milking the Gentiles."

Their city called Nauvoo—The Beautiful,—a name given by the Prophet Joseph and supposed to be of celestial origin, was well laid out and well built, a costly Temple was nearly complete, and the leaders, at least, began to show signs of wealth and prosperity. This however was but the lull before the storm. Writs upon various charges against Joseph and the leading Elders had always been floating about, and the serving of some of the later ones had only been prevented by technical difficulties or the personal fears of the Sheriff. To enter Nauvoo for the purpose of arresting the Prophet was like bearding the lion in his den ; for by this time one of the best-equipped and best-drilled militia regiments under the name of the Nauvoo Legion had been organised, and Joseph had been elected Lieutenant-General. The regiment consisted solely of well-tried Mormons who were devotedly attached to their leader ; besides which, the whole of the population of the city was at his call at a moment's notice.

Into the city of the Saints, as far as was possible to prevent it, no Gentile was allowed to intrude. It was at risk of life and property that any one ventured. One oddly original mode of driving out the devoted stranger is worthy of mention—it was called "*whittling* a man out of the town !" Opposite the victim's door a number of men and overgrown boys would take up their quarters—each armed with a stout stick of wood and a huge knife. No sooner did the Gentile appear than the whole horde gathered in a circle round him. Not a word was-uttered, but each man grasping firmly his stick in

his left hand, pointed its other end to within a few inches of the victim's face, while with the knife in his right hand he sliced a shaving out of the wood in such a way as to bring the point of the knife almost against the face of the unfortunate man. Wherever he turned they attended him, always preserving the strictest silence, and never actually touching him. The intolerable sensation caused by the "whittling" of this strange body-guard—who were in attendance day and night—and the unpleasantness of seeing half a score of sharp knives flashing perpetually within an inch of his nose generally subdued the strongest-minded Gentile—few could endure it for more than a day or so at the utmost : they were glad to leave —“ *Whittled out* of the town !”

The evil day, however, at last came. The Prophet, fearing arrest, fled, but was persuaded to return and deliver himself up. The charge against him was one for which reasonable bail could be taken : bail was offered, accepted, and the prisoners discharged. Before leaving court, however, the Prophet and his brother Hyrum, the Patriarch, were arrested upon a trumped-up charge of treason—a charge for which it was impossible that bail should be taken ; they were therefore committed to custody in Carthage jail, under solemn promise from Governor Ford of Illinois that the State should be answerable for their personal protection. The same day, however, a mob of over one hundred men, assisted, it is said, by the militia who were left in charge, burst into the jail and assassinated the Prophet and his brother.

As might be supposed this outrage by no means weakened the Mormon cause—their Prophet was now a martyr, and his name more powerful after death than it could possibly have been had he lived. It was, however, clearer than ever that nothing could now reconcile the people of Illinois to the Mormons, and the latter seriously began to think of leaving that State in a body as they had formerly left Missouri.

The terrible doings of those times I have no idea of relating just now—I simply allude to them in order that the reader

may understand how, in the excitement produced in that border-warfare, it was possible for such strange events as afterwards transpired in Utah to originate. I may simply add, that the Temple being completed, and the first "Endowments" given there, the people gathered up what little property they could rescue from the mob, and under the guidance of Brigham Young, and amidst privations, sufferings, and outrages of the most painful character, left the city which they had founded in Illinois and set out for the Rocky Mountains, where, beside the Great Salt Lake, they founded their modern Zion.

Free now from the violence of mobs and Gentile enmity, it might have been supposed that the hatred which had so long been part of the Mormon faith would have died a natural death. The contrary, however, was the case. The Mexican war was then raging, and, *en route* to the Rocky Mountains, the Mormons had received a proposal from the Federal Government that they should supply a regiment, upon highly advantageous conditions, to join the United States troops which were then operating in California. This suggestion was kindly made, for it was thought that the Mormon regiment thus raised would in reality be only marching their own way in going to California, and that the outfits, pay, arms, &c., which were to be theirs, after the year for which they were enrolled had expired, would be of essential service to them. It was like paying men liberally for making a journey for their own benefit.

Notwithstanding all this, Brigham Young and the leaders represented the transaction in quite another light, and the people were taught that an engagement, into which they had entered of their own free will, and from which they had derived substantial advantages, was an act of heartless cruelty and despotic tyranny on the part of the Government. This feeling was fostered, until at length the Saints as a body regarded themselves as a wronged and outraged people, and considered every Gentile—in fact the whole nation as their natural enemies. This was perhaps all the more singular,

since, after the vast tract of country, of which Utah forms a part, had, at the end of the war, been wrested from Mexico, Brigham Young had been appointed by President Millard Fillmore the first Governor and Indian Agent of the territory; he was therefore in Federal pay, and bound, as long as he retained office, to support the Government, or at the very least not to stir up disaffection.

Trouble soon arose between Governor Young and the Mormons on one side and the Judges and United States courts and officials on the other. Once an armed mob burst into the Supreme Court, and forced the Judge then sitting to adjourn; at another time a *bonfire* was made of the books and papers of the District Courts; then a Judge on the bench was threatened with personal outrage; and subsequently a *posse* summoned by legal (!) process "encamped" for a whole fortnight over against another *posse* summoned without legal process, the two bodies burning with bitter hatred and breathing out threatenings and slaughter. Such a state of affairs could not, of course, last long. On the one side the wildest statements were publicly made against the Government; threats which uttered by a little band of pioneers against a mighty nation were perfectly ridiculous, stirred up the hearts of the Saints. On the other hand it was pretty certain that Federal troops would have to be sent out to Utah to preserve the peace of the Territory. The Federal Government was nevertheless defied, abused, and derided, and the people, thoroughly blinded by their fanaticism, did not for a moment doubt that should Governor Young "declare war" the United States troops would vanish before the "Armies" of the Saints like chaff upon the threshing-floor. So absurd does all this appear that I should really hardly venture to repeat it were it not that every one in Utah—Mormon and Gentile—knows that I am really understating facts rather than otherwise.

Now came a crisis in Mormon history, for which all these wild sayings and unlawful doings had been so long paving the way:—"THE REFORMATION" was destined to be the crowning point of Saintly folly and Saintly sin.

CHAPTER XXII.

THE "REIGN OF TERROR" IN UTAH:—THE REFORMATION OF THE SAINTS.

Days of Trouble in the Valley—Shedding Innocent Blood—What is Murder? About Killing a Cat—Better than Their Faith—Cutting Throats for Love—The Deeds of the Apostle "Jeddy"—The Celebrated Mule—The Saints Accused—Missionaries Called Home—Their Consciences Accuse Them!—The Blood-Atonement—What was Said in the Tabernacle—Terrible Doctrines Taught—Brigham a "God"!—Fearful Blasphemy of Brigham Young—The Shedding of Blood—"Righteously Murdered"—The Principles of Eternity—Deeds of Darkness—A "Saint" Murders His Wife—A Terrible Story—How Children Were Married—A Petticoat on a Fence-Pole—A Scarcity of Unmarried Girls—Obeying "Counsel"—Propositions of Marriage—A Trifling Mistake—Stubborn Facts and Figures—The Most Fearful Deed of All.

THE people were now thoroughly excited. Their religious antipathy, their political hatred—two of the most powerful passions which move individuals or bodies of men—had been appealed to, and both in public and private they had been stirred up to a pitch of frenzy which it is hardly possible at the present time to comprehend.

There were whisperings now of a most fearful doctrine, calculated not only to strike terror into the hearts of those whose faith was weakening, but even to shock with a sense of horror those who only heard of it from afar—I mean the doctrine of the BLOOD ATONEMENT.

The Saints had all along been taught to distinguish between murder and the shedding of innocent blood—the former being

spoken of as a crime for which atonement might be made, but for the latter there was no repentance on earth—it was an unpardonable sin. They were also taught to distinguish carefully between sins which might be forgiven, and sins for which pardon was impossible. Now the difference between murder and shedding innocent blood is this:—the latter is the crime of killing a Saint, which can never be forgiven, but by the death of the transgressor; but the former is of quite a different character. To murder a Gentile may sometimes be inexpedient, or perhaps even to a certain extent wrong, but it is seldom, if ever, a crime, and never an unpardonable sin.

A friend of mine was in a state of apostacy. The Bishop went to her to expostulate, and told her that if he were her husband he would get rid of her and take away her children as well—he would not on any account live with her.

"Perhaps," she said, "you would not allow me to live at all?"

"Certainly not," he replied. "I would think about as much of killing you or any other miserable Apostate as I would about killing a cat. If Brigham Young were to tell me to put you to death I would do it with the greatest of pleasure;—and it would be for your good, too."

Thus, when the famous Revelation on Polygamy says that a man cannot be pardoned for shedding innocent blood, it does not mean that he cannot be pardoned for murdering a Gentile or an Apostate; for that, under some circumstances, might even be meritorious; but that the murder of a Saint by one of the brethren cannot under *any* circumstances be forgiven on earth, and that his only chance of forgiveness lies in his own blood being shed as an "atonement."

Certain sins cannot be forgiven here on earth—Shedding innocent blood, divulging the secrets of the Endowment House—marital unfaithfulness on the part of the wife—Apostacy;—these are unpardonable. All other crimes which Gentiles abhor may become even virtues, if done in the cause of the Church. I do not, of course, mean to say that the mass of the Mormon people act up to such atrocious doctrines; for

although, when among themselves, they would admit that the theory was correct, the better instincts of their nature keep them from even putting that theory into practice. But what I do mean to say is, that such doctrines have, over and over again, been distinctly taught in the plainest words in the public hearing of thousands; that they have been printed and reprinted by authority; that they *have* been practiced, and the very highest of the Mormon leaders have applauded; and that, even at the present moment, these doctrines form part of the dogmas of the Church. It is this day a matter of fact, and not a matter of question, that if any Mormon Apostate were to commit any of the unpardonable sins which I have mentioned, and if he or she were to be assassinated by a private individual, all zealous Mormons—all the leaders—would maintain that not only was the deed justifiable but even meritorious!

This may seem bad enough, but it is not the worst. The doctrine of the "BLOOD ATONEMENT" is that the murder of an Apostate is *a deed of love*! If a Saint sees another leave the Church, or if even he only believes that his brother's faith is weakening and that he will apostatise before long, he knows that the soul of his unbelieving brother will be lost if he dies in such a state, and that only by his blood being shed is there any chance of forgiveness for him; it is therefore the kindest action that he can perform toward him to shed his blood—the doing so is a deed of truest love. The nearer, the dearer, the more tenderly loved the sinner is, the greater the affection shown by the shedder of blood—the action is no longer murder or the shedding of innocent blood, for the taint of apostacy takes away its innocence—it is making atonement, not a crime; it is an act of mercy, therefore meritorious.

These were the terrible teachings which the "Reformation" brought to light:—they had been whispered before among the elect, and had been acted upon by the "Avenging Angels," but before this they had never been publicly and intelligibly explained.

As I before said, the Saints had been excited to a condition

of frenzy and were ready to engage in any fanatical folly, but the way in which the spark was applied to the powder was as ridiculous as its results were terrible.

Jedediah M. Grant, an enthusiast of the wildest kind; a man without education or mental discipline of any description; one of the First Presidency and high in authority among the Saints, had occasion to attend a meeting which was held at Kaysville, a place about twenty-five miles distant from Salt Lake City, and he invited some of the Elders to meet him there to take part in the proceedings. To one of these, "Jeddy" as he was familiarly called, obligingly lent a mule; he himself did not accompany the party but went on before. These Elders were pretty well mounted and one of them being a good horseman made the rest keep up with him. In consequence of this when they arrived at Kaysville the beasts were heated and tired. The Apostle "Jeddy" watched them but said nothing.

Up to a certain point, the meeting passed off pleasantly enough—the Elders present were "good at testimony" and strong in exhorting their hearers to faithfulness. Jeddy was the last speaker. He began in his usual way, but presently warmed up until he became quite excited and then proceeded to accuse every one present of all sorts of wrong-doing. The Elders who had preceded him came in for their full share; he denounced them for their inconsistency and hypocrisy, and bitterly upbraided them for running his mule and their own beasts in such a manner. The Bishop of the place and his counsellors he accused of inactivity and carelessness; and he called loudly upon every one present to repent and do their first works; threatening them with the speedy judgments of Heaven.

All this was well enough if it had stopped there, for it might have been taken for just what it was—an ebullition of temper on the part of "Jeddy" who was naturally vexed that his mule had been over-heated. But like many other manias and epidemics, this Mormon movement began with a most insignificant trifle, and the spirit of fiery denunciation became perfectly

contagious. Another meeting was held in the course of a few weeks, and then the mutual accusations of those who were present became, if possible, more bitter than before; the "Saints" were denounced as the vilest of sinners and they were all commanded to be re-baptized. Accordingly, after the meeting, although it was night and the weather was cold, a considerable number were immersed by the Elders, and Jeddy himself was so enthusiastically engaged in the performance that he remained in the water so long that he got a thorough chill and contracted the disease of which he died.

Sunday after Sunday similar scenes were repeated in the Tabernacle, until, had it not been painful, the whole affair would have been ludicrous in the extreme. Every one had strayed from the path of duty, and the fact was announced in the strongest terms. People were called upon by name to publicly confess their sins, and many were then and there pointed out and accused of crimes of which they were entirely guiltless but which they dared not deny. In the midst of all this, the duty of implicit obedience to the Priesthood and the payment of tithes was loudly insisted upon.

Then Missionaries were sent out all over the territory armed with the full authority of the Priesthood and also a catechism which, on account of its obscene character, has since been bought up so successfully by Brigham that it is doubtful if there is a copy in existence. The Mormons have a curious way of appointing Missionaries. If a man is weak in the faith, a depraved bad man, or even a youth with wild tendencies and inclined to sow his wild oats a little too luxuriantly, he is sent on his travels to preach the Gospel:—nothing strengthens a man's faith, it is thought, more than having to defend it from the opposition of unbelievers, and the enforced good example which the Missionary is obliged to set will, it is said, produce a salutary effect upon the exuberance of youth or the depravity of more mature years. In the present instance many of the Missionaries thus sent forth were known to be as immoral as they were grossly ignorant.

There was one terrible meeting at which Brigham himself

was put to the blush. Men of note were there—no one was present who did not belong to the Priesthood. “Jeddy” held forth, and Heber and Brigham were strong upon the occasion. In the midst of the proceedings, Brother Brigham, full of confidence, in the plainest words called upon all who could not plead guiltless of certain crimes to stand up. Three-fourths of those present immediately arose. Utterly shocked, the Prophet entered into explanations; but self-convicted these three-fourths of his hearers stood conscientiously firm. Even Brigham saw the necessity of taking some stringent measures. The Saints were told that if they were re-baptized their sins would be washed away and they could then say they were not guilty of the crimes suggested in the catechism. Subsequently the catechism itself was, as I said, bought up and burnt.

The burden of every sermon was unquestioning obedience, repentance, payment of tithing, and above all the taking of more wives. The Missionaries, without the slightest ceremony, would visit the houses of respectable Saints, examine them out of the abominable catechism, and question husbands and wives in the presence of their children about even their very thoughts, in a manner, and upon subjects, which would amply have justified their being hung up to the nearest tree—Lynch law was in fact too good for such atrocities. Wicked ideas, the utterance of which would have called forth a blush even if heard from the lips of a drunken rowdy in a pot-house, were suggested and explained to young children; while it would have been literally at the risk of life for their parents to have expostulated:—to do so would have shown want of faith, and want of faith would have justified some fanatical scoundrel in using his knife or his pistol for the loving purpose of cutting off his brother’s soul from earth in order to save it in heaven!

Meanwhile, Jedediah did not for a moment cease his exhortations, the work must be done thoroughly: the Blood-Atone-ment must not be forgotten. On one occasion, in the Tabernacle, this crazy fanatic said:—

“I would advise some of you men here to go to President Young, and confess

your sins, and ask him to take you outside the city and have your blood shed to atone for your sins."

"There are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. . . .

"I would ask how many covenant-breakers there are in this city and in this kingdom? I believe that there are a great many; and if they are covenant-breakers, we need a place designated where we can shed their blood."

"We have been trying long enough with this people, and I go in for letting the sword of the Almighty be unsheathed, not only in word but *in deed*."

Lest he should be mistaken he said:

"What ought this meek people who keep the commandments of God do unto them? 'Why,' says one, 'they ought to pray *the Lord* to kill them.' I want to know if you would wish the Lord to come down and do all your dirty work? When a man prays for a thing, he ought to be willing to perform it himself. . . . Putting to death the transgressors would exhibit the law of God, *no matter by whom it was done*."

Heber C. Kimball, the "model Saint," after a speech to the same effect, in which, as usual, he made use of the most disgusting language, added:

"Joseph Smith was God to the inhabitants of the earth when he was among us, and Brigham is God now!"

But more shocking than any other was the language of Brigham Young himself. On the 21st of September, 1856, in a discourse delivered in the Bowery, Great Salt Lake City, and afterwards re-printed by authority in the Journals of Discourses, Vol. IV., pp. 53-4, he said:

"The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broadsword, and ask, 'Are you for God?' and if you are not heartily on the Lord's side, *you will be hewn down!*"

"There are sins that men commit for which they cannot receive forgiveness in this world or in that which is to come; and if they had their eyes opened to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to Heaven as an offering for their sins, and the smoking incense would atone for their sins; whereas, if such is not the case, they will stick to them and remain with them in the spirit world.

"I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them. . . .

"I do know that there are sins committed of such a nature that, if the people

did understand the doctrine of salvation, they would tremble because of their situation. And, furthermore, I know that there are transgressors who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say, further, I have had men come to me and offer their lives to atone for their sins.

"It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves cannot remit, but *they must be atoned for by the blood of the man.*"

One would have supposed that even Brigham had now reached the culminating point of horror and blasphemy. But no;—a month or so later he even surpassed himself when in a Tabernacle sermon he said:

"When will we love our neighbors as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now if we do rightly love ourselves we want to be saved, and continue to exist, we want to go into the kingdom where we can enjoy eternity, and see no more sorrow nor death. This is the desire of every person who believes in God. Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauties and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin and be saved and exalted with the gods, is there a man or a woman in this house but would say, 'Shed my blood that I might be saved and exalted with the gods?'

"All mankind love themselves: and let those principles but be known by an individual, and *he would* be glad to have his blood shed. This would be loving ourselves even unto an eternal exaltation. Will you love your brothers or sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? *That is what Jesus Christ meant.* He never told a man or woman to love their enemies in their wickedness, never. He never meant any such thing; His language is left as it is for those to read who have the spirit to discern between truth and error; it was so left for those who can discern the things of God. Jesus Christ never meant that we should love a wicked man in his wickedness.

"I could refer you to plenty of instances where men have been righteously slain in

order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up and conquers death, hell, and the grave.

"I have known a great many men who have left this Church, for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them.

"The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, *help him*; if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, *spill it*.

"Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, should not be satisfied or rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind. . . . Light and darkness cannot dwell together, and so it is with the kingdom of God.

"Now, brethren and sisters, will you live your religion? How many hundreds of times have I asked that question? Will the Latter-Day Saints live their religion?"

And so, according to Brigham Young, their Prophet, this was the religion of the Saints! And the people acted up to the "religion" thus taught: and the story is so terrible that one dare not even whisper all its details.

It is no secret that all this was understood *literally*. The wife of one Elder, when he was absent on a mission, acted unfaithfully towards him. Her husband took counsel of the authorities, and was reminded that the shedding of her blood alone could save her. He returned and told her, but she asked for time, which was readily granted. One day, in a moment of affection, when she was seated on his knee, he reminded her of her doom, and suggested that now when their hearts were full of love was a suitable time for carrying it into execution. She acquiesced, and *out of love* he cut her throat from ear to ear.

In many instances the outrages committed against persons who were known to be innocent were so revolting that no woman—nay, even no right-minded man—would venture to more than just allude to them. *A few* however, and only a few, and they *by no means the worst*, of the milder cases, I will just mention.

There was the murder of the Aikin party—six persons—who were killed on their way to California. The same year a man named Yates was killed under atrocious circumstances; and Franklin McNeil who had sued Brigham for false imprisonment and who was killed at his hotel door. There was Sergeant Pike, and there was Arnold and Drown. There was Price and William Bryan at Fairfield; there was Almon Babbitt, and Brassfield, and Dr. Robinson; there was also James Cowdy and his wife and child, and Margetts and his wife; and many another, too,—to say nothing of that frightful murder at the Mountain Meadows.

Besides these there is good reason to think that Lieutenant Gunnison and his party were also victims, although it was said that they were shot by “Indians.” The Potter and Parrish murders were notorious; Forbes, and Jones and his mother, might be added to the same list; the dumb boy, Andrew Bernard; a woman killed by her own husband; Morris the rival Prophet, and Banks, and four women who belonged to their party; Isaac Potter, and Charles Wilson, and John Walker. These are but a few. The death list is too long for me to venture to give it.

One instance I can give from my own personal knowledge. A sister who occasionally does a little work at my house on one occasion said to me: “Mrs. Stenhouse, when first I came to this country I lived in the southern portion of Utah. One day I saw a woman running across the fields towards our house, pale and trembling. When she came in she looked round her as if she were frightened, and she asked if any one besides our own family were present. On being assured that there was no one present whom she might fear, she said:—‘Two men came to our house late last night and asked to see my husband, who had already retired. He was in bed, but they insisted that he must get up as they had a message from “the authorities” for him. When they saw him they requested him to go with them to attend, they said, to some Church business. I became very much alarmed, for my poor husband had been known to speak rather freely of late of

some of the measures of the Church, but he tried to reassure me and finally left the house with the two men. In about an hour after they came back bearing between them his lifeless body. They laid him upon the bed, and then one of them pulled aside the curtain which constituted our only cupboard, and took therefrom a bake-kettle and stood it beside the bed, in order to catch the blood that was flowing from a fearful wound in his throat. They then left the house telling me to make as little noise about it as possible or they might serve me in the same way. The men were masked, and I cannot tell who they are, but I spent a fearful night with my poor dead husband.'” This sister added: “Sister Stenhouse, in those more fearful times we dared not speak to each other about such things for fear of spies.”

These were all well-known and notorious instances. I say nothing of those of whose fate nothing—not even a whisper—was ever heard; and I say nothing of the frightful “cuttings off” *before* the Reformation and in recent years.

Gentile men and women were *killed*, for hatred; and *that* “killing” was no murder, for theirs was not innocent blood. Apostates, and Saints of doubtful faith, and those who were obnoxious, *had their blood shed—all for love*—and that “cutting off” was also no murder, because to secure their salvation by cutting their throats was an act of mercy. Can it be possible that men should thus act and say—and *believe*—that Jesus, the gentle and merciful Saviour, commanded it when He said: “Thou shalt love thy neighbor as thyself?”

All through this Reign of Terror, marrying and giving in marriage was the order of the day. It mattered not if a man was seventy years of age, according to Brother Brigham he was still a boy—“the brethren are all boys until they are a hundred years old”—and some young girl of sixteen, fifteen, or even younger would be “counselled”—that is, *commanded*—to marry him. She might even have a sister no older than herself, and then as likely as not he would take the two to wife, and very probably both on the same day. The girls were told that to marry a young man was not a safe thing, for

young men were not tried—it was better to marry a well-tested patriarch and then their chances of “exaltation” in the kingdom of heaven were sure and certain. In this way the life-long happiness of many a girl—little more than a child—was blighted for ever. At the time of which I speak, every unmarried woman, or girl who could by the utmost stretch of possibility be thought old enough to marry, was forced to find a husband, or a husband was immediately found for her, and without any regard to her wishes was forced upon her. Young men, and even boys, were forced, not only into marriage, but even Polygamy, and none dared resist. The marrying mania, in fact, was universal and irresistible—every one *must* marry or be given in marriage. So evidently was this the case that women in jest said that, if one were to hang a petticoat upon a fence-pole, half a dozen men would flock at once to marry it! Absurd as this may seem it was not very far from the truth. Young men and maidens, old men and children, widows, virgins, and youths—in fact every one whether married or unmarried, it mattered not, was “counselled”—commanded—to marry.

There is above fanaticism a stronger law which, despite every effort of the deluded victim, *will* occasionally make itself heard—the voice of Nature. Even during that strange time in which every Saint seemed to have gone stark crazy mad, the frightful anomaly of men of fifty, sixty, and even seventy marrying mere children—girls of fourteen, and even thirteen,—forced itself upon the attention of some of the leaders. The question arose—an odd question to Gentile ears—“At what age is a girl old enough to marry?” Considerable discussion ensued, and even in the Tabernacle the subject was taken up. The voice of authority, however, eventually answered the matter, but not in the way that any ordinary civilised person would expect.

In those times, unmarried girls were very scarce—in the settlements it was difficult to find any at all. Not infrequently it happened that a brother was “counselled” to marry, but could not obey, as there was no unmarried woman in the place

where he lived. In that case he generally paid a visit to Salt Lake City. But business at the Endowment House nevertheless was pretty lively ; in fact so much so that it was deemed necessary to set apart certain days for the various Settlements. Once, when the "Provo day" was fast approaching, two old brethren from that town who had been counselled to enlarge their families, but who had been unsuccessful in finding partners, began to despair of being able to obey "the word of the Lord!" The day before that appointed for the Endowments and Celestial Marriage arrived, and they were as far from success as ever. Being neighbors, the two old gentlemen met and mingled their griefs, and considered what might be done. It then occurred to them that there was a certain brother who had two daughters, respectively *twelve* and *fourteen* years of age, and they resolved to call upon him about these children. As might be supposed, the father at first refused them, giving as a reason that the girls were too young. The old men explained that if they could not marry the children it was impossible for them to "obey counsel," and the father then agreed. The next morning the marriage ceremony was performed in the Endowment House. One of these wretches was sixty years of age, and the other a few years younger. The father of the children was about forty. I am really afraid that the reader will think that I exaggerate or misrepresent facts. I wish it were so, for the case is so outrageously atrocious ; but I am sorry to say that scores and hundreds of instances similar to this, which occurred during the Reformation, might be given.

Not long before this infamous transaction, one of these men looking round in search of a wife, learned that a young English girl was stopping at the house of a certain brother in the neighborhood. He immediately visited that brother, and said he should like to be made acquainted with the girl. It happened that the young sister in question had recently been married, but of that the ancient brother was of course ignorant, and his friend at whose house the lady was stopping, being fond of a little practical joke at times, did not inform

him of the fact. The would-be lover in a business-like way at once began with his wooing ; spoke to the young lady about the Revelation ; of the "counsel" he had received ; of his desire to obey ; and finally offered her his hand and heart—at least as much of the latter as remained. He expatiated upon his prospects and possessions :—he had a small house and a large lot, a good farm, a few cows, a yoke of oxen, and a wagon, —another wife was a trifle which he felt himself well able to keep. The sister listened in silence and seemed a little bashful. At last she said that about such a serious matter she must have a little time for consideration, and asked for a week's thinking-time.

Delighted with his success the gentleman withdrew ; but before the end of the week he found out that the lady was married, he saw her husband, he saw the friend at whose house the lady was stopping ; and over the matter he made a considerable fuss.

There are before me as I write, letters, papers, documents of various sorts relative to marriage and the matrimonial affairs of the Saints, at the time of which I speak, that I wish the reader could peep at. I would not like him to read them—in fact, I dared not read them all myself, for some of them are so shameful that the mere knowledge of having read them through would make any right-minded person blush. Taking more wives was the order of the day—*how*, was of little matter.

The work of "Reformation" was in full progress ; the people were excited to frenzy ; the Federal troops were expected ; men were marrying and maidens were given in marriage ; every one in Utah was looking forward to the time when the prophecies of Joseph, the Seer, should be fulfilled. and the Son of Man should come :—and then, when one would have supposed that every man would have wished that his hands should be pure, was perpetrated a deed which is unparalleled in modern civilised times—a deed at which angels and men have stood aghast with horror.

CHAPTER XXIII.

THE MOUNTAIN MEADOWS' MASSACRE :—"I WILL REPAY, SAITH THE LORD."

The Train from Arkansas—The Story of a Friend—How an Apostle Merited Death—Mormon Hospitality?—How Justice Slumbered—That Sinner, McLean—Weary and Footsore—What the Governor of the Territory Did not Do—The Story of a Frightful Sin—A Weary Journey—"Without a Morsel of Bread"—Christian-like Indians—Empty Wagons—Military Murderers—Corn, but no Mercy—A Regular Military Call—Pursuing the Pilgrims—The Muster-Call—The Little Children Not to be Killed—The Infamous John D. Lee—The Flag of Truce—"The State of Deseret"—A Deed of Fearful Treachery—Surrounded by "Indians!"—The Emigrants Besieged—Dying for Want of Water—Without Bread—The Mountain Meadows—Atrocious Mormon Villainy—The White Flag—The "Indians" Again—The Mormon Story of the Massacre—Treachery—The "*White*" Indians—Mormon Perfidity—How the Emigrants Were Betrayed—Marching to Death—A Few Children Saved—The Spoil—The Murder of Many Men—The End of a Terrible Story.

I FEEL myself utterly inadequate to tell the story of the Mountain Meadows' Massacre—it is so shocking, so fiend-like. And yet it must be told.

While the work of "Reformation" was going on, and when the United States troops were constantly expected in the Valley of the Great Salt Lake, a large train of emigrants passed through Utah on its way to California. The train consisted of one hundred and twenty or one hundred and thirty persons, and they came chiefly from Arkansas. They were people from the country districts, sober, hard-working, plain folks, but well-to-do and, taken all in all, about as respectable a band of emigrants as ever passed through Salt Lake City.

Nothing worthy of any particular note occurred to them until they reached the Valley—that was the point from which they started towards death.

My old friend Eli B. Kelsey travelled with them from Fort Bridger to Salt Lake City, and he spoke of them in the highest terms. If I remember rightly he said that the train was divided into two parts—the first a rough-and-ready set of men—regular frontier pioneers; the other a picked community, the members of which were all more or less connected by family ties. They travelled along in the most orderly fashion, without hurry or confusion. On Sunday they rested, and one of their number who had been a Methodist preacher conducted divine service. All went well until they reached Salt Lake City, where they expected to be able to refit and replenish their stock of provisions; but it was there that they first discovered that feeling of enmity which finally resulted in their destruction.

Now it so happened that the minds of the Saints in Salt Lake City were at that time strongly prejudiced against the people of Arkansas, and for a most unsaintly reason. The Apostle Parley P. Pratt, who was one of the earliest converts to Mormonism, and who so ably defended his adopted creed with his pen and from the platform, had not very long before been sojourning in Arkansas and had there run away with another man's wife. This was only a trifle for an "Apostle" to do, and the husband—Mr. McLean—might have known it. But he was a most inconsiderate man and was actually offended with the amorous Apostle for what he had done. He pursued him and killed him, for in those rough parts it was considered that the Apostle did wrong in marrying the man's wife. Nobody, however, took any notice of the matter or brought the murderer to trial. The Mormon people, of course, took the side of the Apostle Parley P. Pratt. Sensitive themselves to the highest degree concerning their wives and daughters, they considered McLean a sinner for doing just exactly what any Saint would have certainly done. Their opinion, however, would have been a matter of consequence only to themselves, had not such fatal consequences resulted

from it. Reasoning without reason, they argued that McLean was the enemy of every Mormon, and every Mormon was the enemy of McLean;—McLean was protected in Arkansas therefore every man from Arkansas was an enemy of the Mormons;—an enemy ought to be cut off—therefore it was the duty of every Mormon to "cut off"—if he could—every Arkansas man.

This appears to have been the tone of thought which actuated the minds of the leaders of the people at the time when this emigrant train arrived in the City.

Weary and footsore they encamped by the Jordan River, trusting there to recruit themselves and their teams, and to replenish their stock of provisions. The harvest in Utah that year had been abundant, and there was nothing to hinder them from obtaining a speedy and full supply. Brigham Young was then Governor of Utah Territory, Commander-in-Chief of the Militia, and Indian Agent as well:—he was therefore responsible for all that took place within his jurisdiction. It was his duty to protect all law-abiding persons who either resided in or travelled through the country. The emigrants, so far from being protected, were ordered to break up their camp and move on; and it is said that written instructions were sent on before them, directing the people in the settlements through which they would have to pass to have no dealings with them. This, considering their need of provisions, was much the same as condemning them to certain death.

Compelled to travel on, they pursued their journey slowly towards Los Angeles. At American Fork they wished to trade off some of their worn-out stock and to purchase fresh,—they also desired to obtain provisions. There was abundance of everything from the farm and from the field, for God had very greatly blessed the land that year; but they could obtain nothing. They passed on, and went through Battle Creek, Provo, Springville, Spanish Fork, Payson, Salt Creek and Fillmore, and their reception was still the same,—the word of the Mormon Pontiff had gone forth, and no man

dared to hold communion or to trade with them. Now and then, some Mormon, weak in the faith or braver or more fond of money than his fellows, would steal into the camp, in the darkness of the night, bearing with him just what he was able to carry ; but beyond this they could procure nothing. Their only hope now lay in the chance of holding out until they could push through to some Gentile settlement where the word of the priestly Governor of Utah was not law. Through fifteen different Mormon settlements did they pass, without being able to purchase a morsel of bread. With empty wagons and on short allowance, they pushed on until they reached Corn Creek, where, for the first time in saintly Utah, they met a friendly greeting *from the Indians* and purchased from them thirty bushels of corn, of which they stood very greatly in need.

At Beaver they were again repulsed, and at Parowan they were not permitted to enter the town—they were forced to leave the public highway and pass round the west side of the fort wall. They encamped by the stream, and tried, as before, to obtain food and fresh cattle, but again to no purpose. The reason why they were refused admission into the town was probably because the militia was there assembled under Colonel Wm. H. Dame—which militia afterwards assisted in their destruction, for which preparations were even now made.

They made their way to Cedar City, the most populous of all the towns of Southern Utah. Here they were allowed to purchase fifty bushels of tithing wheat and to have it ground at the mill of that infamous scoundrel John D. Lee, upon whose memory will rest the eternal curses of all who have ever heard his name. It was, however, no act of mercy—the supplying of this corn. The sellers of it knew well enough even then that it would return to them again in the course of a few days. After all, they had but forty days' rations to carry them on to San Bernardino, in California—a journey of about seventy days. Scanty kindness—miserable generosity !—fifty bushels of corn for a seventy-days' journey, for men,

women, and young children, and at least one little one to be born on the road.

They remained in Cedar City only one day, and so jaded were their teams that it took them three days to travel thence to Iron Creek—a distance of twenty miles; and two days were occupied in journeying fifteen miles—the distance between Iron Creek and the Meadows.

The morning after they left Iron Creek, the Mormon militia followed them in pursuit, intending, it is supposed, to assault them at Clara Crossing. That this was no private outburst, and that, on the contrary, it was done by authority, is evident from sworn testimony to the effect that the assembling of those troops was the result of "*a regular military call from the superior officers to the subordinate officers and privates of the regiment. . . Said regiment was duly ordered to muster, armed and equipped as the law directs, and prepared for field operations.*" A regular military council was held at Parowan, at which were present President Isaac C. Haight, the Mormon High-Priest of Southern Utah, Colonel Dame, Major John D. Lee, and the Apostle George A. Smith.

No military council, whether of the militia or the ordinary troops of the line, would dare to determine upon such an important matter as the cutting off of an emigrant train of one hundred and thirty persons without receiving permission from superior authority. Brigham Young was in this case the superior authority—he was the Commander-in-Chief of the Militia:—the inference is obvious. I do not, of course, say that he gave the order for this accursed deed, but that it was his business to bring the criminals to justice no one can doubt or deny.

The regiment which started from Cedar City under the command of Major John D. Lee, the sub-agent for Indian affairs in Southern Utah, was accompanied by baggage-wagons and the other paraphernalia of war, excepting only heavy artillery, which in this case would have been useless. But, at the same time, a large body of the Piede Indians had been invited to accompany them.

An order came from head-quarters to cut off the entire company except the little children. The emigrants were utterly unprepared, and the first onslaught found them defenceless. Accustomed, however, to border warfare, they immediately corralled their wagons and prepared for a siege—their great misfortune was that they had not any water.

Major John D. Lee, finding the emigrants resolute, sent to Cedar City and Washington City for re-inforcements, which duly arrived.

The next morning, Major John D. Lee assembled his troops, including the auxiliaries which he had summoned, about half a mile from the intrenchment of the fated emigrants, and then and there informed them, with all the coolness which such an infamous scoundrel alone could muster, that the whole company was to be killed, and only the little children who were too young to remember anything were to be spared.

The unfortunate emigrants did not know who their foes were. They saw Indians, or men who were so colored that they looked like Indians, and they saw others who were more than strangers to them, but they had no clue to the cause of their detention. To them all was mystery. That Indians should attack them was quite within the bounds of probability, although there was at that time no cause for such an outrage; but that such an attack should be persistent, and should be carried on under the peculiar circumstances in question, was, to say the least, highly improbable.

A flag of truce was sent down to the unfortunate emigrants: but wherefore a flag of truce?—wherefore any conditions of warfare? and wherefore should the militia regiment be militant against them? No answer can be returned to these questions without disclosing secret scenes of sin and shameful iniquity at the mention of which even the souls of fiend might stand aghast.

A message was sent to the emigrant camp—a message not of Christian love and help, but such as might be sent from one foeman to another. A flag of truce was sent, and with it

a message to the effect that, if the emigrants chose to lay down their arms and surrender themselves to the militia, their lives should be spared. Consider the atrocity of this. Here was a company of harmless emigrants, against whom not even the slightest wrong-doing had been suggested. Yet, unquestioned, unaccused, innocent of all wrong-doing, the authorised and duly constituted militia of Utah Territory—a Territory claiming even then to be admitted into the Union as the State of "*Deseret*"—was encamped against those unoffending citizens, with the cruel, the iniquitous purpose of cutting them off.

Who could rightly tell a story so fearful as this? The emigrant train—men, women, and children fainting and famishing for want of bread and meat. In their pockets was money wherewith the necessities of life might have been bought, and the generous hand of the Almighty had that year been open so wide and had scattered those necessities so liberally that nothing but the wickedness of man towards his fellow could have created a dearth. But so it was that darkness and the fear of death—a fearful death even at the door—was all those poor emigrants had standing before their eyes. What right had the Mormon militia to be pursuing, to be hanging about the skirts of any body of emigrants. Their very presence was in itself unauthorised—criminal. The emigrants supposed that they were surrounded by Indians and expected the cruellest treatment in case of resistance—not death, but the outrage and shocking atrocities of savages. They did not know that the red men who threatened their lives and the lives of their helpless wives and infants were brought together at that spot for that same purpose by the counsel of Mormon authorities. They did not know that so many of the appearing red-skins were only painted devils, mocks of humanity, wretches who under the mask of a red-skin's color were eager to perpetrate the foulest of offences—scoundrels a thousand times damned in the opinion of men and by the decree of God.

Day after day went by, and the poor creatures began to despair—who can wonder? The brave men cared little for

their own lives ; but there was something fearful in the thought that their darling ones would be scalped, and torn in pieces, and brutally outraged ! Who can wonder that they resolved to sell life as dearly as they possibly could ? They might at least die in defence of those they loved.

So day followed day. The agony of the unhappy men and women who were thus besieged and were in daily, hourly peril of the most frightful of all deaths can be imagined—not told. Meanwhile, what were those atrocious scoundrels doing who were lying in wait for their blood ? Some of them were tricked out as Indians ; some were in their own proper dresses ; and, moreover, real Utes were there. The unhappy victims could not possibly escape—there was time for the murderers to do their work leisurely. Between chance shots, which were intended to, and did, carry death with them, they amused themselves with “pitching horse-shoe quoits :”—such heartlessness is almost beyond conception.

In terrible need of water, they thought that even the Indians who they supposed were their assailants might possibly respect a token of truce ; so they dressed two little girls in white and sent them down to the well. But the fiends—the Mormon militia—shot them down. In the day of doom, the blood of those babes will testify more heavily against Major John D. Lee and Isaac C. Haight, and Colonel Dame, and George A. Smith, and the other wretch who plotted and contrived that fearful iniquity, than any of the base and cowardly crimes which have for years and years blackened their contemptible and miserable souls.

They could not possibly advance. Their corn would not last long. They were famishing for water. How long they could hold out was evidently only a matter of time. Had the train consisted only of men, they might certainly, if with loss, have cut their way through their besiegers and escaped ; but with wives and children, and others bound to them by the tenderest ties, such a thing was impossible. They looked and waited. Savage Indians they supposed were their only enemies. Coldly, strangely as they had been treated at the

Mormon settlements, they never for a moment supposed that white men could be in league against them or could meditate their destruction.

Up in the meadows—in the distance—there was a white dusty cloud as if of some person or persons approaching:—the hearts of the emigrants leaped for joy. Was help coming at last? It was evident that a wagon was coming near, and the wagon was filled with armed men;—here was hope. After all the misery of that waitful watching, they were overjoyed, and shouted aloud with gladness, and sprang with open arms to welcome their visitors. Little did they suppose that the fiends who then came down, with pale faces and the manners of white men, were the same as those who, painted and decked out like Indians, had been leagued about their camp with murderous intentions for so many days.

The wagon came near, and was found to be filled with armed men. Surely now, the unhappy emigrants thought, substantial help had come—the authorities of Utah in the neighborhood, whether Gentile or Mormon, had come out in the cause of civilisation and humanity, and succor was at hand.

A white flag was waved from the wagon as an emblem of peace, and in order that the emigrants might know that it was white men and not the red demons of the hills who approached. They did not, indeed, know that these themselves were the monsters who had wronged them all this time and who were even now compassing their death.

Inside that wagon was President Haight, the infamous Mormon Bishop John D. Lee, and other authorities of the Church in Southern Utah. They professed to the emigrants that they came upon the friendly errand of standing between them and the Indians. They said that the Indians had taken offence at something that the emigrants had done, that they were thirsting for their blood, but that they—the Mormon officials—were on good terms with them and had influence, and would use their good offices in the cause of mercy and of peace. After some discussion they left with the professed view of conciliating the Indians. Then they returned

and said that the Indians had agreed, that if the emigrants marched back to Salt Lake City their lives should be spared ; but that they must leave everything behind them in their camp, even including the common weapons of defence which every Western man carries about his person. The Mormon officials then solemnly undertook to bring an armed force and to guard the emigrants safely back again to the Settlements.

The emigrants were not cowards, and would doubtless have preferred to cut their way through to the South, but they could not leave their wives and little ones, and any terms, however disadvantageous, were better than leaving those they loved to the tender mercy of those wretches.

This agreement being made, the Mormon officials retired, and after a short time again returned with thirty or forty armed men. Then the emigrants were marched out—the women and children in the front, and the men following, while the Mormon guard followed in the rear. When they had marched in this way about a mile and had arrived at the place where the Indians were hid in the bushes on each side of the road, the signal was given for the slaughter. So taken by surprise were the emigrants, and so implicitly had they confided in these murderers that they offered no resistance. The Mormon Militia—their guard—immediately opened fire upon them from the rear, while the Indians, and Mormons disguised as Indians, who were hidden among the bushes, rushed out upon them, shooting them down with guns and bows and arrows, and cutting some of the men's throats with knives. The women and children, shrieking with mortal terror, scattered and fled, some trying to hide in the bushes. Two young girls actually did escape for about a quarter of a mile when they were overtaken and butchered under circumstances of the greatest brutality. The son of John D. Lee endeavored to protect one poor girl who clung to him for help ; but his father, tearing her from him by violence, blew out her brains. Another unhappy girl is said to have kneeled to this same monster Lee, entreating him to spare her life. He dragged her into the bushes, stripped her naked, and cut her throat

from ear to ear, after she had suffered worse at his hands than death itself. About half an hour was probably occupied in the butchery, and every soul of that company was cut off, excepting only a few little children who were supposed to be too young to understand or remember what had taken place. The unfortunate victims were then stripped, without reference to age or sex, and then left to rot upon the field. There they remained until torn and dismembered by the wolves, when it was then thought prudent to conceal such as lay nearest to the road. An eye-witness subsequently visiting the spot said:—

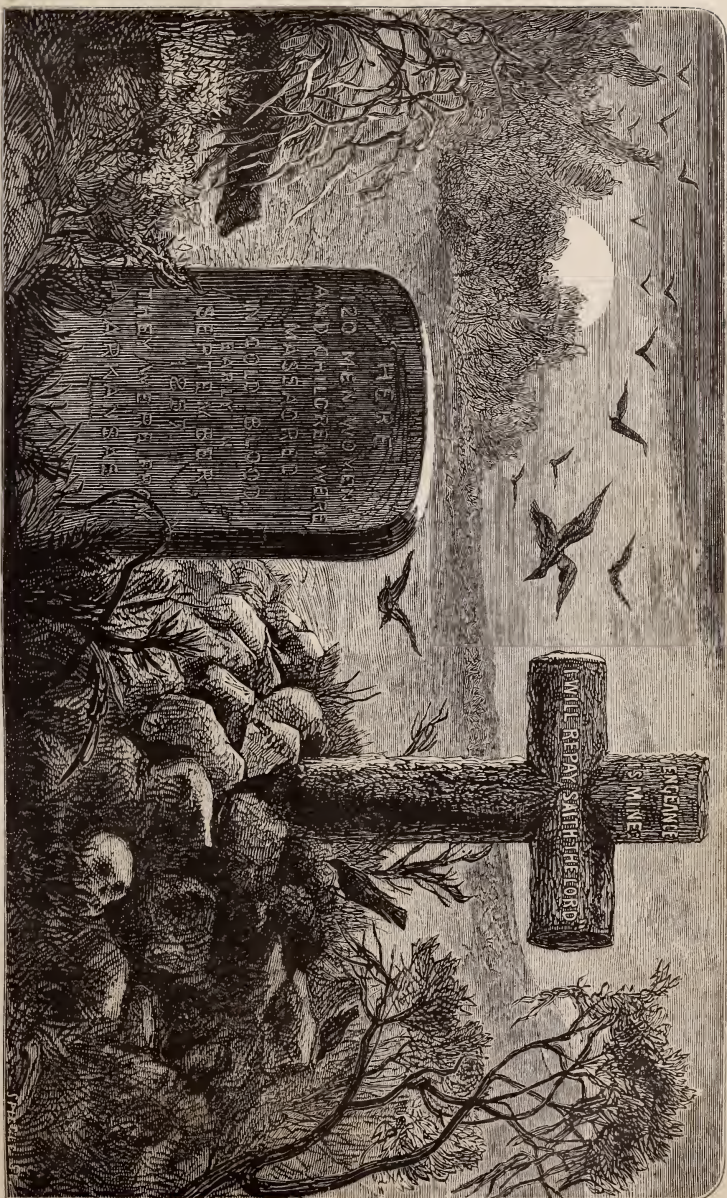
The scene of the massacre, even at this late day, was horrible to look upon. Women's hair in detached locks and in masses hung to the sage bushes and was strewn over the ground in many places. Parts of little children's dresses and of female costume dangled from the shrubbery, or lay scattered about, and among these, here and there on every hand, for at least a mile in the direction of the road, by two miles east and west, there gleamed, bleached white by the weather, the skulls and other bones of those who had suffered. A glance into the wagon, when all these had been collected, revealed a sight which never can be forgotten.

The remains were subsequently gathered together by Major Carleton, the United States Commissioner, who erected over them a large cairn of stones, surmounted by a cross of red cedar, with an inscription thereon: "*Vengeance is mine: I will repay, saith the Lord;*" and on a stone beneath were engraved the words:—

"Here 120 men, women, and children were massacred in cold blood, early in September, 1857. They were from Arkansas."

It is said that this monument was subsequently destroyed by order of Brigham Young, when he visited that part of the Territory.

The little children, while their parents were being butchered, had clung about their murderer's knees entreating mercy, but none of them finding it save those who were little more than infants. Their fears and cries the night after the murder are said to have been heart-rending. One little babe, just beginning to walk, was shot through the arm. Another little girl



SCENE OF THE MOUNTAIN MEADOWS' MASSACRE.

"Vengeance is Mine, I will repay—saith the Lord."



was shot through the ear, and the clothes of most of them were saturated with their mothers' blood. They were distributed among the people of the settlements, and when finally the Government took them under the protection of the nation, the people among whom these little ones lived actually charged for their boarding. Two of them are said to have uttered some words from which it was presumed that their intelligence was in advance of their years. They were taken out quietly and—*buried!* This happened some time after the massacre.

Most of the property of the emigrants was sold by *public auction* in Cedar City :—the Indians got most of the flour and ammunition, and the Mormons the more valuable articles. They jested over it and called it "Spoil taken at the siege of Sevastopol." There is legal proof that the clothing stripped from the corpses, blood-stained, riddled by the bullets, and with shreds of flesh attached to it, was placed in the cellar of the tithing office, where it lay about three weeks, when it was privately sold. The cellar is said to have smelt of it for years. Long after this time, jewelry torn from the mangled bodies of the unfortunate women was publicly worn in Salt Lake City, and every one knew whence it came. A tithing of it all is reported upon very conclusive evidence to have been laid at the feet of Brigham Young.

This is the story—most imperfectly told—for I dare not sketch its foulest details,—of the Mountain Meadows Massacre. Brigham Young, who was at the time Governor of the Territory and also Indian Agent, made no report of the matter. Let that fact of itself speak for his innocence or guilt. Would any other governor or agent in another Territory have been thus silent? John D. Lee, and Dame, and Haight, and the other wretches have never been brought to trial or cut off from the Church, although their monstrous crime has never been a secret, nor have any endeavors been made to conceal it.

This fearful deed was one of the unavoidable results of the teachings of the Mormon leaders during the Reformation. There were crimes then perpetrated in secret which will never

be known until the Day of Doom ; and there were horrors which have been known and recorded, but for which no one has been brought to trial or has suffered inconvenience. There are men in Salt Lake City, who walk about unblushingly in broad daylight, but who are known to be murderers, and whose hands have been again and again dyed with blood under circumstances of the most atrocious cruelty.

There was one cruel murder—but by no means the worst—which came under my own personal observation, and which I have alluded to elsewhere—the murder of Dr. John King Robinson in Salt Lake City—which attracted more than ordinary attention. This gentleman was a physician of good standing, who came out as assistant-surgeon with the United States army, and afterwards began to practice in Salt Lake City. He was known as a man of unimpeachable moral character, and there are to this day hundreds of responsible people who would testify to his fair fame and rectitude ; although he had by some means incurred the dislike of many of the Mormon leaders. He formed the idea of taking possession of some warm springs on the north of the city, and proposed to erect there baths, an hospital, etc. A small wooden shanty was erected for the purpose of holding possession, but the city authorities claimed the spring, and, after some very unpleasant proceedings, the matter was referred to the law courts, and Judge Titus decided against the doctor.

After this verdict had been rendered, Dr. Robinson seems to have acted very prudently, and to have remained in-doors as much as possible during the succeeding days. Between eleven and twelve o'clock on the night of the third day, however, after the family had retired to rest, a man called at the house, and stating that his brother had broken his leg by a fall from a mule and was suffering very much, he, after some earnest persuasion, induced the doctor to accompany him. Anxious as he might be to remain in-doors at such a time, no professional man would refuse to perform an act of mercy. He accordingly went. At a distance of about a couple of hundred steps from the house he was struck over the head

with some sharp instrument, and immediately after shot through the brain. His wife, a young girl, to whom he had only been married a very short time, heard the report of the pistol, and witnesses saw men fleeing from the spot. The police were sent for, and the body was carried to Independence Hall, and afterwards to the victim's house. The Mayor of the city was not informed of the murder until ten o'clock the next day, and the chief-of-police who was sitting round the fire with his men when news of the murder arrived, went to bed immediately and did not visit the scene of the outrage for three days.

The following Sunday, Brigham Young, in the Tabernacle, publicly suggested that the doctor had probably been murdered by some of the soldiers from Camp Douglas, who were dissatisfied with his treatment when they were under his hands, or else that he had fallen in some gambling transaction—both of which statements, however, were known by every one present to be utterly false. No one was ever punished for this cruel murder. This murder did not occur during the Reformation, but it was the natural result of the teachings of those times.

I simply mention these facts without any comment of my own. Let the reader form his own conclusion. More of these frightful stories I do not care to relate; and I should not even have presented these to the notice of the reader had it not been impossible otherwise to give any suitable idea of that terrible "Reformation." The Gentile army came in. The Union Pacific Railroad was opened. Changes and chances altered all that had been, and brought into being that which might be, and that which finally really was. Instead of looking to the events of three or four thousand years ago, men began to act up to things which were—to think and act in the present, not to dream of the past. The day has gone by—but not far—when the perpetration openly of such deeds was possible; but it is still boasted that when "*Deseret*" becomes a State the "Saints" will "shew still greater Zeal *for the Lord!*"

CHAPTER XXIV.

WAYS AND WORKS OF THE SAINTS:—THE PROPHET'S MILLINERY BILL.

Life in Zion—Introduced to Brother Heber—"Have you got the Blues!"—A wife's trials: Counselling to take Another Wife—The Tabernacle Sermons—The Crowning Glory of a Man—Spiritual Food—"Filled with the Devil"—Face to Face with Polygamy—Winter in Salt Lake City—A New Position—I Produce My Treasures—My "Talkative Friend"—Comforting Visitors—"I don't like Crying Women—Afraid of Opposition—Paid in Salt Chips and Whetstones—Creating a Business—"Something Like Home"—A Bonnet for Brigham's Favorite Wife—Running up a Little Bill—How the *Honest* Prophet Paid It—Has He any Conscience?—My Whole Fortune Gone.

WHEN I arrived in Utah I found that nearly all the Elders with whom I had formerly been acquainted had more than one wife there. Many of these brethren called to see me, and kindly insisted that I should visit their families; but this I felt was almost an impossibility.

My whole nature rebelled at the thought of visiting where there were several wives; for, in defiance of all the teaching that I had listened to and the tyranny to which we had submitted, human nature would assert itself, and my womanly instincts revolted against the system. I could not endure the thought of visiting those families in company with my husband. I thought that perhaps sometimes I might venture *alone*; but, Oh, not with him,—no, not with him. It was bad enough and humiliating enough for me to witness by myself the degradation of my sex; but to do so in the presence of my husband was more than I could calmly contemplate. I knew that I

should not be able to control myself, and might probably say some very unpleasant things, which I should afterwards regret; for I so thoroughly loathed even the idea of Polygomy at that time that I was filled with a desire to let every one know and understand just what my feelings were on that subject.

I had left New York against my will, although I had not openly rebelled. I had never reproached my husband about it, for I felt that his lot was irrevocably cast with the Mormons: I knew that when I married him, and it was of no use now for me to repine. I must go on to the end—there was no help for me. The journey across the Plains, and all the discoveries which I had made, had not tended to soothe my rebellious heart, and I am not quite sure that I did not sow by the way a little discontent among the sisters. The idea, however, that such was the case did not, I must admit, fill me with much repentance. To my husband I had said very little, but I think he would bear me witness that what I did say was said effectively. Now when I was brought face to face with practical Polygamy and could observe it in its most repulsive phases, I hated it more than ever.

One day, not long after our arrival, as we were taking a walk together, I saw across the road a man gesticulating after an eccentric fashion and beckoning to us. Mr. Stenhouse said: "that is Brother Heber C. Kimball;" and I looked again with interest to see what that celebrated Apostle was like. I had both heard and read a great deal about Brother Heber, and what I had learned was not at all of a character to impress me favorably—he had been so severe in his denunciation of every woman who dared to oppose Polygamy. On the present occasion his conduct was, I thought, anything but gentlemanly; and when we crossed the road to him,—which on account of his position in the Church—next to Brigham himself—we, of course, were compelled to do,—my face must have betrayed my feelings I am sure, for almost his first words after shaking hands were: "Have you got the blues?"

My answer was ready in a moment—"I have had nothing else ever since I came here."

"Well," he replied, "It is time that you should get rid of them, and I am going to talk to you some day soon, for I rather like your looks."

I did not like *his* looks much, however, nor was I at all pleased with his manner. I do not say that I was altogether without blame in feeling thus, for I was prejudiced. Of course I was prejudiced. From the first moment when I heard that Polygamy was a doctrine of the Church, I was predisposed to be dissatisfied with everything:—I was henceforth not myself, for the terrible apprehension of my own fate in the "Celestial Order" had changed my whole nature, and that change of itself was a great source of grief to me. I keenly realised that I was no longer the light-hearted pleasant companion to my husband that I had been, and many a time and oft I wished for his sake that I could die, for I felt that I never could be happy in Mormonism again.

How many times have I knelt by my husband's couch when he was unconscious of it, and have wept bitter tears of sorrow, earnestly praying to the Lord to subdue my rebellious heart, and, if it were necessary, rather than I should be a continual annoyance to my husband whom I loved with all my soul, that every particle of love in my heart should be withered, so that I might perchance, if without love, be able at least to do my duty. I fully realised that in Polygamy there could be no real love; and while my affections were still placed upon my husband, it was torture to live in a community where I was compelled to listen to the "counsels" which were given to him, day after day, regardless of my presence, to take another wife. I was too proud to notice any ordinary allusion that was made to the subject before me; but when the conversation was turned in that direction by those who professed to be sincere friends and to entertain a kindly interest in my welfare, I was compelled to listen and reply.

In my unhappy condition, I thought that perhaps I might derive some consolation from the sermons in the Tabernacle—something that might shed a softer light upon my rugged pathway. But instead of obtaining consolation, I heard that

which aroused every feeling of my soul to rebellion and kindled again within me the indignation which I had been so long struggling to conquer. I heard that woman was an inferior being, designed by the Lord for the especial glory and exaltation of man, that she was a creature that should feel herself honored if he would only make her the mother of his children—a creature who if very obedient and faithful through all the trials and tribulations in life, might some day be rewarded by becoming one of her husband's queens, but should even then shine only by virtue of the reflected light derived from the glory of her spouse and lord. He was to be her "saviour," for he was all in all to her; and it was through him alone and at his will that she could obtain salvation. We were informed that man was the crowning glory of creation, for whom all things—woman included—were brought into being; and that the chief object of woman's existence was to help man to his great destiny.

Not a sentence; indeed, not a word did we ever hear as to the possibility of womanly perfection and exaltation in her own right; and not only so, but, as if this were not enough to crush all ambition out of our souls, we were instructed in some new views of marriage. The great object of marriage, we were told, was the increase of children. Those diviner objects—the companionship of soul; the devotion of a refined and pure affection; the indissoluble union of two existences—were never presented to the yearning hearts of those poor women who listened to the miserable harangues of the Tabernacle: such aspirations had nothing to do with the hard, cruel facts of their life in Polygamy.

And this I found was how the women of Utah were spiritually sustained. Seldom, indeed, was taught anything better, but frequently much that was worse. If Nature, asserting its right to a full return of love, should manifest itself and inspire some of these poor wives to rebel against the lives which they were compelled to lead in Polygamy, then it would be said, in the language of the Tabernacle, that the women were "filled with the devil," and that unless they repented speedily, they

would "apostatise and go to hell;"—an assurance which was scarcely necessary, for many of those poor souls were enduring as much as if they were there already. Or if some woman was found objecting to Polygamy on account of its crushing and degrading effects upon women generally, then, as I just said, she was told in the coarse language of Brigham Young himself that "such women had no business to complain; it was quite enough honor for them to be permitted to bear children to God's holy Priesthood."

I found, therefore, that the sermons in the Tabernacle were not calculated to help me much spiritually. I had neither friend nor counsellor on earth to whom I could turn for help—my God alone remained to me. But, ah, how different were my ideas of God then, from those which I entertained before and since. Once I could look upon the beauties of nature and the varied experiences of human life, and while my soul was lifted up with devotion and gratitude, I could see the loving hand of my Heavenly Father in everything around me. Now there was neither light nor beauty before my eyes—all was dark and dreary; there was nothing to draw away my heart from such sad thoughts as these. It was painfully clear to my understanding, then as now, that in Mormonism woman was to lose her personal identity. All that Christianity had done to elevate her was to be ruthlessly set aside and trampled under foot, and she was instantly to return to the position which she occupied in the darkest ages of the world's existence.

I had at that time the daily and hourly cares of a family devolving upon me, and had not therefore much leisure to spend in visiting my friends even if I had desired to do so. Notwithstanding that, however, I had abundant opportunities of observation; and thus my experience of Mormonism and Polygamy in Utah is much the same as that of any Mormon woman of ordinary sense; I only tell what others could relate if they had the inclination to do so. It was not possible for me to live in Salt Lake City without being brought face to face with Polygamy in some shape or other every day of my life. Had

it been otherwise, and if remaining at home would have kept it from my view, I probably never should have had the courage to enter a house where it was practiced. To those who know nothing of that degrading system this may seem rather an exaggeration of feeling; and yet, even at that early day, I had seen so much of the folly and weakness of the Mormon brethren, both in London and New York, before we went to Utah, and had witnessed so many evil results of their teachings, that it was with the greatest difficulty that I could control my feelings sufficiently to call upon any family where there was more than one wife. And yet what I knew then was nothing in comparison to what I afterwards witnessed—yes, that I myself endured.

During the winter, although I visited very little, I attended a good many parties at the Social Hall; but I did so more from a wish to be agreeable to my husband than from any pleasure that they afforded me, for life had lost its charm to me, and I was not happy. How many times have I gazed wistfully at those lofty mountains which surrounded the city, and felt that they were indeed my prison walls. How bitterly have I realised that I should never be able to go beyond them. But in a new country, with a family to provide for, a mother has not much time to waste in pining, even if it be for liberty itself, and I would willingly draw the veil over that portion of my life.

As my husband had been on mission for so many years and had spent all his time in the service of the Church, with the exception of a few brief months before we left New York—when he was engaged on the staff of the New York *Herald*—I naturally enough thought that when we reached Zion his occupation would be gone. There would be no need of preaching to the Saints: on the contrary they would be able to teach us; and we should have to find out what we could do in this new country to support ourselves and our children. In this I was not mistaken.

Now among the “absolutely necessary” things which I had brought with me from New York, were about three hundred

dollars' worth of millinery goods, which I had secreted among our other properties, thinking that they would very probably come in useful to the fair daughters of Zion—notwithstanding that the Elders had told me of fiery sermons delivered by the Prophet himself condemning all feminine display, and that the sisters would scorn to wear Gentile fashions. I knew my own sex too well to believe that all this was strictly true, and I felt certain that I should find, even among the Saints, some weak sisters who would appreciate my thoughtfulness in bringing such articles for their use. I had also noticed that the American Elders themselves would frequently enquire where they could buy the best gloves and the prettiest ribbons and laces, and that looked a little suspicious.

Quite a number of such articles, therefore, found their way into my list of "absolute necessities," and I know that my husband was secretly quite at a loss to know what had become of a certain sum of money which he was aware I had obtained from the sale of some of our things in New York. But my foresight in this instance was very useful to us when we arrived in Zion.

One day when Mr. Stenhouse was absent seeking employment, I thought I would make a display of my treasures and surprise him on his return. Accordingly, with the assistance of our faithful domestic, whom I had brought with me across the Plains, and who had also lived with me in Switzerland, we contrived to place two or three planks in such a way as to make a rough table on which to display the goods. I had been secretly at work for about two weeks, trimming the bonnets and hats, and making a number of head-dresses, such as were worn in New York when we left; and, although we had been three months on the Plains, and quite a month in Utah, yet those bonnets and head-dresses were of the very latest style to the ladies of Salt Lake City.

My Swiss girl was quite a carpenter, and when my temporary table was arranged, I placed a pretty-looking cloth over it to hide its defects, and then began to arrange the various articles. I found that I had a much finer assortment than I

had imagined, for I had bought them at different times, and had packed them away hurriedly, lest Mr. Stenhouse or some of the other Elders—for there were generally one or two in the house—should object to my taking them. When my table was filled, and I found that I had still more to display, I was very much pleased, for I saw in my hats and bonnets, flour, meat, and potatoes for my children, and I felt hopeful, for one of the sisters had assured me that I should be certain to sell them. The next thing to do was to advertise my stock. After some reflection, I remembered another of the sisters, who was quite a good talker, and who felt very kindly towards me. I had known her in England—she had been in Utah about three years, and her husband had by that time been blessed with two other wives. She used to say that she had no patience with a set of grumbling women who did not know what was good for them. I do not think that the blessedness enjoyed by her husband was shared by the two wives, for more forlorn-looking women I never saw. My husband, however, told me that this was none of my business, and I believed him, of course, after the fashion of all good wives.

But to return. This good sister, besides being an excellent talker, had really nothing else to do besides visiting her neighbors, for the other wives now took entire charge of all the household duties. So I made her a present of a new bonnet, as I knew that then in two days my goods would be quite sufficiently advertised; and in this I was not mistaken.

Almost the first visitors who called to see me were a lady and her daughter. I talked freely to her and answered her enquiries, and she told me that she herself had had some experience in the business. "In Salt Lake City," she said, "I think you will not be able to sell those goods; they are too fashionable for the people here, and there is no encouragement given to any one in this business. I am afraid you will be disappointed."

I believed every word she said, and felt all my airy, hopeful castles begin to crumble away. Before she left, however, she very kindly offered to purchase all my goods at a low figure

and thus relieve me of the anxiety and trouble of selling them. But I had had a little experience in the world,—although probably I appeared to her somewhat innocent,—and I thought that if she could sell them, there was a chance at least that I also might be able to do so. At-any-rate, I resolved to try, and I told her so when she left me with many kind wishes for my success. But what she had said during her visit had chilled my enthusiasm, and I pictured all my pretty newly-made articles becoming soiled and faded, with no one to buy them; while the little ones, barefooted—like so many children in Utah then—were running about crying for bread which I could not buy them. I felt bad, and—if I must confess it—I sat down and had a good cry.

Just at that moment I heard a knock at the door, and hastily drying my eyes, I opened it, and there stood my talkative friend.

"Stop crying!" she exclaimed, "What is the matter, my dear? Oh *do* stop crying. I don't like crying women: we see so many of them among the Saints of God that it is really a shame and a disgrace. Tell me what is the matter? Has your husband got another wife, or are you afraid that he won't be able to get one? Come, tell me!"

All this was uttered in a breath, and without the possibility of my putting in a word by way of reply or remonstrance. At last I told her that I had just had a visit from one of the sisters and her daughter, whom I described.

"I know," she said, "I met her as I was coming here. Do you know who she is?"

"No," I replied, "I do not think she told me her name; she simply came to look at the goods."

"And did she tell you that they would sell well, and that they are the best investment that you could have made?"

"Quite the contrary," I said, "She discouraged me so much that I could not help shedding tears."

"Well now," she answered, "that was Mrs. C, one of our milliners here; and you suppose she was going to en-

courage you to set up an opposition shop, do you? If you do, why, you've got something yet to learn." Indeed I felt that I had got a great deal to learn.

"Now *I* have come to tell you quite a different story," she said, "This very afternoon you will have at least a dozen ladies here; and ladies, too, who have got the money to pay for what they have, and who won't pay you in salt chips and whetstones."

"Do they ever pay in such things?" I enquired.

"Why certainly they do. That is the kind of pay that the good Saints generally expect their poor brethren and sisters to be satisfied with, and to feed their hungry children upon. But I say that this is wrong. Not that I want to set myself up as a judge in Zion, or that I should criticise the actions of the brethren—God forbid! But when I see the rich brethren grinding the faces of the poor in that way, why, I say that it is wrong. But you must not take any such pay as that. You may not always get money, but you can at least get flour, potatoes, and molasses. Now, I tell you that you are going to sell every article that you have got, and I shall take pleasure in recommending you and talking about it. Why, I've been to about two score people already;—but, there! I see your husband coming, and I must go!" My husband, indeed, *was* there. He was not very fond of my talkative friend, and passed her by with a polite salutation only; but when he saw what I had been doing the light dawned upon his mind—he no longer wondered what had become of the dollars in New York, and—astonished at my success—he congratulated me upon the good use to which I had put them.

After this interview I felt quite encouraged, and I very soon found that my friend's predictions were correct. I had no difficulty in selling, and I created quite a little business, although we lived a considerable distance from Main Street. And what with my efforts, and some employment which my husband obtained, we contrived to get through our first winter in Salt Lake City.

But I anticipate.

One day my husband informed me that there was a house about to be vacated shortly, and that Brigham Young had told him we had better take it. It was pleasantly situated near the Tabernacle, and, as houses then were, it was quite a desirable residence. We had it thoroughly cleaned, and then moved in. When I arrived in the evening I found that Mr. Stenhouse, with the assistance of our faithful Swiss girl, had arranged everything as the goods arrived from the other house ; and the place looked so clean, and there was such a bright fire burning that I felt that we now had really something like a home, and my heart was filled with gratitude.

Soon after our establishment in our new home, Brigham sent for me and asked me to make a handsome bonnet for his then favorite wife Emmeline. He left it entirely to my taste ; I was to make just what I pleased, so that it suited her and gave satisfaction.

I made my bonnet ; and when I presented it, Brigham Young was so pleased that he immediately gave me an order to make one for each of his wives. I was very much pleased at this, for we needed furniture and many other necessities very badly, and I thought that this would enable me to get them. I expected, of course, that my account would be paid in money, for I did not suppose that the Prophet of the Lord would offer me chips or whetstones :—he could afford to pay cash, and, of course, would do so. He had furnished me with some material out of his own store—for Brigham Young had a dry-goods' and grocery store of his own at that time—and I was to furnish the remainder. It was very little indeed that he supplied, and therefore my account was likely to amount to a considerable sum, for almost every wife had at least one bonnet which she wished made over with new trimmings, besides the new one.

I worked constantly for three weeks, with the assistance of two girls, to each of whom I paid six dollars a week besides board. This was a difficult thing for me to do at that time in Utah, for money was seldom seen there then ; but I was rejoicing in the prospect of the comfortable new furniture

which I should have when it was all done. Furniture at that time was very expensive ; there was nothing better than white pine articles—stained or painted. The commonest kind of wooden rocking-chair cost fifteen dollars, and common painted wooden chairs were six dollars a piece, with everything else in proportion. This being our first winter, we had not been able to get much, and I thought I would devote the proceeds of the work I was doing for Brigham to fitting up the house a little ; and, with what I earned from my other customers, I contrived to pay my help, so as to have all the rest clear.

All was completed, and great satisfaction expressed at the result of my labors. So I asked my husband to present my account and, if possible, get it settled—it amounted to about two hundred and seventy-five dollars, although I had dealt very liberally with the Prophet, and had charged for the goods but little more than they cost me. When he returned, I hastened to meet him, for I had partly selected the furniture and I wanted to go and purchase it. But I was like poor Perrette, the milkmaid, who counted her chickens a little too soon ; for Mr. Stenhouse told me that Brother Brigham had given orders that the amount should be credited to us *for nothing* ! What a shock this was to me ; for that sum, small as it may appear, was my whole fortune at the time, and it was gone at one sweep ! “Can it be possible,” I said, “that he can be so mean as that ? Where can his conscience be ? or has he any ; to deprive me of my hard earnings in this way. He shall not do it—I will *make* him pay me.”

My indignation was so great that I did not reflect how imprudent I was to talk thus of the Prophet of the Lord ; but my husband said : “What can you *do* ? You cannot help yourself. You can *do* nothing but submit. Let us try to forget it ; or, if not, it will perhaps be a lesson to us.” But I did not forget it and never could, although I tried very hard ; and when many months had passed, and I no longer suffered from the effects of my loss, I still remembered it—and I always *shall* remember the way in which Brigham paid for his wives' bonnets.

CHAPTER XXV.

MYSTERIES OF THE ENDOWMENT HOUSE:—FEARFUL OATHS AND SECRET CEREMONIES.

Saintly Privileges—The Origin of the Endowments—The Fraternity of the Saints—Story of the Mysteries—Shocking Doings in Days Gone By—Whisperings of Terrible Deeds—How the Mormons Mind Their Own Business—The Temple Garments—Inside the Endowment House—The Book of Life—Our Robes and Our Oil Bottles—The Washings and Anointings—The High-Priestess—Invoking Blessings—The Mysterious Garment—A New Name—The Garden of Eden—An Extraordinary Representation—The Duplicate of the Devil—The First Degree—Terrible and Revengeful Oaths—The Punishment of the Apostate—Pains and Penalties of Betrayal—Grips and Pass-words—The Mysterious Mark—Singular Apostolic Sermon—The Second Degree—Secret and Significant Signs—Behind the Veil—The Third Degree—Celestial Matrimony—Eight Hours of “Mystery”—I Justify Myself.

NOT many weeks after our arrival in Salt Lake City, my husband told me that we might now enjoy the privilege of going through the Endowment House.

This was intended as a great favor to us, on the part of the authorities, for most people have to wait a long while before receiving their Endowments; but my husband's influence and position in the Church was, I presume, the reason why we were admitted so soon.

Now, I had heard so much of the Endowments and the Endowment House that I quite dreaded to pass through this ordeal. The idea of the whole ceremony was, that thereby we should receive the special grace of God; be united—man and

woman—making one perfect creature; receive our inheritance as children of God; and, in fact, be made partakers of the plenitude of every blessing.

All this sounds very well as a statement, but it is only the statement which would be made from the ideal Mormon standpoint. I had heard other things about the Endowments which did not present such a favorable impression, and although I do not wish to record all the absurd stories which were, and are, current among the Gentiles, I think it only right that I should state what my own views were before we received our privileges.

Joseph Smith, the Prophet, and very many of his early associates belonged to the ancient and honorable order of Freemasons. When he was initiated into the mysteries of that society, and what position he attained therein, I do not know; but one thing is certain, that when he, under the influence of his own peculiar religious fanaticism, endeavored to engraft upon Freemasonry some of the leading ideas of the new religion, he and those connected with him were publicly disavowed by the lodges in the West. I cannot without some trouble give here any documentary evidence, but I may be permitted, perhaps, to state that I have myself seen newspapers of that period—and the West then was a very primitive country—which contained formal official declarations duly signed by respectable persons, stating that Joseph Smith and others were no longer to be considered in fellowship with any of the Western lodges.

The idea of a bond of brotherhood—secret and indissoluble—seems ever to have been present in Joseph's mind. Whether the germ of this idea was derived from Masonry, or not, is of little moment. Gentlemen who certainly ought to know have assured me that such a notion was altogether ridiculous; but of that, as a lady, I am, of course, not competent to judge. It is, however, quite clear that the clannish or fraternal spirit among the Mormons has always pre-eminently distinguished them, and is just as noticeable at the present day as it was in Joseph's time.

It has always been commonly reported, and to a great extent believed, that the mysteries of the Endowment House were only a sort of imitation—burlesque, it might be—of the rites of Masonry ; but I need hardly say that this statement when examined by the light of facts is altogether ungrounded and absurd, as the reader will presently perceive. Still, the notion that some deeply mysterious ceremony was celebrated by the initiated has always possessed a charm to Gentile as well as Mormon minds, and the most extravagant statements have been made in reference to the Endowment House ;—in fact, to such an extent has this been the case, that most, if not all, of the Saints who have passed through the House have looked forward to the period of their initiation as a most impressive and painful ordeal, and the influence of this feeling I myself fully realised.

I knew well that no marriage was considered binding unless it had been celebrated in that place. I knew that the Saints, however long they might have been wedded, were under the necessity of being reunited there before they could be considered lawfully married and their children legitimate. According to the highest Mormon Authority no marriage is valid unless the ceremony is performed in the Temple. The Temple is not yet built, and as Joseph, the Prophet said, “No fellow can be damned for doing the best he knows how,” the Saints meanwhile do “the next best thing,” and are married in the Endowment House. I knew that there and then the faithful were said to be “endowed” with their heavenly inheritance. I saw how *absolutely needful* it was that my husband and myself should become partakers of those mysteries ; but I was influenced by the strange stories which I had heard of unhallowed and shameful doings in that same Endowment House, and consequently I feared to enter in.

My fears were not, however, altogether groundless or visionary. It has been whispered—falsely perhaps—that in that Endowment House scenes have been enacted so fearful that words would falter on the lips of those who told the tale concerning them. I have *heard* of such things from men of

integrity and honor; but they were not eye-witnesses of what they related, and they could not, or would not, give me their authorities. One thing I am certain of;—if such horrible deeds were ever perpetrated within those walls there remains no *living* witness to testify of them. The lips of who alone could tell the whole truth are sealed in silence which the trump of doom alone shall break.

When I refer the reader to what I have already spoken of the Blood-Atonement, and of the “Reformation,” I think that that plain statement of facts renders it clear to any ordinary intelligence, that, if in the Endowment House no such deeds of darkness were ever perpetrated, it was not because such things were contrary to the spirit of Mormonism as taught by Brigham Young and the Apostles, nor was it because such things had never been done with the full approbation of the leaders of the Church, but on account of some accidental reason, into which it is needless to enquire.

It was, of course, no fear of any personal violence or any painful disclosures in that respect that made me reluctant to receive my Endowments, for at that time I was by profession apparently a good Mormon;—if I had my doubts and misgivings, I had them in common with nine-tenths of the Mormon women, and had therefore nothing to fear. The true cause of my reluctance was of a more delicate and personal nature. I had been informed that, if I refused to go, my husband could not go alone, he would be compelled to take another wife and go with her. This was not all. I found that it was quite common for the Elders to take a second wife when they took their first Endowments, and thus, as they coarsely expressed it, “kill two birds with one stone.” Moreover, I had heard of men who feared to introduce Polygamy into their households, presenting to their wives, while going through the House, a young girl as their intended bride, feeling sure that the wife would not dare to make a scene before the Assembly. How could I know that my husband also had not such an idea in his mind? True, I trusted him implicitly, and did not believe it possible that he could deceive me. But had not men who

were universally known for their integrity and honor acted in the same way to *their* wives ; and with so many evidences of the best and most honest natures being corrupted by the unrighteous teachings of their religion, could I be blamed for doubting him whom I loved best ? Wives out of Utah doubt their own husbands, and very frequently have the best of reasons for doing so, but what woman, other than a Mormon, ever lived in constant dread that her husband, who she knew was devotedly attached to her, would do to her the cruellest wrong that man can inflict and woman can endure, for the sake of his religion and in the holy Saviour's name ?

My mind was agitated by conflicting thoughts. Sometimes fear and apprehension, sometimes indignation and hatred would make me feel perfectly reckless. Then love to my husband, and thoughts of our little ones calmed my troubled mind, and I was tranquil, until excited by some injury which I witnessed, when once more brooding over the cruel wrongs which, in God's name, had been inflicted upon the women of Utah, my anger would revive again.

There was also another reason why I particularly objected to passing through the Endowment House. I had been told many strange and revolting stories about the ceremonies which were there performed, for it is said that in the Nauvoo Temple the most disgraceful things were done. About what was done at Nauvoo I can say nothing, as it was before my time, but still it is only fair to say, that people who in every other relation in life I should have deemed most reliable and trustworthy were my informants respecting those strange stories. Of the Endowments in Utah I can, of course, speak more positively, as I myself passed through them ; and I wish to say most distinctly that, although the initiation of the Saints into "The Kingdom," appears now to my mind as a piece of the most ridiculous absurdity, there was nevertheless nothing in it indecent or immoral ;—of which the reader himself shall presently be the judge.

It is an invariable rule among the Mormons, as I have before intimated, for every man or woman to mind his or her own busi-

ness, and nothing else. In this respect they certainly present a good example to the Gentile world. Thus it was, that until I myself went through the Endowments, I was totally ignorant of what they were ; although, of course, so many people with whom I had daily intercourse could so easily have enlightened me if they had been thus minded. With apostates, I, of course, had nothing to do ; and, had it been otherwise, it is most probable that they would have been so much ashamed of the folly of the whole performance that they would not have spoken explicitly about it. Besides this, every Mormon's mouth was closed by the oath of that same Endowment House—the penalty of breaking which was death—a penalty which no one doubted would be sternly enforced. Thus, totally in the dark, and remembering only the strange stories told about “washings” and “anointings” and an imitation of the Garden of Eden, with Adam and Eve clothed in their own innocence alone, it can be no wonder that any modest woman should wish to evade all participation in such scenes.

I spoke to my husband about it, and he tried to reassure me, but what he said had rather a contrary effect.

Before we left England, when speaking of these ceremonies, my husband told me that they were simply a privilege and a matter of choice. But what a choice ! I might go or refuse to go ; but, if I refused, he must—if he went through it all—take another wife in my place—and, as I knew, there would be no difficulty in finding one. I should in consequence be known as a rebellious woman ; annoyance and indignity would be heaped upon me ; while within my own home I should be compelled to occupy the position of second wife—as the one who is married first in the Endowment House is considered the first wife and has the control of everything. My husband told me that now he was most anxious to go :—he had already been notified three times that such was his privilege, and there were, he said, good reasons why we ought gladly to accept the opportunity. It was an honor, he said, for which many people had waited for years.

My husband reminded me that we had been married by a

Gentile and while living among Gentiles, and that—as I said before—our marriage was not valid, and our children were not legitimate. Only those children of ours who were born *after* the ceremony in the Endowment House would be legitimate,—the others were outcasts from the “Kingdom” unless we adopted them *after* our initiation, and thus made them heirs. In any case, poor children! they could never be considered the *real* heirs—they could only be “heirs by adoption.”

So I agreed to go, trying to persuade myself that it was a sacred duty; for although my faith in Mormonism had been roughly shaken, I still believed that its origin was divine.

As we had been but a few weeks in Utah we had not prepared our “Temple garments,” not thinking that we should be called upon so soon to go through. We had therefore to borrow, as most people do, for the occasion.

The Temple robe, which is a long, loose, flowing garment, made of white linen or bleached muslin, and reaching to the ankle, had been placed upon us just before we took the oaths. It was gathered to a band about twelve inches long, which rested on the right shoulder, passed across the breast, and came together under the left arm, and was then fastened by a linen belt. This leaves the left arm entirely free. The veil consists of a large square of Swiss muslin, gathered in one corner so as to form a sort of cap to fit the head; the remainder falls down as a veil. The men wear the same kind of under garment as the women, and their robes are the same, but their head-dress is a round piece of linen drawn up with a string and a bow in front, something after the fashion of a Scotch cap. All good Mormons, after they have received their first Endowments, get whole suits of Temple robes made on purpose for them so that they may be ready for use at any time when they are needed. All marriages in the Endowment House are performed in these robes, and in them all Saints who have received their Endowments are buried. Besides our robes we were instructed to take with us a bottle of the best olive oil.

At seven o'clock in the morning of the day appointed, we

presented ourselves at the door of the Endowment House, and were admitted by Brother Lyon, the Mormon poet. Everything within was beautifully neat and clean, and a solemn silence pervaded the whole place. The only sound that could be heard was the splashing of water, but whence the sound proceeded we could not see. In spite of myself, a feeling of dread and uncertainty respecting what I had to go through would steal over my mind, and I earnestly wished that the day was over.

We waited patiently for a little while, and presently a man entered and seated himself at a table placed there for that purpose, upon which was a large book. He opened the book, and then calling each person in turn, he took their names and ages and the names of their fathers and mothers, and carefully entered each particular in the book. Our bottles of oil were then taken from us, and we were supposed to be ready for the ceremony.

First we were told to take off our shoes and leave them in the ante-room, and then to take up our bundles and pass into another room beyond. This was a large bath-room which was divided down the middle by a curtain of heavy material placed there for the purpose of separating the men from the women. Here my husband left me—he going to the men's and I to the women's division. In the bath-room were two or three large bathing tubs supplied by streams of hot and cold water. We were as much concealed from the men as if we had been in an entirely separate room, and everything was very quiet and orderly.

Miss Eliza R. Snow, the poetess, and a Mrs. Whitney, were the officiating attendants on that occasion. The former conducted me to one of the bathing tubs, and placing me in it, she proceeded to wash me from the crown of my head to the soles of my feet. As she did this she repeated various formulas to the effect that I was now washed clean from the blood of this generation and should never, if I remained faithful, be partaker in the plagues and miseries which were about to come upon the earth. When I had thus been washed clean, she wiped

me dry, and then taking a large horn filled with the olive oil which we had brought, she anointed me. The oil was poured from the horn by Mrs. Whitney into the hand of Eliza Snow, who then applied it to me. The horn was said to be the horn of plenty which, like the widow's cruse of oil, would never fail as long as the ordinance should continue to be administered. In addition to the crown of my head, my eyes, ears and mouth were also anointed; my eyes that they might be quick to see, my ears that they might be apt at hearing, and my mouth that I might with wisdom speak the words of eternal life. She also anointed my feet, that they might be swift to run in the ways of the Lord. I was then given a certain garment to put on.

Now this garment is one peculiar to the Mormon people. It is made so as to envelop the whole body and it is worn night and day. I was told that after having once put it on, I must never wholly take it off before putting on another, but that I should change one half at a time, and that if I did so I should be protected from disease and even from death itself; for the bullet of an enemy would not penetrate that garment, and that from it even the dagger's point should be turned aside. It has been said that the Prophet Joseph carelessly left off this peculiar garment on the day of his death, and that had he not done so the rifles of his assassins would have been harmless against him.

When thus arrayed, I proceeded to put on a white night-dress and skirt, stockings, and white linen shoes. A new name was then whispered into my ear, which I was told I must never mention to any living soul except my husband in the Endowment House. This name was taken from the Bible, and I was given to understand that it would be the name whereby I should be admitted into the celestial kingdom. This was of course very gratifying. A circumstance, however, occurred which took from me all the pride which might have been mine in the possession of a new name. There was among our number a deaf woman; Mrs. Whitney had to tell her her name once or twice over, loud enough for me to hear, and thus I

found that her new name, as well as mine, was Sarah. To make the matter worse, another sister whispered: "Why that is my name too." This entirely dispelled any enthusiasm which otherwise I might have felt. I could well understand that I might yet become a Sarah in Israel, but if we all were Sarahs, there would not be much distinction or honor in being called by that name. As a matter of course I supposed that the men would all become Abrahams.

Our washing and anointed being now over, we were ready for the initiation—there were about fifteen couples in all.

A voice from behind the curtain asked Miss Snow if we were ready, and was answered in the affirmative. We were then arranged in a row, the curtain was drawn aside, and we stood face to face with the men who had, of course, on their side of the curtain been put through the same ordeal. I felt dreadfully nervous, for I did not know what was coming next, and I could not quite dismiss from my mind the stories that I had heard about these mysteries. But in spite of my nervousness, curiosity was strong in me at that moment—as it was, I suppose, in the others; for, as soon as the curtain was drawn aside, we all cast our eyes in the direction of the men. They, as might be expected, were looking in our direction, and when I beheld them, I must say that my sympathies were drawn out towards the poor creatures. However little vanity or personal pride they possessed, they must have felt it unpleasant to have to appear in the presence of ladies in such a dress—or rather *undress*; and notwithstanding the solemn meaning of the ceremony, there was just the ghost of a smile upon our faces as we looked at each other and dropped our eyes again. To any one who did not feel as we did the religious nature of the initiation, the scene must have appeared perfectly ludicrous. In fact, some of us felt it so. One sister, just as the curtain was drawn up and we came in full view of our lords, cried out: "Oh dear, oh dear, where shall I go? What shall I do?" This, as may be supposed, caused a laugh which was, of course, immediately suppressed.

We could see how the men looked, but of our own appear-

ance we could not so easily judge. Certainly, we must have looked anything but handsome in our white garments and with the oil trickling down our faces and into our eyes, making them smart and look red. There was nothing, however, for us to do but to submit quietly and make the best of it we could. Ashamed as I was, I thought I might venture to look at my husband—there could be no harm in that;—but when I saw his demure-looking countenance and his efforts to keep his clothing in order, I thought I should be compelled to laugh outright, for I could see that his thoughts were more occupied about his personal appearance than with the solemnity of the occasion. The men were all dressed in the same kind of garment as the women:—drawers and shirt all in one—very much like those which are used for children to sleep in—and over that an ordinary white shirt, such as men always wear;—that, with socks and white linen shoes, completed their toilet.

Clad after this interesting fashion, we sat opposite to each other for several minutes, and then my husband and myself were instructed to come forward and kneel at the altar while all the rest remained standing. It is the custom thus to select two persons, and we were either picked out by chance, or it might be, as my husband was thought a good deal of by the authorities, that they considered he would feel honored by the preference.

Suddenly a voice was heard speaking to some one, who also replied. This voice from the unseen was supposed to be the voice of Elohim in conversation with Jehovah, and the words that were used were much the same as those contained in the first chapter of the book of Genesis describing the creation of the world. Finally, Jehovah and Elohim declare their intention to come down and visit the earth. This they do, and pronounce all that they behold very good; but they declare that it is necessary that one of a higher order of intelligence than the brute creation should be placed in the world to govern and control all else.

Michael the Archangel is now called, and he is placed upon

the earth under the name of Adam, and power is given him over all the beasts of the field, the fowls of the air, and the fishes of the sea. Moreover the fruits of the earth are all given to him for his sustenance and pleasure, but he is strictly charged, as in Bible-story, not to eat of one particular tree which stands in the midst of the garden. This tree is represented by a small real evergreen, and a few bunches of dried raisins are hung upon it as fruit.

It is now discovered that it is not good for man to be alone; Elohim and Jehovah, therefore, hold another conversation upon that subject, and they finally determine to give a companion to Adam. They, therefore, cause a deep sleep to fall upon Michael—or Adam as he is now called—and they prepare to operate upon him. Here we were all instructed to assume the attitude of deep sleep by dropping our heads upon our breasts. Elohim and Jehovah then came down and go through the motions of removing a rib from the side of the sleeper, which said rib appears immediately upon the scene in the person of Eliza R. Snow. Elohim and Jehovah are generally represented by two of the Twelve Apostles. When Brigham is present he plays a prominent part.

And now the devil makes his appearance in the person of W. W. Phelps. Phelps used always to personate the devil in the endowments, and the *rôle* suited him admirably. He is dead now, but whether it has made any difference in his *status*, I cannot tell, nor do I know who has succeeded him in his office. The devil wears a very tight-fitting suit of black muslin, with knee breeches and black stockings and slippers. This dress had all the appearance of a theatrical costume, and the man himself looked as much like one might imagine the devil would look, as he possibly could. He began by trying to scrape acquaintance with Eve, whom he meets while taking a walk in the garden. The innocent, unsuspecting woman is fascinated by his attentions. Father Adam—who seems to have had a touch of the Mormon about him—perhaps was not the most attentive of husbands; or he may have fallen into the same error into which many of his sons have fallen since

—neglecting to pay the same attentions after marriage as he was wont to before—and left his young wife to the mercy of the tempter. However that may be, Satan and Eve are soon discovered in conversation together, and Eve appears to be particularly pleased with Satan. At length he offers her some of the fruit of the forbidden tree, and after some little demur she accepts it and eats thereof.

Then the devil leaves her, Adam makes his appearance, and Eve persuades him also to eat of the fruit of the tree. After this they make a dumb show of perceiving their condition, and an apron of white linen is produced, on which are sewn pieces of green silk, in imitation of fig leaves, and in these they both attire themselves.

Then all the brethren and sisters produced similar aprons which they had brought with them on purpose, and these they put on, as Adam and Eve had already done. Elohim now appeared again, and called Adam ; but Adam was afraid, and hid himself in the garden with Eve. The curse was now pronounced upon the serpent—the devil—who reappears upon his hands and knees, making a hissing noise as one might suppose a serpent would do. We were then all driven out of the Garden of Eden, into another room which represented the world ;—and this ended the “First Degree.”

We were now supposed to be out in the world, earning our daily bread by the sweat of our brows, and we were informed that although we had been driven out from the presence of the Lord, yet a plan of salvation would be devised for us, by which we should be enabled to return to our first estate. We were to wait patiently until this plan should be disclosed to us.

There was here such a mixture of persons and events that I could not exactly follow the idea that was intended to be conveyed,—if there was any idea at all. Men representing the ancient prophets entered, and gave instructions to the people to prepare themselves for the first coming of our Saviour upon earth. Then we were taught certain pass-words and grips ; and then we were all arranged in a circle. The women

covered their faces with their veils, and we all kneeled down, and, with our right hands uplifted towards heaven, we* took the solemn oath of obedience and secrecy. We swore that by every means in our power we would seek to avenge the death of Joseph Smith, the Prophet, upon the Gentiles who had caused his murder, and that we would teach our children to do so ;—we swore, that without murmur or questioning, we would implicitly obey the commands of the priesthood in everything ;—we swore that we would not commit adultery—which was explained to mean the taking of wives without the permission of the holy Priesthood ;—and we swore that we would never, under any circumstances, reveal that which transpired in the Endowment House.

The penalty for breaking this oath, which was worded in the most startling and impressive way, was then explained to us.—The throat of the traitor was to be cut from ear to ear ; his heart and tongue were to be cut out ; and his bowels were—while he was yet living—to be torn from him. In the world to come, everlasting damnation would be his portion.

Let not the reader think that this was merely an imaginary penalty, or that it was expressed merely for the purpose of frightening the weak-minded, for I have already shown that punishments quite as horrible as that have been deliberately meted out to the Apostate, the Gentile, and the suspected Saint by the Mormon Priesthood. The innocent blood which cries for vengeance against Brigham Young and some of the leaders of the Church is sufficient to weigh the purest spirit which stands before the throne of God down to the nethermost abysses of hell.

After these fearful oaths had been taken, with due solemnity, we were instructed in the various signs representing those dreadful penalties ; and we were also given a “grip” peculiar to this degree.

* I myself made a movement with my hand—for I believed that my life was at stake and I dared not do otherwise. The words of the oath I did not utter. [See explanation at the end of the chapter.]

We were next entertained by a long address from the Apostle Heber C. Kimball. Never in my life—except from Brigham Young—had I listened to such disgusting language, and I trust I never shall be compelled to listen to anything like it again. Brother Kimball always used to pride himself upon using "plain" language, but that day I think he surpassed himself; he seemed to take quite a pleasure in saying anything which could make us blush. The subject of which he discoursed was the married life in the "Celestial Order;" he also laid great stress upon the necessity of our keeping silence concerning all that we had witnessed in the Endowment House—even husbands to their wives, and wives to their husbands were not to utter a single word. With the sermon ended our "Second Degree."

We were now taken to another room for the purpose of passing through the "Third Degree" of the Order of the Melchisedec Priesthood. When we were all arranged on one side against the wall, a number of individuals entered who were supposed to represent the ministers of every denomination and religion upon the face of the earth. The devil also makes his appearance again. The ministers set forth the various claims of their respective creeds,—each one striving to show that his is the purest and the best,—but the devil sows division and hatred among them, and a good deal of confusion ensues.

Then came in personages representing Peter, James, and John, the Apostles, and they commanded ministers, devil, and all, to depart. They then appeared to organise a new Church in which the true principles of the Gospel were to be taught; our Temple robes were also all changed from the right shoulder to the left, indicating that we were now in the true Church, and that we were to be absolutely and in every way dependent upon the priesthood. Another grip was then given to us, and thus we received the third degree of the Order of Melchisedec Priesthood. In that room was a division made of bleached muslin; in the division a door and in the door a hole, with a lap of muslin over it, through which to pass the hand. Whoever was on the other side could see us, but we could not

see them. The men first approached this door. A person representing the Apostle Peter appeared at the opening and demanded who was there. He was told that some one desired to enter. Hands came through the opening in the muslin curtain, and mysterious fingers cut a mark on the left breast of the men's shirts—one mark also over the abdomen, and one over the right knee—which marks the women religiously imitated upon their own garments when they got home. The applicant was then told to put his hand through the opening, and give the last grip belonging to the "Third Degree," and mention his new name. He was then permitted to enter. This was called "going behind the veil." When the men were all admitted, the women were suffered to approach, and were passed through by their own husbands. When a woman has no husband she is passed through by one of the brethren, and to those who are not going to be married or sealed for eternity here the ceremonies end.

Now, as I before stated, according to Mormon ideas, we had never before been legally married. It was therefore necessary that we should now pass through that ceremony. We accordingly were conducted to a desk where our names were entered and we were then passed into another room. In that room was a long, low altar, covered with red velvet, and an arm chair placed at one end of it, in which sat Brigham Young. My husband knelt at one side of the altar and I at the other, with our hands clasped above it in the last grip which had been given to us. Then the ordinary formula of marriage was gone through with, and we were informed that we were sealed for time and for eternity.

Thus we passed through the mysteries of the Endowment House, and at three o'clock in the afternoon we found ourselves at liberty to return home. The various ceremonies had occupied eight hours.

When we reached home, my husband said: "Well, what do you think of the Endowments?" But I did not dare to answer him truthfully at that time. Had I done so, I should have told him that I was ashamed and disgusted. Never in

all my life did I suffer such humiliation as I did that day; for the whole time I was under the impression that those who officiated looked upon us as a set of silly dupes, and I felt annoyed to think that I dared not tell them so. So I told my husband that I would rather not speak about it, and we never have spoken of it to this day. What were his own feelings about the matter, I do not know, for Mormon wives are taught never to pry into their husband's feelings or meddle with their actions. But notwithstanding all my feelings in reference to the Endowments, so foolish was I, that when I afterwards heard the brethren and sisters talking about the happiness which they had experienced while going through, and saying how privileged we ought to feel at being in Zion among the Saints of God, secure in His Kingdom where we could bring up our children in the fear of the Lord, I began again to think that the fault was all in myself, and that it was I who was wrong and not the Endowments. I wondered how, with such a rebellious heart, I should ever get salvation, and I mourned to think that I had not accepted everything with the simplicity of a child.

Some time after our initiation I met the Apostle Heber C. Kimball, and he asked me how I felt upon the occasion. I frankly told him all, but added that I regretted feeling so. He said: "I shall see if you cannot go through again; it is not just the thing, but I shall try and make the opportunity." Nothing more, however, was said about it. But that which troubled me most was the fact that while the oaths were being administered, I dropped my hand and inwardly vowed that I would never subscribe to such things, and at the same time my heart was filled with bitter opposition. This, although I did it involuntarily—my better nature rising within me and overcoming my superstition—I thought at the time was sinful. I now, however, rejoice that such was the case; for not having actually vowed to keep secret those abominable oaths, I can say, without any cavil or equivocation, that I have broken no promise and betrayed no trust by the discoveries which I have just made.

I wish distinctly to make this statement. Others have more or less divulged the oaths of the Endowment House, and have excused themselves with much doubtful sophistry. I NEVER really took the oaths, although present, and therefore no one can charge me with treachery.

At a later date, some of the sisters kindly suggested that the spirit of the Evil One had entered into me at that time. But this was at least a very inconsistent statement, for the Mormons believe that no evil spirit can enter into the Endowment House.

Of one thing I am certain—I was then indeed a miserable slave, with no one to stretch forth a kindly hand and strike away the fetters of my mental degradation and lead me forth into light and liberty.

CHAPTER XXVI.

SECRETS OF SAINTLY SPOUSES :—A VISIT FROM MY TALK- ATIVE FRIEND.

I Receive Congratulations—A “Bit of Advice”—How a Woman found Wives for Her Husband—A “Rather Backward Man”—How a Mormon Husband was Managed—Anxious for Alice to Marry—A Very Obedient Husband—Marrying for Principle : Not Love—How Saints are Silly over New Wives—Taking Life Easily—“Miss Alice ! We shall See”—Bringing Home a “Sister”—Wife, Number Three—How a Wife Lost Her Influence—How a Wife Consoled Herself Under Difficulties—Understanding the “Order of the Kingdom”—The Necessity of Having Two Wives at Least—Not Needful to Fall in Love—A Good Example.

NOT long after I had received my Endowments my talkative friend, of whom I have already spoken, came to see me and to offer her congratulations. She was quite enthusiastic upon the subject, spoke of the honor which had been conferred upon us, and promised to call frequently to “build me up.” She was particularly anxious to learn whether I did not feel much better and happier now.

On that point I could say little, for to have answered her truthfully would have provoked discussion, into which I did not care to enter. I knew, too, that anything I said to her would soon be known to everyone else. So I told her that I was feeling well enough.

“‘Well enough!’” she said, “Is that how you feel ? Come

now, I thought you would have got over all that when you had been through your Endowments. You remind me of what Brother Brigham says,—We have so many whining women in Zion that it is quite a reproach. I do hope that you are not going to become one of them. Let me give you a bit of advice : The wisest thing you can do is to look out for another wife for your husband, and get him to marry her."

"Oh My!" I said, "What are you talking about? You surely cannot be in earnest."

"I never was more earnest in my life," she answered. If you had persuaded your husband to take another wife when you went through your Endowments you would have got over all your troubles at one time. The anticipation is ten times worse than the reality."

"I do not see it in that light," I said. "My own opinion is that my troubles in that case would only then have begun. I do not think that you yourself are really happy."

"Oh, nonsense!" she exclaimed. "Why you can see how happy I am. My husband has two other wives, besides myself, and a more comfortable family could not be."

"You never told me," I said, "how your husband managed to get those wives. I should like to hear."

"My husband managed! Why *he* did not manage at all; it was I who arranged everything for him, and I'll tell you how it was done.

"During the Reformation," she continued, "you, of course, know the men were constantly urged to take more wives; but my husband was rather backward, and used to tell me there was plenty of time and not the slightest occasion for him to be in a hurry. I had my own opinion of the matter and did not agree with him, for you see I was afraid that after all, he would pick up some young girl or other and fall in love with her, and all my plans would be disarranged. It is you know much the best for the first wife to look out for some girl who will look up to her and respect her, but not love her husband too much, and then they are likely to get on well together. If the first wife selects the other wives, it has

the effect of showing them that the husband thinks much of her judgment and is willing to abide by it, and that they will have to do the same. This, of course, is as it should be. But if she lets her husband choose his own wife, he is almost certain to take a fancy to some one whom the first wife does not like at all, and consequently her authority is undermined. The first wife ought to keep all the power in her own hands."

"Well," I said, "I should not care much, I think, who ruled in my home if another wife was there."

"You think so now," she replied, "but when you get used to Polygamy you will feel quite otherwise. People get used to it—the women as well as the men—and then they leave off fretting and become less selfish. But I was going to tell you how I managed my husband.

"I was very anxious, as I told you, to find another wife for him, and I took into consideration all the suitable girls I knew. There was some objection to almost every one. Some were too pretty and I knew I should detest them; and others were not good-looking, and those my husband could not bear. So I waited patiently, but did not give up the hope of succeeding eventually. At last I met with a girl who I thought would do. She was certainly not bad-looking, but she was very young and I thought I should be able to manage her. The name of this girl was Alice Maynard; she was a neighbor of ours, and one of a large family. She seemed to me to be a quiet, modest little creature, and I knew that she had to work hard and received very little in return. In fact, she led at home a life of drudgery, and even her very clothing bore witness to the poverty of the family. Her mother had often told me that she felt badly for Alice, for Mr. Maynard had three other wives and it was more than he could do to support them all properly

"I called one day upon Mrs. Maynard to broach the matter to her. She received me very kindly and entered into my views at once. She was anxious, she said, for Alice to get married, for then she would be better off. I asked her how she would like her to marry my husband, and told her that we

were very comfortably off, as you know we are, and that my husband owned his house and lot and was doing a very good business, and, of course, ought to take another wife. Would she agree to my proposal and let me mention Alice to him?

"She said, she herself, had no objection, but that perhaps my husband might not like Alice, or Alice might not like him.

"I felt indignant at the idea that any girl should hesitate to marry *my* husband, and I told Sister Maynard that there could not possibly be any hesitation on Alice's part. 'I'm sure I have no objection,' she said, 'if Alice has none. I should only be too happy to see my child in a more comfortable home.'

"Well then, we'll consider the matter settled, I said, and asked if I could see Alice; so her mother called her in, and I proposed to her for my husband. You can guess, perhaps, how astonished I was when she actually laughed in my face and said she should like to consider the matter! I did not, however, show her what I thought, but assented to what she said, and invited her to come and take tea with us.

"My husband had often told me, when I was teasing him about taking another wife, that he would willingly marry *any* girl I might choose for him; and I felt pleased at this for it showed confidence in my judgment. So when he came in, later in the day, I told him I had found a wife for him at last, and that I knew he would like her. 'Why, Ann,' he said, 'I do believe you are going crazy over the wife question; but if you are I do not want you to drive me crazy also. I really thought this was too bad, after all my trouble for him; but nevertheless I was resolved that the marriage should take place.

"Three days after that, in accordance with my invitation, Alice came to take tea with us, and I fixed her up to look nice. When she was ready, I took her into the parlor to introduce her to my husband who was sitting there reading. Henry, I said, this is Miss Maynard—the young lady of whom I spoke to you the other day. He looked up from his paper, and, to my astonishment, said, 'Why, Alice, my girl, how do you do? How are mother and father?'

"What ; I said, do you know Alice, Henry ?

" 'Certainly I do,' he answered, 'Alice and I have met many times before this, haven't we, Alice ?'

" 'Yes, sir,' she said, and, oh, *so* demurely. Why, Sister Stenhouse, I began to think that I had actually been deceived, and that while I had innocently supposed that I had found out the girl myself, it was the very one upon whom my husband had had his eye for a long while past. I watched them, however, very narrowly, for I was determined that if my husband had really taken a fancy for the girl he should never have her."

"Why, that would have facilitated matters, would it not ?" I said.

"Do you think," she replied, "that I would have allowed them to marry, if they loved each other ? No, indeed ! The Saints marry from principle and not from love, as Brother Brigham has often told us. I hope you believe me, dear, when I say that I'm not at all a jealous woman, but if my husband dared to fall in love with a girl and to hide it from me, I could not stand it I am sure. No ! *principle* is the only thing,—there can be no love in Polygamy. If a man loved his wife do you think he could have the heart to pain her by taking another ? On the other hand, it is because of the love which still remains in their hearts, and which they weary themselves to crush out, that so many of the first wives are miserable. But I was going to tell you about Alice. I was mistaken in thinking that my husband had been paying her any attentions. It appeared that he was acquainted with her father and mother, and that at their house he had frequently seen the child Alice, but never supposed she was the Miss Maynard of whom I had spoken. But now they had come together at last he took to her kindly and she to him, and really I sometimes almost thought that they wished to ignore me altogether.

"I did not let them waste much time fussing with one another, but they got on very rapidly, nevertheless ; and before I had had time to arrange matters properly, my husband told

me that *to please me* he was going to marry Alice. Only fancy me being pleased at him marrying Alice! Why, it wasn't to please myself that I introduced the child to him, but simply because, if he *must* have another wife, it was certainly best for me to choose one whom I could manage. However, they were married not long after, and really I think I never was more disgusted in my life than I was on that occasion. I was not jealous, but I do think he might have paid her a little less attention. In fact I quite regretted, when it was too late, that I had ever brought them together.

"The Mormon men always do make themselves silly over their new wives, and I did not expect my husband to be an exception to the rule; but I was perfectly astonished at the change that took place in Alice. Instead of the quiet, modest girl she used to be, she put on all sorts of airs, and treated me as if I were of not the slightest consequence. I couldn't stand that, and I resolved, if it were only to take the pride out of her, I would get my husband to marry another wife still. He wouldn't object, I knew, for he takes life very easily and he has a great respect for my opinion. Besides which, he is quite well enough off to support three wives, and as a matter of duty, if nothing else, he ought to do so. That would soon bring Miss Alice to a proper state of mind, and she needed something of the sort, for, do you know, she had actually made that silly husband of mine think that she ought to be treated with the same consideration as myself."

"Well but," I said, "if the principle of Polygamy is of God, it is only just that all the wives should be treated alike. If my husband were to marry another woman, much as it would pain me, I should certainly treat her as an equal."

"Then," she replied, "if you do so you will find that the first wives will have nothing to do with you. You will find, when you come to be better acquainted with the people here, that the first wives do not waste much love over the polygamic wives; and, of course, as a rule, the polygamic wives detest the first wives. Then the plural wives get together and talk all manner of evil about the first wives, who do pretty

much the same in respect to them. It is only natural that they should do so.

"But I was going to tell you," she continued, "how I selected the third wife. There was an emigrant-train expected in every day; and you know, when the emigrants arrive, all those women who want wives for their husbands, and all those men who want to choose for themselves, go down to the camping-ground, and if they see a girl who takes their fancy, they ask her if she has got a place to go to, and if she has not they offer to receive her themselves. There are hundreds of young girls who arrive here without any one to look after them, and who are only too glad to accept a home for the winter. Now this was exactly what I did. I went down to the camp and looked round for myself, and at last my eyes rested upon a young woman of about thirty or thirty-five years of age, who I thought would be a more suitable wife for my husband than that giggling chit that I chose for him at first. I decided at once that she would do, so I went up to her and asked her if she had any friends. She said she had a brother living in the City; but when I explained to her how we were situated and said that I should like her to come and stay with us till she could look round a little for herself, she agreed at once. Now—I thought—Miss Alice, we shall see whether you are going to have things all your own way any longer!

"I told her, however, as well as my husband, that I had brought home a sister to stay with us awhile, and they received her very kindly, and she soon made herself very useful and agreeable to us all. The Bishop came and talked to my husband, and he made no difficulty at all in acceding to my wishes, and before long he made our visitor—wife, number three; and Alice, as a matter of course, lost a good deal of her influence over him. For my own part, I am much more comfortable. The two plural wives do nearly all the work, and I have little else to do than superintend the household and enjoy myself. My husband is one of those quiet sort of men who never interfere with domestic affairs, and I have matters

pretty much my own way now. The only thing that annoys me is his fondness for Alice who makes herself appear most amiable *to him*, deceitful thing! I can't break him of that, but I often tell him that he will find her out some day. He tells me that he looks upon her as a child and feels like a father towards her; no woman, he says, can ever have his love but me. That sounds all very well, but as for believing it, that is quite another thing:—I keep my eye on them and watch them well."

"But," I said, "it appears to me that it would have been far better if you had never given him another wife at all. You would have been saved from annoyance, and the privacy of your home would not have been disturbed. I am the more surprised, as your husband did not himself desire it."

"When you understand better the order of the kingdom, you will not speak in that way," she said. "Do you suppose that I should be satisfied to be the wife of a man who could not exalt me in the celestial kingdom—a man with only one wife? Why I have often told my husband that if he did not get other wives I would leave him. It is necessary for a man to have two wives at least if he would enter into the celestial kingdom. That is why I have been so anxious to get wives for my husband. At the same time there is no necessity for him to fall in love and act in a silly way over them. The only way in such a case is to set one to watch the other, and then they are pretty certain to keep the old man straight. You think, perhaps, that I don't feel all this, but you must not be deceived by appearances. I try to do the will of Heaven with a smile on my face; and the brethren have often told me that if the other sisters were more like me they would not have so much difficulty in establishing Polygamy. But, dear me, Sister Stenhouse, what a long talk we've had! I'll come and see you soon again, but I must hasten away now, for my husband will be home to supper by this time."

So she left me wondering over her strange story of a woman's experience in supplying her own husband with wives.

CHAPTER XXVII.

SOCIAL LIFE IN SALT LAKE CITY:—BALL-ROOMS, "WALL-FLOWERS," AND DIVORCE.

Seeking for Old Friends—In the Ball-Room—Social Life—How Brother Brigham Built a Theatre—Short-Sightedness of the Prophet—Poets and Polygamy Disagree—What a Woman Would Think—The Ideal of True Love—Unpleasant Comparisons—Bearing the Cross—Rather Old Boys—Subduing a Wife and Getting a Wife—What the Wives Say in Secret—Introduced to An Apostle's Five Wives—"I'm Afraid You are Not Too Strong in the Faith"—The "Model Saint"—Improved Prospects—An Old Friend Discovered—Another Victim to Polygamy—A Divorce for Ten Dollars!—Pin-Money for Brother Brigham's Wives—Four Husbands of a Girl of Twenty-One!—How Will the Knot be Untied?

SPRING opened bright and beautiful, and I began to feel more at home in Zion and more contented with my position. I do not, however, mean that I was satisfied with Polygamy or that I contemplated calmly the prospect of my husband taking a plurality of wives; but that I had begun to adapt myself to the manners and customs of the Saints, and had already formed many of those pleasant intimacies which lend such a charm to life.

My talkative friend was a constant visitor at our house; and her strange views of life and of that all-absorbing subject—the management of man under the plural wife system—together with her lively conversation and unceasing flow of spirits, made her visits acceptable; and she often banished from my mind thoughts which, if unchecked, would have made

my life unbearable. Her husband, too, poor creature, sometimes followed in her train, and on one occasion she actually brought Alice with her that I might see what sort of a girl she was. I found her quite good-looking, intelligent, and as pleasant a little body as one could wish to know ; but at the same time I detected in the expression of her features—lively and self-reliant as she was—too many traces of that look of subdued sadness which casts a cloud over the countenance of every woman living in Polygamy.

Other friends, besides, I had, too numerous to mention—friends whom I had known in England, with whom I had wept over the horrors of Polygamy when it was first announced ; and dear Swiss friends, not a few, who had come to Zion before us and were now quite settled and at home.

Two faces I longed to see, but of their owners I could at first get no tidings. Poor, dear Madame Bailiff—my old Swiss friend, who in past days had shown me so many kindnesses and whom I had so tenderly loved—where was she? Somewhere, I knew, in Zion, but not in Salt Lake City ; and to the chapter of accidents, I felt that I must leave it, whether I ever saw her again or not. And there, too, was Mary Burton, with all her sweet, winning ways—she whom I had known as a child ; whose early womanhood had been darkened by apprehensions of that accursed abomination—Polygamy ; who had suffered that terrible martyrdom upon the Plains ; who, for aught I knew, might at that very time need most my sympathy and sisterly love—Oh, where was she? Poor Mary! Might it not be, that worn out with the fearful sufferings which she had endured, she had gone to that peaceful rest which she had so vainly sought on earth? I had asked every one who came across my path, who was likely to know, whether they could give me any information as to where she was ; but I could learn nothing more than that, not long after their arrival, she and her husband had left the city and had gone to one of the Settlements in Southern Utah. I had, therefore, to wait in uncertainty for any chance which might accidentally bring us again together.

I was very glad that the winter was over, for we had had rather a rough time during our first few months in Salt Lake City, and the various associations of our life had tended rather to strengthen than to relieve my apprehensions respecting the future. The ball season, which, of course, I cannot pass by in silence, had been a source of annoyance, and, I may say, disgust to me. I had seen so much that was unpleasant at those balls; and although what I witnessed did not then affect me personally, yet it was painful to see others suffer, and to hear poor women, whose hearts were crushed and broken, tell to each other in whispers the sorrow which had blighted their existence.

Dancing was always very popular among the Saints, and the leading men among them have wisely fostered a taste for it. When the people first went out to Utah, as may be supposed, life was hard and amusements were few. The Mormons, as a body, are examples of industry and diligence; to them labor is one of the cardinal virtues; and like all other pioneers they found plenty of employment for their energies. Houses had to be built, land prepared for cultivation, the commonest necessities of life to be manufactured or raised; and busy hands were perpetually engaged in a thousand useful industries. But when the day was over, and the dust of toil was washed from the careful brow, it was but natural that the need of a little recreation should be felt.

So in very early days Brigham built a theatre, and a very fair amount of histrionic talent was developed among the Saints. The Social Hall, in which were held balls, public entertainments, and other amusements, was used for histrionic performances before the theatre was built. Brigham owned the theatre. Money was to be made out of it; and the chance of making money Brother Brigham never permitted to slip through his fingers. Brigham's eyes were sharp enough to see that a theatre would be to him a source of profit, but he did not look far enough. That theatre,—under the immediate direction of the Prophet; with his own daughters acting in it; with the plays which were performed

under his own censorship—has been one of the many causes which have perceptibly, although perhaps indirectly, shaken the hold which Mormonism had upon many a woman's mind.

A man would probably witness the performance of a play and return from the theatre with no other thought than the remembrance of an hour's amusement. But not so a woman. To her the play suggested something more, and her daughters would share her thoughts. Daily and hourly, it might be, the effects of Polygamy would be brought under their notice as a matter affecting themselves personally. They might be firm in the faith, but the observant instincts of their sex could never be wholly crushed. They would notice the neglect which wives endured even from good husbands; they would see a man leaving the wife of his youth, the mother of his children, and careless of the cruel wrong he did her, leave her in lonely sorrow while he was spending his time in love-making with some young girl who might have been his daughter. They would see a wife crushing out from her heart the holiest impulses which God had implanted there, striving to destroy all affection for him whose dearest treasure that affection should have been, because, indeed, Polygamy could not exist with love. They would see, and know, and themselves personally feel, the degradation and misery of the "*Celestial Order of Marriage*"; and that to them would be the practical picture of life.

But in the theatre—short-sighted Brigham, to allow it to be so!—another picture would be presented for their consideration,—a picture, it might be, ideal in its details and surroundings, but true to the letter in the lesson which it conveyed and the thoughts which it suggested. The disgusting, the brutalising cruelties of Polygamy were never represented on the stage. Thoughts so coarse, so sensual, could never inspire the true poet's pen. No; the tale of love as the poet tells it, is all that is refined, and chaste, and delicate, and pure—the commingling of two souls, the unison of two loving hearts, the hopes, the aspirations, the tender joyful sorrows of two fond natures—of *two alone!* Such is the picture pre-

sented as the ideal of the beautiful and of the good. Then, too, the delicate attentions of the devoted lover—his happiness even in the shadow of a smile from *her*,—the lofty pedestal upon which to his imagination *she* stands, a queen and peerless ;—or the confiding love of the heroine of the story—blushingly confessing to herself that there is *one* heart on earth which is all her own and in which none but herself can ever rule or reign.

The Mormon women are not devoid of common sense, nor are they destitute of those quick perceptions which under all circumstances distinguish their sex. They see on the stage representations of the happiness attendant upon love and marriage, such as God ordained, and such as finds a response in every heart ; and they compare such pleasant pictures with what they know and have witnessed of Polygamy, and they draw painful inferences therefrom. Their faith may be proof against apostasy, but the impression left upon their minds produces its effect notwithstanding.

Another institution was the dance. Brigham and the leaders knew that it would never do to leave the people without amusements of some kind, and thus the balls and social gatherings were originated. The idea of Prophets, Apostles, High-Priests, and Patriarchs attending a ball and joining in a dance must appear grotesquely incongruous to the Gentile mind ; but out among the Mormons it is quite the thing ; and to the men those balls and parties were very pleasant.

I do not think that many of the Mormon women enjoyed the ball season, and I know to some of them it was the most painful part of their lives. It is a cruel thing for a woman anywhere to know **that** her husband's affections are divided, that she is not **his only** love, and that his heart is no longer all her own. But far worse is the lot of the wife in Utah. She has to see and be present when the love-making is going on, when her husband is flirting and saying soft nonsense, or looking unutterable things at silly girls who are young enough to be her daughters ;—nay, her own daughters and her husband's may actually be older than the damsel he is courting

for his second wife! Such an outrage upon the holiest feelings of womanhood would not for a moment be tolerated in any civilised community; but among the Saints women are taught that this is but one part of that cross which we all have got to bear. Cross-bearing is all very well, and I do not doubt that sorrow and trial have a sanctifying influence upon the soul, but by all means let us have a fair division of the burden. It is not just that the heaviest end of the beam should be placed on poor, weak woman's shoulders, and that her "lord" should even find pleasure in that cross which weighs her to the dust and crushes out from her weary soul the last sparks of love, and happiness, and hope! How sweetly did the men preach patience and submission to the will of Heaven. I wonder where their own patience and submission would have been had matters been reversed and their wives had been taught that it was their privilege and a religious duty to court, and flirt with and marry men younger and handsomer than their husbands!

The brethren never forget what Brother Brigham once said about the Mormon men being all boys under a hundred years of age, and they do not neglect their privileges. Here in the ball-room you may see men of three-score years and even older joining in the dance with girls of sixteen and even younger—making love to them, flirting with them, marrying them. Age or plain looks are nothing with such men; the girls are taught that they can exalt them to greater honor and happiness in heaven than young and untried men could, and that they ought to feel honored by receiving tender attentions from the chosen servants of the Lord. One wife, or even half-a-dozen, if they chance to have so many, of course will not stand in the way. The husband is the lord and master, and a woman's wishes count for nought.

In the ball-room the company of the first wives and, in fact, of many of the plural wives,—once worshipped, but who "had had their day"—was not so much sought as that of young and interesting maidens; and after having stood up with their husbands in the first dance, as a matter of form, many of those

forlorn wives might be seen sitting along the sides of the hall, keeping each other company and talking over their sorrows. We used to call these poor ladies "the wall-flowers." Sitting there watchful, noting all that their husbands did or said, those poor women were in themselves a touching protest against the cruelty of the system, such as none but a Mormon heart could have resisted.

But for that horrible system, these balls and parties would, of course, have been extremely pleasant. With the feeling of fraternity which exists among the Saints, such gatherings ought only to be a source of pleasure; but Polygamy blighted everything, and it is with feelings almost of hatred that I recall some of those occasions. How many an aching heart has there felt weary—felt so weary as to long for death. No change of feature might betray the mental struggle, but the bitterness of the soul was all the same. And I have seen wives there whose husbands paid them marked attentions, so that the girls to whom they were making love might notice their devotion and draw favorable auguries for the future in case they married *them*. And the wife has known all this, and has valued her husband's attentions accordingly. And yet the poor deluded women persuade themselves that this system is right and in accordance with the revealed will of God; and they think that the evil—poor creatures!—is in their own hearts and that they deserve to suffer.

The Mormon men sometimes would be rather surprised, I think, if they could hear what their wives say of them at those balls. I have seen very obedient wives so goaded to anger by the conduct of their husbands that they have said very bitter things indeed; and what was not spoken, was felt, I know, by every wife in whose nature the last traces of womanly feeling had not been altogether crushed out.

At one of those balls the Apostle Heber C. Kimball came up to me and said in his jesting way that he would introduce me to his *wife*. He brought up five or six ladies of various ages, one after the other, and said: "There now, I think I'll quit now, for I'm afraid you're not too strong in the faith."

"Are these all you have got?" I asked.

"Oh dear no," he said, "I have a few more at home, and about fifty scattered over the earth somewhere; but I've never seen them since they were sealed to me in Nauvoo, and I hope I never shall again."

Heber was called the model Saint!"

But the ball season passed, and the spring came on and our prospects began to brighten. My husband not only found remunerative employment for his pen in Salt Lake City, but was also engaged as special correspondent to the New York *Herald*, and several of the California papers.

One morning, a countryman, roughly dressed and looking the picture of care, called at our house and asked to see Mr. Stenhouse. I gazed at him for a moment, for I thought there was something familiar in the sound of his voice. He looked at me and I at once recognised him—it was Monsieur Baliff himself, in whose house we had lived in Switzerland. But, oh, how changed he was! Once a refined, handsome, gentlemanly man; now a mere wreck of his former self—careworn, rough-looking, poorly clad. He and his family had been in Utah six years, and had suffered all the ills that poverty can induce:—the change which was wrought in him was so great, that for some moments I was so overcome by my feelings that I could not utter a word. In the few short years which had elapsed since I saw him in his own bright and happy home, he had become quite an old man. I hardly dared to ask about his wife, for I feared what his answer might be; but after a little while he told me that she had sent her love and would like to see me whenever I could find an opportunity to call upon her. They lived some miles from the City, but I told him that I would not fail to visit them whenever it was possible for me to do so.

I talked a long while with Monsieur Baliff, and was much interested in what he told me. He made no complaints; he had still firm faith in Mormonism, and said that if the brethren had not dealt fairly by him they would be answerable to God for what they had done. "Besides," he added, "I do not blame

them so much, for they are Americans and would not be happy if they did not get the advantage in some way."

I was anxious to ask him if he had been induced to take another wife, as he had been in Utah during the "Reformation," and I did not see how it was possible for him to have escaped ; but while I was thinking how I might put the question delicately, he saved me the trouble by himself telling me that he had married the young servant girl whom his wife had taken from Switzerland with her. This information was quite a shock to me, for I well knew the proud spirit of his wife and I could realise what anguish this second marriage must have caused her ; I did not, however, like to question him on the subject. So I turned the conversation into another channel, and when he went away I sent kind messages to Madame Baliff, saying that I would seize the very first opportunity of hearing from her own lips the story of all they had gone through.

Here again I found the trail of that monster—Polygamy. This time in the home of my dearest friend. From the moment when she and I had mingled our tears together, in Switzerland, over that abomination, life had been to me one long, weary, sickening battle with my own heart, one futile attempt to fully convince myself that Polygamy was right and that I was wrong. I certainly did believe, or thought that I believed, the doctrine was true. But at times Nature prevailed in the struggle, and womanly indignation and anger rose in arms against Faith. These feelings were, however, at once and unhesitatingly subdued ; Faith returned triumphant and I was again convinced that the Revelation *must* have been the will of the Lord, and that my duty was to submit but not to question. In moments of comparative self-control I had even tried, as a Missionary's wife, to justify it to others, but only to witness an outburst of sorrow and anger, and to feel still more the weakness of my position. That had been my own experience ; but how had the time passed with my dear old friend ? She must, no doubt, have been as greatly disappointed as I was when she came to Zion and saw things as they really were, and not as they had been represented to us.

My own eyes had certainly been opened not a little since my arrival. Instead of finding the people enjoying the comforts and blessings of life, which we had been taught were strewn around them in profuse abundance, we found among all but the leading families the greatest poverty and privation. The majority of the people were living in little log or adobe houses, of one or at the utmost two rooms, of most primitive construction, and without the slightest convenience of any description. Their food was bread and molasses, and it might be an occasional morsel of meat; but many of them scarcely even indulged in the latter or in any article of grocery, for months at a time. Their floors and walls were bare, and their clothing poor and scanty; and yet, destitute as they were of all the comforts and conveniences of life, they were conscientiously endeavoring like good Saints to practice Polygamy, because, as they believed, the Lord had commanded it.

In respect to education they were in even a worse position. Books, pictures, and periodicals of any kind there were none, with the exception of that dreary organ of the Church, the "*Deseret News*,"—the soporific influence of which some wicked Apostate has likened to a dose of Winslow's soothing syrup;—Brigham Young, himself an illiterate man, and the leading Elders frowned upon every attempt to raise the intellectual *status* of the people; and so little encouragement was given that no one could afford to keep school. The consequence was that the boys and girls grew up with little more education than their own sense of necessity taught them to acquire for themselves, and it was not until very recently that any suitable efforts were made to supply trained teachers and to open schools in which a thorough education could be afforded.

I have already mentioned the sermons in the Tabernacle, and observed how little calculated they were to elevate the character or cultivate the minds of the people. I have before me as I write a choice morsel extracted from one of the sermons of Heber C. Kimball, which I think I must give for the reader's benefit.

Fancy an "Apostle!" thus addressing a large and mixed congregation of men, women, and children :

"Here are some educated men jest under my nose. They come here and they think they know more than I do, and then they git the big head, and it swells and swells until it gits like the old woman's squash—you go to touch it and it goes ker-smash ; and when you look for the man, why he aint thar. They're jest like so many pots in a furnace—yer know I've been a potter in my time—almighty thin and almighty big ; and when they're sot up the heat makes 'em smoke a little, and then they collapse and tumble in, and they aint no whar."

This was Heber's style in general. Next to making modest people blush, nothing pleased him better than to annoy or ridicule any one who had the smallest pretensions to education ; and yet naturally Heber was a kind-hearted man. Brigham's style is very little better, and the substance of his discourses quite as bad. I will give a very favorable specimen taken from a sermon on Polygamy, delivered some years ago, touched up and corrected, and published in the official organ, the *Deseret News* :

"Men will say—'My wife though a most excellent woman has not seen a happy day since I took my second wife.' 'No, not a happy day for a year, says one ; and another has not seen a happy day for five years.

"I am going to set every woman at liberty, and say to them, Now go your way—my women with the rest ; go your way. And my wives have got to do one of two things ; either round up their shoulders to endure the afflictions of this world and live their religion, or they must leave ; for I will not have them about me. I will go into heaven alone rather than have them scratching and fighting around me. I will set all at liberty. 'What, first wife too!' Yes, I will liberate you all. I know there is no cessation to the everlasting whinings of many of the women in this territory ; I am satisfied that this is the case ; and if the women will turn from the commandments of God, and continue to despise the Order of Heaven, I will pray that the curse of the Almighty may be close to their heels and that it may be following them all the day long. And those that enter into it (the celestial order) and are faithful, I will promise them that they shall be queens in heaven and rulers to all eternity.

"Now if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned."

This was sweet language for a Prophet and a Saint to utter, and yet it is not half so coarse or improper as some whole sermons that I have listened to from the lips of Brother Brigham and the other leaders of the Church.

The Apostle Orson Pratt is the only one who has dared, in

the presence of Brigham, to say that education was a proper thing, and that there were many books which would be of good service to the Saints, if they obtained and studied them. On one occasion, Brigham arose in ire, and said :

“The Professor has told you that there are many books in the world, and I tell you that there are many people there. He says there is something in all these books ; I say each of those persons has got a name. It would do you just as much good to learn those somebodies' names as it would to read those books. Five minutes revelation would teach me more truth than all this pack of nonsense that I should have packed away in my unlucky brains from books.”

But the Prophet has changed with the times, and there are now in Utah very good schools, both Mormon and Gentile, but none of them are *free*-schools. Bishop Taylor once said in a public lecture that they were “destructive to the best interests of the community ;”—and the Bishop's “lord” in the Lion-House is exactly of the same opinion, for he has repeatedly declared that “there *shall be no* ‘free-schools’ within his Saintly ‘Kingdom’ on earth.” Nevertheless, Brother Brigham and his “*Infallible* Priesthood” are at last beginning to discover that although the night of ignorance and superstition may hate the clear daylight of truth and knowledge, when the great Ruler of All commands the light to come forth, it is not in the power of man, with all his boasting, to forbid the sun to shine upon the dark places of the earth.

Balls, parties, and the theatre provided amusement for the people in Salt Lake City itself ; but in the Settlements there was little else in the shape of recreation than idle gossip or the harangues of the Tabernacle. In the city, of course, this has all been changed of late years, but in the Settlements of Utah there is the same lack of civilisation as there was fifteen or twenty years ago.

At the time when we went to Utah, Mormon society was slowly recovering from that terrible marrying mania which had set in during the “Reformation,” and a season of divorce was the result.

The authorities at that time—as I have already observed—had urged every person, without distinction, into Polygamy.

Men and women had been forced to marry one another without any respect to affection or fitness, and the result was that hundreds of marriages were entered into which made those who contracted them miserable for life, but the consequences of which they could not avoid. At the same time not a few were divorced almost immediately after they were married, and these things were a matter of daily occurrence. Brigham Young, with his eye perpetually on the dollar, finding that his marrying scheme, like many other of his "divine" plans, was a failure, saw at once that quite a nice little sum might be realised by charging a fee for divorces. Nothing was charged for marrying; but if the people insisted on having divorces—why, the best, and certainly the most profitable, thing was to make them pay for them. When we first went to Utah, the Prophet was doing quite a flourishing business in that line. Any one could get a divorce for ten dollars; and Brigham publicly in the Tabernacle jested about it and said that the money thus obtained came in very conveniently as pin-money for his wives—though I doubt if they ever received a dollar of it. He added, that so far as "eternity" was concerned, these divorces were not worth the paper they were written on,—the people had married for eternity, and in eternity they would have to live together, whether they liked it or not. He says the same to-day; but still he sells his divorces and gathers in the ten dollars.

All this is an anomaly, although the people do not appear to see it. While, more than any other community, they profess to regard marriage as a sacred institution, they marry and are divorced in a more careless fashion than the people of any civilised country. I could mention instances which would be really ludicrous were they not so shocking.

I know a young woman in Salt Lake City, who is not over twenty-one years of age. She is a very pretty girl and has engaged quite extensively in the divorce business, for she now lives with her fourth husband. She was in my employment after she left her third, and I had an opportunity of studying her character. I noticed that she was frequently visited by a

certain young man who seemed to make, himself very agreeable to her, and feeling a great deal of interest in her—for she had left her father and mother in England, when a mere child, in order to gather to Zion under the paternal care of one of the Elders—I asked her why the young man came so often to see her.

“He is my intended husband,” she replied.

“Why,” I said, quite astonished, “you have only just been separated from your last husband, and after so much ill-treatment I should have thought you would have been afraid of trying another—at-any-rate, so soon as this.”

“You’re wrong there,” she replied, in quite a serious, earnest way, “I am determined to marry until I get the right one, even if I have to do so a dozen times. Don’t you think I am right?” This really seemed so shocking that I did not know what to say.

The most absurd point in all this was, that of her three former husbands, one was a Gentile, and two were Mormons. The Gentile, of course, would have no chance in the world to come, but to each of the two Mormons she was sealed *for eternity*. Now if Brigham’s divorces are of no force in the next world, and if his marriages are binding, what will this young woman do between her two Mormon husbands—to say nothing of the two other Gentile ones, who “do not count!”—for the Mormons, though they are so generous to themselves in the matter of wives, will not allow a woman to have a couple of husbands, either here or in eternity.

What nonsense is all this: what blasphemy to ascribe it to “the Lord!” How different I found the Mormon “lord” from that great and glorious Being—source of all goodness, holiness, and truth—to whom in the days of my childhood I had looked up and adored! The “lord” of whom they so flip-pantly spoke, was not the same with Him to whom things in heaven and earth do bow, by whom, and in whom, are all things. *He* never blighted the heart of woman, or cursed her with a perpetual curse; but to Him, since I escaped from the cruel thralldom which once blighted my existence, day by day my

soul goes out in love and gratitude. Would that I could infuse into the worn and weary hearts of the women of Utah the knowledge, that God has given freely to *all* His creatures—to woman as well as man—no cruel law to torture their souls, no wretched "Revelation" to embitter their lives, but a Gospel of peace, and gentleness, and love, which makes perfect those who walk therein.

CHAPTER XXVIII.

WHAT WOMEN SUFFER IN POLYGAMY:—THE STORY OF MARY BURTON.

A Surprise—Meeting an Old Friend—The Traces of Grief—Mary in Trouble—Sympathy—"There is No Help!"—Painful Memories—The Remembrance of a Dead Love—"He Used to Almost Worship You"—"It Changed Him Altogether"—"How can we Help Ourselves?"—Living up to His Privileges—The Time for Beginning Polygamy—That Promise!—A Wife's Prayers Refused—The System a Fearful Curse—Dangerous to Talk!—"Is the Child Dead?"—His Whole Nature Altered—Mary's Little Girl—Frantic with Sorrow—"Not Much to make Them Happy"—A Miserable Resource—A Sad Story of Wifely Sorrow—How Elder Shrewsbury Kept His Promise to His Wife—"She *shall* Believe"—Marrying two Sisters on the same Day—Memories of Other Days.

ONE bright summer morning, about six months after our arrival in Salt Lake City, I was sitting in the work-room busy with my girls, when a light tap was heard at the door, and the next instant a lady entered, and coming straight up to me was about to kiss me.

I started back a step, held out my hand, looked her full in the face, and in a moment we were in each other's arms. It was my old friend Mary Burton!

I could with difficulty find words to express my astonishment when I recognised her, so greatly was she changed in every respect. From the very first, whenever we met after a long separation, I had noticed a more than ordinary alteration

in her appearance. But it must be remembered that at the time of our first reünion she had grown out of childhood into womanhood; when I met her again in New York she had passed through the most interesting phase of a woman's life,—she had forsaken maidenhood for matrimony,—and now I met her once more after she had endured those horrors on the Plains,—of which the reader has already heard,—and she had entered into a life of sorrow worse than any she had known before. No wonder then, that now, as upon previous occasions, I noticed quite a startling change in her appearance. Her dress was of the coarsest and plainest kind, but neat, as was everything she touched,—yet not so carefully arranged as in the old time in England. She used formerly to have a way of adjusting a dress or a bonnet so that it set her off ten times better than it would a girl who had not naturally the same taste; but now, although, as I said, her clothes, if coarse, were neat, she evidently had not taken any pains to set herself off to the best advantage; and in a woman what a story did that simple fact tell! But it was in her features and manner that the change was most remarkable. In looking at her face you would have been puzzled to say in what the alteration consisted. Her cheeks were thinner and sadly pale, but that was not the cause of her appearing as she did. Had she been older, I verily believe the anguish she had passed through would have blanched her hair and left upon her brow deep marks of thought and suffering. As it was, however, though no one feature in particular was very greatly altered, the whole expression of her face was that of one whose heart was utterly crushed and broken; and when her eyes met mine, I could hardly refrain from tears as I saw the mournful look of subdued pain, which told in them the terrible conflict which her heart had endured.

I took her to my own room—poor girl, how my heart bled for her!—and again and again I held her in my arms and tried to comfort her, for she was very weary; and at last she wept. I was glad to see that passionate flood of tears, for I knew it would relieve her, and in that I was not mistaken.

She threw her arms round my neck, and kissing me repeatedly, sobbed out: "Don't blame me, Sister Stenhouse, don't blame me very much, I cannot help it."

"There, there, Mary," I said, "be calm and you will soon be better. You must tell me all your troubles, and I will do all I can to help and comfort you."

"There is no help, Sister Stenhouse, no comfort for *me*—I'm past all that," she answered.

"Don't say that, Mary," I said, "I know that you have passed through a terrible amount of suffering, and have had much to trouble you in every way; but your husband is still alive, is he not?—and there may be many years of happiness before you."

"It is the thought of him that makes me so wretched," she said, "oh, I could have borne death a thousand times rather than this. I would gladly have seen him die rather than see him changed as he is now. You do not know, Sister Stenhouse, how my whole soul was wrapped up in that man, how I almost worshipped him. When we suffered so much together on the Plains, I felt happy in comparison with what I feel now. I remember that terrible night when I believed he was dying,—I remember the anguish that I felt; but, oh, I knew *then* that he loved me and that his heart was all my own. Had I lost him—*if* I could myself have lived—I should have felt that he had never loved another beside me; I should have known that we would meet together again in heaven and be happy in each other's love. After all we went through together, I loved him more and more; we seemed to live with one life; we had the same thoughts, and hopes, and pleasures. I leaned upon him, and I loved him—Ah, so fondly!—and, Sister Stenhouse, I know he loved me *then*. We were getting over the effects of our sufferings on the Plains, and I was gaining strength and was looking forward to the time when my child should be born. It was then that they came and taught him that devils' doctrine and led him away from me.—Oh dear! I cannot bear it, Sister Stenhouse, I cannot bear it—it will drive me mad!"

She buried her face in her hands and sobbed again.

"Mary dear," I said, "Don't talk like that—he cannot have ceased to love you, I am sure; he used to almost worship you, dear."

"It is because I know that he did once, that drives me crazy. You do not know what I feel, what I have to bear!"

I did not utter a word—my own sorrows were hidden in my own heart—The heart knoweth its bitterness, and a stranger intermeddleth not in the matter. "You have been through the Endowments?" she asked. "So have I. We went through, Sister Stenhouse, about three months after we came to Utah, and never since then have I known a moment's peace. I do not know what they said to my husband, but whatever it was, it produced a great effect upon his mind, and changed him altogether—he has been an altered man from that very time. I have no doubt that they told him that it was his duty to take another wife, and they would say that no promise made to me before our marriage is binding if it comes in opposition to our religion. You know how devoted he is, how firm his faith is. Why, I do believe that he would obey counsel even if it broke his heart and cost him his life. Did they say anything to you or *your* husband, dear?"

"Certainly they did, Mary—we have heard it daily and hourly, and my husband is constantly being counselled about it. I am wretched, Mary, you know I must be; I feel just as you do, but how can we help ourselves?"

"No, we cannot help ourselves—there is no hope;" she said; "but it is a cruel wrong. You know well enough how determined I was never to marry a man who would take another wife. When I thought that Elder Shrewsbury might be influenced by his religion, I made him go to the Apostle and get counsel, and then he solemnly vowed to me that he *never* would enter into Polygamy without my consent—which, of course, was the same as saying that he never would do so at all. Until we went through our Endowments, he never even hinted at such a thing. But they spoke to him then; and one day after he had been having a long consultation with the Bishop,

he came and spoke to me. He was not unkind in the least. In fact he seemed to be as much pained at all mention of the subject as I was. He said that the Bishop had been urging him to live up to his privileges, and had explained to him how great a loss in the celestial world it would be, both to him and to me, if he did not take more wives. He was told that now while he was young was the time, and that I would soon get over any pain that I might suffer. Yes, they actually said so. Fancy tearing out the very affections of one's heart and blasting every hope and happiness in life, and then saying that I should soon "get used to it!" I tell you, Sister Stenhouse, a true woman *never* can "get used" to this hideous system. If the hearts of some are dead and cold, it is a curse to them and a curse to their husbands and their children; and if a wife seems careless or callous, as the case may be, it is because love for her husband has first died out in her heart. She feels no jealousy because she has no love; but if a woman has but a spark of love for her husband she will hate with a deadly hatred any other woman whom that husband loves."

"But what did Elder Shrewsbury say when they told him to enter into Polygamy?" I enquired.

"At first he told them it was utterly impossible," she replied, "and he mentioned his promise to me, and said we were very happy together, and that he wished for nothing more. But they knew his weakness and that he would do anything for his religion, and they urged him on that point. It was even a sin against me they said, for if he had no more than one wife he could never exalt me in the Celestial Kingdom,—that I ought to be treated like a child—a very dear, but spoilt child,—and if I refused what was for my own and my husband's benefit and everlasting welfare, he ought to act up to what he knew was right, and leave the consequences with the Lord, who would order all things for the best. My husband told me all this very sadly at first, but I could see that it had an effect upon his mind. They saw it, too, and did not let the subject drop. Every day they spoke to him of it, and at last he gave way—for *my* sake, he said! This was the cruellest wrong of all.

Then one day he told me very firmly and very coldly, as if he had steeled his heart to do so, that he had made up his mind to take another wife."

"What!" I exclaimed, "After the solemn oath he swore never to do such a thing? Why, I could not have believed it of Elder Shrewsbury!"

"I reminded him of his promise," she said, "but he told me that the Revelation justified him in breaking it; that it said in the second clause that 'All covenants, contracts, and oaths not sealed by him who is appointed on earth to hold this power in the last days are of no force after the resurrection'; that for this cause we had been married again for eternity, and that now he was free from his oath. I knelt down before him, and I wept and prayed as if for life itself—I entreated him, if no more, to wait and put off all thoughts of another marriage for a few months, until he had time to consider the matter carefully. He had already thoroughly thought it over, he said, and could not go back now, for the Bishop had chosen a wife for him and had arranged everything. He even told me who it was—a young girl named Wilbur, about fourteen years of age—a mere child. I prayed him if he would be so wicked as to perjure himself and wrong me so foully, at least not to add to his sin by injuring a poor innocent child. He was very indignant with me for that, said that he was doing the child the greatest good he possibly could by marrying her; that he was ensuring her salvation as well as mine; and that he expected to receive the blessing of God."

"Mary," I said, "this system is a fearful curse."

"Curse!" she exclaimed, "Curse is a heavenly word to apply to such a system. Why there is nothing in hell so hateful, so vile, so detestable. It is blight and ruin to everything that is fair and good—I never pass a day but I curse with the bitterest hatred the men who devised it. Women *can* hate bitterly when they choose; but I hate *them* more than ever woman hated before."

"Hush! Hush, dear," I said, "You mustn't talk so, Mary!"

"I mustn't *talk* it perhaps—it's dangerous, I know;—but I

may *think* it. There is not a true-hearted woman in Utah who does not feel as I do this day. Do you think that when they have ruined all our hopes for time and for eternity we shall love them still? Here, but for this wretched system, I should have been a happy wife and mother, and now see what I am—husband, child, all lost—all lost!”

“Is the child dead, Mary?” I asked, very gently, for I feared to pain her.

“Yes dear,” she replied, “in fact I believe it never lived—the one I was thinking of. I was ill, very ill indeed, after what my husband had told me. They thought I should die, and I think he was sorry, for he became very kind and tender to me, but that only made me feel worse. Then my child was born, but I never saw it, for I was unconscious for more than a week after, and then they told me that it was not alive, but my husband would never speak to me about it. As I grew better, his cold, stern manner returned, and then at last he married that girl Wilbur, and since then he has married two more, for he is doing very well in business. I think that all his love for me has gone. At first he thought of marrying again because it was a religious principle; and as it was the time of the Reformation he did not dare to refuse; but now his heart is grown hard and cold. You see a change in me, Sister Stenhouse, but I think you’d see a greater change in him. I know, of course, that I used to look at him with the eyes of love, and of course did not see him as other people did; but that is not the only change—it isn’t in his face alone; his whole nature seems altered. It quite pains me sometimes to see it.”

“Do you feel any happier now—any calmer, Mary?”

“Yes,” she said, “Yes, and no. I do not love him as I used to—how could I? But when I look into my heart I find, if I tell you the truth, that a little love *does* remain there. If only I could *quite* cease to love him I think I should be happy; but when I pet and play with my little girl—for we have had one child since that dreadful time—some of my love for him comes back again, and I sit down and have a good cry. Sometimes that isn’t enough to calm me and I shut the door and walk up

and down the room and swear ;—there, don't look so horrified, Sister Stenhouse ! I cannot help it ; if I did not give way to my feelings now and then I should die outright ;—and sometimes I break a few things,—but he never knows it, and it does me good. We came into the city yesterday on a visit, and we shall stay for a few days. He brought me, I believe, as a matter of form ; but I found out where you lived, and I came to see you. You never answered my letter, and I did not know whether you had left New York yet. I really *am* glad to see you, Sister Stenhouse. And it is true that Brother Stenhouse has not taken another wife yet ? ”

“ Not yet,” I said, “ But, as I told you, he has been spoken to about it, and I cannot tell what he may do. As you say, Mary, the Mormon women have not much to make them happy.”

I took her in then to get some refreshments, and I asked her to stay for the day. She said that she had a message which some one had left for Elder Shrewsbury ; that she would go and leave it, as it was of some importance, and that she would come back again.

In about an hour she returned, and somehow, although I had intended to talk of quite another subject, we got back to our common grievance again. I do not wonder at this for it was the perpetual theme of all our thoughts. Queen Mary, of unpleasant memory, is said to have fretted over the loss of the town of Calais until she believed that after her death that name would be found written upon her heart ; and I really do think, were such a thing possible, the word ‘ Polygamy ’ would be found indelibly engraved upon the heart of many a wretched wife in Utah.

Mary gave me a great deal of information. In that she was quite herself, as I knew her in by-gone days. Nothing escaped her observation. She sat down with me and told me all her troubles and I need hardly say how deeply I sympathised with her. So I tried to comfort her, and spoke about her child, but even respecting that poor little thing she felt no hope. “ Why when it grows up, she said, it will be as miserable as I am—I

can see no prospect of happiness in the future for it." We agreed that the only way whereby we might prevent our children from experiencing sorrow and misery similar to our own, was to teach them from the very first that Polygamy was the natural and proper, as well as the revealed, order of marriage—in fact to "bring them up" in the system. What a miserable resource was this for a mother who loved her children!

"One thing, Mary," I said, referring to her own personal experience in Polygamy—"one thing I do not quite understand. *You*, of course, had made your husband specially promise before you married him that he would never take another wife, and he was therefore bound, as a man, by every moral obligation, not to do so. But other women have not been situated as you were, and they have exacted no promises from their husbands. Yet it always seemed to me that your doing so was quite superfluous, for you must be aware, Mary, that the Revelation says that before a man can take a second wife he must have the full consent of the first. The Elders in Europe used to make a great deal of that point, as you may remember, for they said that this provision took from the Revelation any harshness or injustice which it might otherwise appear to show. I know many women who submitted on this account, for they argued that if their permission was necessary, they could always, by refusing, save themselves from any further trouble. Now if that was so, how came *your* husband to take another wife against your will? I say *your* husband, because I should have no difficulty in many other cases. I have been repeatedly told that husbands never troubled themselves about the Revelation when they wanted another wife, unless it was to silence the first wife with it, if she rebelled. But I always regarded Elder Shrewsbury as a conscientious man, and I firmly believed that he would never willingly give you a moment's pain. When he made that promise to you, he had the Revelation before him, and had also the Apostle to go to if he needed the 'Word of the Lord.' He was therefore bound by that promise, notwithstanding anything that the Revelation might say to the contrary; and even had he made

no promise, the Revelation was on your side. We are told that every woman must first give her consent."

"That is all very true, Sister Stenhouse," she said, "to a certain extent. The theory is as you say, but you have not heard the whole. I know the Revelation pretty nearly by heart and so I can tell you exactly what it does say. The first wife is said to hold the keys of this power, by which is meant that she can refuse. But then it goes on to say that when her husband has taught her the law of the Priesthood—that is Polygamy—" *she shall believe* or *she shall be destroyed*, saith the Lord your God, for I will destroy her." You see there is no loophole of escape for the woman. Her husband is to teach her the law and she *shall* believe; and if she does not—and of course people have no power to make themselves believe what they please—she is to be destroyed, and God will destroy her! Do you know, Sister Stenhouse, there are stories whispered here of women who *did* refuse and who stood in their husband's way, and it is said that the Priesthood did not wait for the Lord to destroy, but carried out the law themselves.

"My dear Mary, we really must not talk in this way," I said—"it's quite wicked. My husband would never forgive me if he knew what we have been talking about. He says that all these stories are untrue, and that they are all exaggerations or fabrications of the Apostates who wish to bring scandal on our religion."

"I do not wish to shake your faith, Sister Stenhouse, but my own is pretty well gone," she replied. "Of course I never speak to my husband about these things, nor do I dare to talk to any one else; but I feel it quite a relief to see you and to be able to say what I think, for I know I can confide in you. But we have wandered sadly from your question. You were talking about the first wife giving her consent?"

"Yes," I said, "and you were about to tell me whether it was really and practically necessary in every instance. You have been here longer and have seen more than I have."

"The wife's consent is by no means necessary, Sister Stenhouse. It may be asked sometimes as a mere matter of form, and, of course, in the Endowment House, when she gives the other wives to her husband, she may be said to give her consent to his marrying them. It is nothing but a piece of folly to talk about women having the power to withhold their consent, and it is simply an insult and a mockery for their husbands to ask it; they well know before they ask that their wives dare not refuse to give it. But it enables them to boast to the Gentiles that they do not take other wives until their first wife gave her consent. This is what is meant by 'the liberty of the Gospel,' I suppose, about which Brother Brigham talks so much. But every one knows perfectly well that this is all a farce, and that he would take other wives all the same however stoutly the first wife might refuse. She would only make herself miserable, even if she got off as well as that. The idea really is that in Polygamy there are four who must give their consent: Brigham Young must first receive a revelation from the Lord stating that he approves of the proposed marriage. Then the first wife's permission must be obtained. Then the consent of her parents. And, last of all, the girl herself is to be asked.

"This all sounds very fair," she continued, "but in practice it is quite otherwise. Without President Young's consent there can be no marriage at all; but if it is the will of Brigham, the refusal of the first wife and the parents and the girl herself do not for a moment signify."

"But did your husband, Mary, act in this way?"

"Well, not quite. He told me that if I refused it would make not the slightest difference; and as I believed him, I, of course, went, and did not make a scene. It would have only made matters worse. Some of the older sisters came round and talked me over, and explained and insisted, and "labored" with me as they called it, until I hardly knew what to think or do—my mind was quite unsettled. Eliza R. Snow is quite great at that sort of work. When my husband took his other two wives, he did not consult me at

all, but simply told me that on a certain day I must go with him to the Endowment House. We went, and he married two sisters on the same day, but it did not do him much good. They are handsome girls, but have very bad tempers and we often have a very unpleasant time. The second wife, poor child, suffered most when he married the other two. She did not seem to like me very much at first, which was quite natural, but when the other two were brought-home she seemed quite to cling to me, and I have, strange to say, taken quite a fancy to her. In all our disputes she always sides with me, and in return I always stand up for her, as a matter of course. I am getting used to this wretched life ; I have stifled all my love ; and I am sorry to say that sometimes I almost hate every one around me, including my husband. Now and then the old longing for some one to love, for some one to confide in, comes over me. I felt like that this morning when I came here, and that is what made me act so badly."

"Say nothing of that, Mary ;" I replied. "I wish you would stay with me while you are in the City."

"No," she said, "We shall be here for a day or two, but I do not think my husband would like me to stay here altogether. He knows that you are aware of his attachment to me once and his promises in the old times, and very likely he would be a little ashamed to meet you. He'll make business an excuse, and in fact he is busy all the day. So I'll come round alone as much as I can, and we'll have a good talk again."

I saw her to the door, and then she turned and said, "I'll come again and see you, Sister Stenhouse, before we leave the city. I know you think me very wicked ; but, there ; don't be shocked, dear !—I'm not so very bad, after all."

Thus saying, she kissed me, laughed with the ghost of her former merry ways when first I knew her, and said good-night. I watched her till she was lost in the darkness, and then I closed the door, saying to myself, with a sigh, "Ah me ! can this be the Mary that once I knew?"

CHAPTER XXIX.

HOW MARRIAGES ARE MADE IN UTAH—A NEW WIFE FOUND FOR MY HUSBAND.

My Old Friend Madame Baliff—Painful Reverses of Fortune—Shameful “Counsel” during the “Reformation”—A Choice of Two Evils—Reminiscences of a Happier Life—A Message from Brigham Young—A Serious Trust—An Interesting Case—Suffering for the Faith—My Talkative Friend Again—I Receive Strange Congratulations—An Inquisitive Lady—A Lady who Could “Build-Up” a Rebellious Wife—The Apostle Heber C. Kimball Pays Me a Special Visit—“Plenty of Wives Around the Town”—A Morning drive with the “Model Saint”—A Lesson on Children’s Dresses—Good “Counsel” Thrown Away—Heber Suggests a Wife for my Husband—How Love is Developed in Mormon Wives—“The Finest Thing in the World”—The Shadow of Coming Evil.

NOT long after this, I was enabled to visit my Swiss friend, Madame Baliff. Ever since her husband had called upon me in Salt Lake City, I had watched anxiously for an opportunity of seeing her, for I felt much interested in learning how time had passed with her since we parted in Geneva.

I found her in a little log-cabin of two rooms, with bare walls, bare floor, and miserably furnished; and in this wretched abode Poverty and Polygamy had wrecked the life of my poor friend, whom I had known under such different circumstances. Here, together with their five children, lived also the second wife, with *her* two children. It was with diffi-

culty that I could recognise in the poor, careworn, broken-spirited, and ill-clad woman who stood before me, the once gay, light-hearted, happy, and elegantly-dressed lady whom I had known in Switzerland. Mormonism had in her case utterly blighted her existence. It seemed to me hardly possible that so great a change should have been wrought in her in such a few years as had elapsed since last I saw her. What suffering she must have endured, I thought, what mental agony, what physical pain, to write those wrinkled lines of care upon her once handsome face ; and, Ah ! what a pang I felt at the remembrance that I myself had been instrumental in leading her into Mormonism and Polygamy. Self-reproach I did not feel, but sorrow I did. I had thought to lead her into the way of holiness and heavenly peace by winning her to the religion of the Saints, but that which I in my enthusiasm had believed would be the greatest blessing which one poor mortal could communicate to another, had turned to a curse, and instead of the happy wife and mother which she once had been, she had become a victim to that faith which in its very existence is an insult to womanhood.

In temper and disposition she was, however, just the same ; her affectionate nature was unchanged. No doubt she read in my features the painful surprise which I experienced in witnessing her altered circumstances ; but she met me with not a single word of reproach for my being the cause of her leaving her own dear country. I should not have blamed her had she hated me, though she knew, of course, that I had wronged her innocently.

She told me of the difficulties which they had had to contend with after their arrival in Utah, and how they had been compelled to part with almost everything they had, in order to provide bread for their children. When they left London, they took with them several handsome carpets, china, glass, and a large quantity of silver ware, besides bedding and clothing of every description, for they were well-to-do in the world, and had quite enough for themselves, after they had liberally assisted the poorer Saints to emigrate. Upon their arrival in

Utah, the husband—good man that he was—was willing to come down to the level of his brethren and to go farming among them. A brother who knew him in his own country, and imagined, I suppose, that he could afford to lose, sold him a farm that he himself had become disgusted with, though, of course, he did not say so, and when my inexperienced friend, Monsieur Baliff, found that nothing could be done with it, he supposed that the land was good enough but that he himself was not competent to work it. No one ventured to hint that he had been cheated, as it was one of the Church authorities who had sold him the land. After spending upon it all that he possessed, he was finally compelled to abandon it. They were now very much straightened in circumstances, and my poor friend told me that she had frequently been compelled—as they were entirely destitute of money—to take a silver spoon or fork to the butcher's market to trade with, and there they drove a hard bargain with her, and she obtained next to nothing in exchange for her silver. Her crystal and plate now grace the table of a certain rich man in Utah. Every article they possessed went in this way at a most ruinous sacrifice, until nothing remained, and then the husband was forced to engage in manual labor, while the poor wife employed herself in whatever feminine work she could obtain; they receiving in return just what people chose to pay them. In the midst of their troubles the husband was "counselled" to take another wife.

"But why did he not refuse to do so?" I asked.

"If you had been here during the Reformation you would not ask me such a question as that. Sister Stenhouse, you ought to thank God that you were not here then. There were shocking things done at that time, and the men were all crazy about marrying. They married every woman who was single, and even little girls who had scarcely reached their teens; it was a time of terror, and no one dared to rebel."

She then told me that her husband had been, as one might say, compelled to marry a young Swiss girl whom they had brought out to Utah with them as a domestic. This girl had

been a very faithful servant and Madame Baliff had become very much attached to her. During the Reformation the Bishop visited them and "counselled" Monsieur Baliff to take a second wife. The girl was also "counselled" to marry, and when she said that she did not know of any one to whom she would like to be married, the Bishop told her that he himself would find a suitable man.

"My husband told me what the Bishop had urged him to do," said Madame Baliff, "and we talked the matter over in a practical way. We knew that the girl would be forced to marry somebody, and that then she would have to leave us, which would put us to the very greatest inconvenience, for situated as we were we could hardly get on without her assistance. At the same time, he also would be compelled to obey counsel, and we came to the conclusion that as there was no way of evading the difficulty altogether, it would be better for him to marry the girl than to bring a stranger into the house. So he asked her, and she accepted him, and they were married." She is a good girl and tries to do her best, but it is a great trial to me, and one which I trust you may never be called upon to bear. My husband is as kind and gentle a man as ever lived, and he has done all he could to keep me from feeling unhappy; had it been otherwise I dare not think what I should have done—I believe I should have gone mad or died. In our household arrangements, of course it made very little difference, but it was inexpressibly painful to me, and though I suppose I shall remain a Mormon till the day of my death I have learned to hate Mormonism."

Poor Madame Baliff! Hers was a life of privation and sorrow, of late years. Happy as woman could be in her youthful days; she little dreamed what Providence had in store for her ere her earthly course had run. With a faithful and devoted husband; with a charming little family growing up around her; with all that could make life fair and beautiful. But that accursed thing—Polygamy—came and poisoned all her happiness, and blighted all her hopes; and when, but a few months ago, worn out and weary of life, she left behind

her all her sorrows and all her misery, I could not weep that she had gone to a better land beyond the veil, but I thanked God that at last, poor soul, her days of trial were for ever over and she had entered into her eternal rest.

One day Brother Brigham sent me word that he wished to see me.

I went to him, and he told me that he wanted me to become acquainted with a certain young girl in whom he took a great interest. She was the daughter, by his first wife, of Jedediah M. Grant, the famous Apostle of the "Reformation"—her name was Carrie, and she was now an orphan. Brother Brigham wished me to have her with me every day, for she was not "feeling well," he said, and he thought I might do her some good. This "not feeling well" I afterwards discovered meant that she was almost ready to apostatize. If she desired it, I was to teach her my business; not that she needed to follow any profession, for, as President Young explained, she had a good home; but her mind needed occupation, and he did not care how she employed her time, so long as she was with me every day and could be made to "feel well."

I listened to all that Brother Brigham said, and accepted the trust in good faith—not only to please him, but because the girl was an orphan, and my heart went out towards her even before I had seen her.

Before I returned home, I called at the house where Carrie was stopping, and arranged that she should come every day to see me, under pretext of learning the business. Now it so happened that we each conceived a liking to the other the very first moment we met; we made friends together at once, and she wanted to begin coming to me the very next day. She was a sweet-looking and intelligent girl, fair but fragile, and with a peculiar expression of melancholy sadness dwelling upon her features, which gave her a painfully interesting appearance. I never, before or since, met with a young girl who habitually looked so unhappy; and I thought that perhaps physical weakness might be the cause, for it was

evident that in constitution she was extremely delicate—I almost feared consumptive.

The first day we spent together she told me that her parents had been among the pioneers to Utah, that her only sister had died on the Plains, and that she had lost her mother soon after they had arrived in Salt Lake City. As the only remaining child of her mother, she had been a great pet with her father, but he too had died about four years previous to the time of which I speak, and she had never been happy since. "I often long to die," she said, "that I might join my mother and father; no one loves me here, and I have nothing to live for." Her father had married four wives after her mother's death, and they were all very kind to her, but she did not feel that she had a home. She told me, that about six months before she came to me, she had started to go east, to her mother's friends, for they had frequently written to her urging her to come to them, and that when she was about two weeks' journey from Salt Lake City, Brigham Young sent after her, and she was brought back. "But," she said, "I shall never be happy here, Sister Stenhouse, I know I never shall; and why should they not let me leave and go to my relatives?"

I knew very well that it was of no use for her to try to get away, for we had no railroad then, and escape was almost impossible. I therefore tried to make her more cheerful, and told her that a girl as young as she was—for she was scarcely seventeen—had much to live for. But her unhappiness had become almost a settled melancholy and she seemed to be interested in nothing. Besides which, the task I attempted was all the more difficult as I was not at all happy myself.

One day the conversation happened to turn upon Polygamy, and in a moment I saw that all her trouble arose from that miserable doctrine, and from that alone. We had not exchanged many words upon the subject when she exclaimed: "Oh, how I hate Polygamy! God forgive me; but I cannot help it, Sister Stenhouse! I *do* hate it; and yet I believe that it is true." Poor child! I understood her too well, for

her position was exactly mine ;—from that moment we were fast friends.

Here was the child of one of the greatest fanatics that Mormonism has ever known, one of the wildest advocates of the "Celestial Order of Marriage," perfectly loathing the system ; and yet, poor girl, believing it firmly, and believing too that she could not obtain salvation unless she entered into it. How I pitied and loved that poor girl!—and yet what strength or consolation could I offer her, being myself as painfully situated as she was. Our mutual sorrow united us still more closely in loving companionship. I had rarely met among the Mormon girls with one so thoughtful and observing, so kind and gentle. She had not been with me many weeks before she had entwined herself so completely round my heart that I was lonely when she stayed away and I tried to keep her with me altogether. I tried in every way to make her feel at home when at my house ; and noticing her delicate health, and thinking that she did not always get those little things to tempt her appetite which an invalid should always have, I found out many trifles which I believed would please her, and always tried to get them for her. She seemed to think much of these little attentions, and I have always believed that she loved me very dearly.

Some of my neighbors began to whisper pretty plainly to me that Brother Brigham had an object in view in asking me to interest myself in Carrie's welfare. They told me they believed that my husband, if he had not already been counselled to marry her, would be before long. Knowing, as I did, Carrie's aversion to Polygamy, these suggestions did not trouble me very much ; but I begged my informants not to speak of the matter in my young friend's presence as it would only disturb and annoy her. I was the more anxious on this point as her health had by that time began very perceptibly to improve, and sometimes she seemed to be almost joyous and light-hearted. Sometimes she would sew, and sometimes she read or played with the children, of whom she was very fond, and I always allowed her to do just as she pleased.

One day my talkative friend called to see me. She had not been near the house for several months, and I think, at her last visit, she must have taken offence at my telling her that I thought she had not acted wisely in procuring wives for her husband. She had, however, now an object in coming which I soon discovered.

She was shown in, and as soon as she was fairly seated, I observed that, while talking to me, she was inquisitively scrutinizing Carrie's face, as if trying to discover her character or read her thoughts. Suddenly—she did everything impulsively—she interrupted the conversation, saying: "Sister Stenhouse, I want to speak to you privately." I asked her to come with me into the next room, and she did so, but before I had time to close the door, she exclaimed: "Allow me to congratulate you: you have done very wisely!"

"Congratulate me upon what?" I asked.

"Upon the excellent choice you have made for your husband," she replied; "I knew very well you would ponder over my good counsel and seek another wife for Brother Stenhouse, and I am certain that my example and my faith and prayers have helped you, for I have asked the Lord to strengthen you to do just what you are doing."

"Doing!" I said, "What am I doing? I really don't understand what you mean."

"Oh nonsense!" she exclaimed, "But *I* understand, if you don't. You wish to keep it a secret, I suppose, until the happy event takes place. And you are quite right in that, for there are so many busybodies here, and they do interfere so much in their neighbors' affairs that it isn't pleasant. But, of course you needn't fear *me*—*I* shouldn't think of breathing one single word of the matter, unless you wished me to do so."

"I'm really at a loss to know what you mean," I said, very much annoyed with her.

"Oh," she said, "If you think that I am interfering, I will not say another word, for I should very much dislike to be considered meddling. But you know, my dear Sister Sten-



MY TALKATIVE FRIEND.

house, the great interest I have always felt concerning you ; from the very first when I knew you in England I always prophesied great things of you, but I was a little afraid when I saw your opposition to Polygamy, and I cannot tell how happy I felt when I heard yesterday that you had found a wife—and a good wife too—for your husband.

"I find a wife for my husband!" I exclaimed. "That I never would. I dislike Polygamy far too much to do so. No ; if he ever wants another wife, I shall never help him to find her—he'll have to get her himself. Besides which, I don't believe he does think of ever taking more wives."

I believed what I said. During our residence in Utah, my fears had calmed down, for my husband very seldom mentioned Polygamy in my presence, unless the brethren or sisters introduced the subject. I naturally concluded that, now he had seen so much of the practical results of the doctrine, he, like myself, had become disgusted with it. But my talkative friend, of course, knew nothing of my thoughts. "Who is that young girl, then, that I saw just now?" she asked ; "Is not that Miss Grant?" I replied that it was.

"Well," said she, "I was told that you had asked her to marry your husband."

"There is no truth in the report," I said, "I am sure that she has never thought of such a thing, nor have I, nor has my husband ; and I would not have such a thing spoken of for the world."

"Well," she replied, "I am really quite disappointed. You have a splendid opportunity, and I do believe that that was what Brother Brigham meant when he asked you to see after her. In fact, I was told that it was his only motive, all along."

"Then Brother Brigham will soon find out his mistake, I can assure you," I answered, "for I never will ask her ; and, moreover, if I thought for a moment that she would ever wish such a thing, much as I love her, I should then hate her."

"My dear Sister," she said, "how do you expect ever to get salvation ? I suppose you think that is none of my business, and that I should leave you in the hands of the Lord. But

before I go, let me ask you to see Eliza Snow as soon as you have an opportunity. She will build you up, and do you a world of good."

I told her I needed no "building up;" all I wanted was that my husband and myself should be left alone, and that people should not meddle with our affairs.

She apologised for what she had said, and we returned to the sitting-room, and she asked me to introduce her to Miss Grant. I did so, although I feared that in some way or other she would be the means of interrupting the pleasant relationship which had hitherto existed between us.

After she had gone, her conversation troubled me a great deal. What did it all mean? Had the busybodies been trying to bring about an alliance between my husband and Carrie? Had Brigham Young been working all along to this end? However it might be, I resolved that, at least, Carrie should know nothing of the matter from me.

One morning, the Apostle Heber C. Kimball called in his carriage. It was very early, being only about seven o'clock. Mr. Stenhouse went out to see him, but in his blunt way he said: "I do not want you, I want Sister Fanny to take a ride with me." My husband brought him into the house and he told me he wanted to have a talk with me, "You must not fix up," he said, "or I won't ride with you. Come along in your wrapper and slippers, and just put on your sunbonnet."

I told him that I never went out in a sunbonnet. "Well then, do it for the first time," he said.

I suggested that I had had no breakfast, and asked him if he would wait and have some with us.

"No," said he, "I have plenty of wives around this town, and we will find breakfast somewhere." So I started just as I was, and he told the driver—who, I think, was one of his own sons—to call round and see "the folks"—meaning his wives. Then, turning to me, he said: "You never looked prettier, Sister Fanny, you ought always to wear a sunbonnet, but you like dress a great deal too much—you will keep your husband poor—and then how will he be able to carry out the commands

of God? Did you ever think of that? Then, again, you dress your children too much; it must take pretty well all your time to make their clothes; and, see, what it must cost. Now, I'm going to give you some good advice. Do what my folks do. I tell them to make a linsey dress for each of the children, in the spring, and let them wear it all the summer, and then, when the winter comes, it will be so full of grease and dirt that it will be sure to keep them warm. Now I'm sure you won't consent to do that with *your* children, so it is good counsel thrown away." I knew well enough that Brother Heber was only jesting, for apparently he provided very well for his family, although he allowed them no luxuries. He went on to say: "But that isn't what I wanted to speak to you about; I had something else to say. When is your husband going to marry Miss Grant? That girl has got to be looked after by some good man and woman, and I think that you and Brother Stenhouse would do first-class. What do you think?"

"I should not like my husband to marry her," I said.

"And why not, Sister Fanny?" he asked.

"Because I myself love her," I replied.

"Why that is the very reason why he ought to do it the sooner," he said, "and you would continue to love her, and love her all the better, too, when she belonged to your husband, and when you saw how much *he* loved her." He laughed outright as he said this, and told me not to look so solemn. "Why," he said, "it's the finest thing in the world to develop love in the women; a man never gets so much attention in his life as when he has got several wives all trying their best to please him."

"That may be," I said, "but who is to pay attention to their wives?"

"Things have been all upside down in the world, Sister Fanny," he answered, "and the Priesthood is going to set them all in order. It is the women's place to minister to the men, and the men, in return, will save them in the Kingdom, if they are good girls."

By this time we had driven round several of his fields in the

lower part of the City, and at last we stopped at the house of one of his wives. She very kindly prepared breakfast for us ; after which we called to see two or three other wives, and then returned home. On the way back, he tried to get me to promise that I would persuade my husband to marry Miss Grant. This I positively refused to do, although it would have been dangerous for me not to acquiesce had it not been that Brother Heber was attached to me and allowed me to say what I liked against Polygamy, laughing at me and telling me to "hold on" when I became too much in earnest.

This constant reference to Carrie began to trouble me seriously, although, so far, I had not yet spoken about it either to her or to my husband, and did not intend to. I felt sure that Carrie, poor child, was perfectly innocent ; she had refused to go to several parties with us, and had otherwise declined to accompany my husband, and I believed that I had no cause for uneasiness.

Thus time passed, and more than a year flew by, and Carrie still remained with me. Lately I thought that her manner was changed and that she was a good deal altered. I noticed that she was shy when in the presence of my husband, and that she rather avoided him. For a long time I had not suspected that anything was wrong between them, and the knowledge that Carrie was troubled, and that my husband was the cause, came upon me suddenly. She began by staying away for several days at a time, and at last she told me that she was going away for a while to visit a friend in the country. She looked so unhappy that I felt sure that all was not right, and begged her not to go, but she would not listen to me. It was necessary for her to go, she stated, and would say no more. She bade me good-bye, and for two months I heard nothing of her, supposing that she was in the country, and then I was surprised to learn that she was visiting with a friend in another part of the city, and that she was very ill indeed. I immediately went to call upon her, and she was much pleased to see me, and then I discovered that she had not been in the country at all, but had been there in the City with her friend.

I could not at the time understand her conduct, but as she, in common with most other delicate people, was rather capricious, I allowed it to pass without any comment. She told me that as soon as she felt a little better she would come and see me, but she never came, and I was somewhat offended at her supposed neglect, and thought that before I visited her again I would wait and see whether she first came up to our house.

All this time, a friend of Carrie's was in the habit of looking in very frequently upon some trifling errand or other, and I noticed that she always waited for the return of my husband, and then made some excuse to go out with him, and they had long conversations together. There was some mystery, I clearly perceived, and as a wife and a woman I determined that it was my duty to find out what that mystery was.

CHAPTER XXX.

TAKING A SECOND WIFE :—THE EXPERIENCE OF THE FIRST.

A Mysterious Errand—Going a Courting—Silence and Obedience, a Wife's Duty—Kept in the Dark—Mistaken Kindness—The Conflict Between Faith and Reason—A "Rebellious Woman"—My Poor Friend Carrie—Women Advocating Polygamy—Finding a Wife for My Husband—The Poor Victim—An Unusually Loving Husband—A Consultation with Brother Brigham—The Curse of a Whole Life—The *Fiat* of the Prophet—The Penalties of Disobedience—"I Can Only Consent"—A Message from Eliza R. Snow—The Bad Logic of the Poetess—An Unwilling Sacrifice—An Unalterable Decision.

I DID not presume to ask my husband what it was that he had to talk about with Carrie's friend, but I instinctively felt what it might be, and I was so much troubled in mind that I thought I would never go to see her again.

By that time I had learned, as every Mormon wife does learn, never to ask questions. The wife of a Saint never dares to ask her husband whither he is going or when he will return. She is not expected to know or care what business her husband may have on hand when he leaves home in the evening, after making a most elaborate toilet, with frequent admiration of himself in the mirror. If the poor wife feels that she *must* say something, to give vent to her overwrought feelings, she simply asks in a conscious, guilty way, when he will be home again ; wishing too often in her secret heart

that he might say—Never. Her duty is to be silent and unobservant ; and though some poor women have, when their outraged feelings were overcharged, inadvertently betrayed curiosity respecting the movements of the absent ones, they have soon been sternly taught their duty, and those loving husbands have given them good cause to repent of their inquisitiveness.

And who can blame these disconsolate, lonely women if thus they feel? Their religion alone is to blame. It has been the destruction of that sweet confidence which should exist between husband and wife, and it has divided hearts and interests which should inseparably have been for ever one. This, slowly but no less painfully, I was beginning to understand. However earnestly I might try to combat the idea, my life was wretched with the one continual fear of what I might see or hear of my husband. I tried to drive away such thoughts, and I called to mind all the acts of kindness and devotion which he had shown whose love my heart held dear. Sometimes, arguing with myself, I said : No, *my* husband will not deceive *me* ; no matter what other men may do or be with their wives, *my* husband will be frank and true with me.

So I thought then ; but I was destined to realise in my own experience how utterly impossible it is for any man, no matter how honest and truthful he may naturally be, to practice Polygamy without becoming a hypocrite ; and the more he loves his wife, the greater hypocrite he will become, trying to deceive her with the foolish notion that half his cruelty is done in attempting to “ spare her feelings.”

Up to this time I had been able, with some effort, to banish those doubts which would, against my will, intrude upon my mind. I had schooled myself to believe, that when it was really necessary, my husband would frankly and freely speak to me about that subject which was ever uppermost in my heart, and I knew my own nature sufficiently well to feel sure that I could grapple with any difficulty, if once I looked it boldly in the face. All that I feared was deception on my husband's part. That, I felt, would be more than I could

endure. In the whole course of our married life hitherto, I had never known him to deceive me, and even now, although influenced by the counsel of the Elders, he thought of bringing to our home another wife, I well knew that he sympathised with me ; for he knew the deep, deep sorrow that the dread alone of Polygamy had for years brought to my heart, and he might well be apprehensive of what the practical reality would be. At a later period, I knew that he fell into that error, common among Mormon men, of keeping "it" from their wives until all was settled. This was not the kind of treatment calculated to inspire me with confidence ; it may suit some natures, but I doubt even that. Men frequently imagine that they understand a woman's nature better than she does herself, and acting upon this belief, and full of good intentions, they err most fatally.

My husband thought that he was acting kindly to me when he said nothing of all that transpired between him and Carrie ; but when I saw the visits of Carrie's lady-friend so frequently repeated, I began to suspect the truth and was much troubled. I was, however, too proud to question him on the subject, at the risk of getting an evasive answer, and it was evident that the two persons most intimately interested in the matter intended that I should be kept in the dark. I saw through all this and it did not tend either to restore my peace of mind or to make me more pleasant in my intercourse with Carrie or my husband. In their conduct I could see nothing but deception, however good their intentions might be, and I felt that they were treating me as a child. The thought was very painful to me, and it was only with a great effort that I suppressed it.

In fact, I dared not think ; but when doubts and fears crowded themselves upon my mind, so that I was compelled to give them utterance, I would lock myself in my room or wander away to some lonely spot and there vent my feelings in indignant words. At other times I did think over the wrongs which Polygamy inflicted, until my feelings were almost beyond endurance ; then in those moments of anguish

I would prostrate myself in humility and repentance before the Lord, and would plead for strength to endure and submit to His will. Then again, I would pace the room, my soul filled with rebellion, and heartfelt curses against a system which had so withered and blighted all my life and had taken for ever the sunshine out of my existence. For ever! Ah! how those words lingered in my thoughts; how they chilled my heart, and left me utterly without hope; for we were told that eternity would be but a repetition of this life on earth. Polygamy, we were taught, was to be practiced in eternity; it was to be the "Celestial Order of Heaven"; it was an eternal law. But if it was so loathsome now, how should I ever become reconciled to, and happy in, it? Then too we were told by the Elders that we should have no other heaven than that which we began on earth, and I was at a loss to conjecture what sort of a heaven mine would be. It may appear strange that such absurdities should ever seriously have found a place in my mind; but when one at starting accepts a system as true—however absurd that system may be—and learns to regard all that is connected with it as beyond the shadow of a doubt—after years of discipline, the mind is ready to receive almost anything that may be offered to it from the same source. In my own case, I was so convinced that, however reason might object, all that we were taught was true, that I was utterly without hope, and would have felt happy could I have believed that death was annihilation. Of earthly happiness I had given up all expectation.

These painful feelings, of course, had a marked effect upon my daily life. I grew weary, and my health failed, I became thin, and my features were marked with care and anxiety. When people came to see me, I said little to them and their very presence I felt irksome. Mechanically I went through the daily routine of duty, but my heart was in nothing that I did. I dared not even trust myself to speak to any one, for fear of becoming the subject of conversation and attracting the attention of the authorities, which was not at all desirable, for the position of a "rebellious woman" in those days was

anything but pleasant. I stood alone. Upon my husband I looked with suspicion ; my children were too young to understand me ; Carrie, whom I had taken to my heart, to whom I had confided my sorrows, whose own welfare had been so dear to me, had, as I thought, turned against me, like an adder, and there was no one in whom I could trust. It seemed to me too cruel for Carrie to treat me so, and yet I could not doubt that she was acting unfaithfully towards me.

Surrounded by my children, living under the same roof with my husband, my heart was, nevertheless, filled with a sense of utter loneliness and desolation. There was no one in whom I could confide, to whom I might tell my sorrows, and from whose counsel or strength I might derive comfort. I dared not even go and lay my griefs before God, for I had been led to believe that all my suffering was caused by an arbitrary decree which He willed to be enforced. How false a notion of that loving heavenly Father whose tender care is so manifestly shown in his gentle dealings with the weakest of His creatures !

It was now about six months since Carrie left my house, and I was under the impression that all that time certain well-intentioned sisters had been doing all they could to bring about a marriage between her and my husband. Her health, however, was so bad that sometimes for weeks together she did not leave her room. At the time, of course, I knew nothing of this, but I afterwards heard of it. When I called upon her, which I did when I found that she was too ill to come to see me, I thought she was greatly changed in her manner, but when I thought of her lonely position my heart warmed towards her and I forgot all my suspicions. Certainly, I wanted to ask her one plain question relative to my husband, but my pride would not allow me to speak to her on that subject unless she first mentioned it to me. One day I thought that she was about to make a confession. Talking indifferently of ordinary matters, she suddenly said, "I am surprised you ever wish to see me ;" but when I asked her why, expecting that she would now explain what had so long

troubled me, she answered evasively, and nothing more was said.

I shall always believe that I myself was not the only person interested at that time about Carrie's feelings. There are some of the sisters who—strange as it may seem—spend their lives in promoting the practice of Polygamy. When once these good sisters have set their hearts to get a man a second wife, they do not let a trifle discourage them ; if they do not succeed with one girl, they try with another, and it is seldom that they fail of meeting with their reward.

In Carrie, at this time, they found a subject of peculiar interest. If her failing health put an end, for a time, to all thoughts of her own marriage, that was no reason why my husband should not select a second wife elsewhere. Poor victim ! He, of course, had no pleasure or interest in the matter ; his religion alone compelled him ; he suffered as much as I did ! To look round on all the young and pretty girls he knew ; to select one and pay his court to her, was painful enough I dare venture to assert ; but he seemed to bear it very well indeed, and the "Revelation" appeared to agree with him nicely.

With Carrie's absence from our house, the rumors about her which had troubled me so much somewhat subsided. Nothing could silence the secret apprehension which continually held my soul in dread ; but the fear of my young friend's influence once removed, I was comparatively at peace. It was, however, but the lull before the storm. I soon learned that in losing Carrie I did not lose Polygamy, and from about that time I can date my husband's desire to sustain his brethren in the performance of their duty and his wish to act as they did, especially in reference to the "Celestial Order of Heaven." Just at that time the "Cullom Bill" for the suppression of Polygamy was presented to Congress, and all true Mormons were made to feel that it was their duty to stand by their leader ; and though, in itself, they might see nothing desirable in Polygamy, yet, if they had not already multiplied wives, it was their duty to do so without any delay.

Ever watchful as I was, I noticed little changes in my husband, which under ordinary circumstances would have escaped my observation. By this time one all-absorbing idea had taken possession of my mind, and my husband's thoughts, I believe, were turned in the same direction—only our wishes did not exactly coincide. Polygamy was the thought common to both, but upon its desirability we entertained dissimilar views.

A man with Polygamy upon his mind was then a creature which I did not understand, and which I had not fully studied. Some years later, when I had a little more experience in Mormonism, I discovered several never-failing signs by which one might know when a man wished to take another wife. He would suddenly awaken to a sense of his duties ; he would have serious misgivings as to whether the Lord would pardon his neglect in not living up to his privileges ; he would become very religious, and would attend to his meetings—his “ testimony meetings,” singing meetings, and all sorts of other “ meetings,” which seemed just then to be very numerous, and in various other ways he would show his anxiety to live up to his religion. He would thus be frequently absent from home, which, of course, he deeply regrets, as he loves so dearly the society of his wife and children. The wife, perhaps, poor simple soul !—thinks that he is becoming unusually loving and affectionate, for he used not, at one time, to express much sorrow at leaving her alone for a few hours ; and she thinks how happy she ought to feel that such a change has come over her husband, although, to be sure, he was always as good as most of the other Mormon men.

My husband was a good and consistent Mormon, and very much like the rest of his brethren in these matters ; and the brethren, knowing themselves how he felt, sympathised with him, and urged him on, and, by every means in their power, aided him in his noble attempts to carry out “ the commands of God !”

One evening, when he came home, he seemed preoccupied as if some matter of importance were troubling his mind.

This set me thinking, too. I saw that he wanted to say something to me, and I waited patiently. "I am going to the ball," he presently remarked, "and I am going alone, for Brother Brigham wishes me to meet him there." I knew at once what was passing in his mind and dared not question him. He went and saw Brigham. What passed between them, I do not know, but when my husband returned he intimated to me that it had been arranged that he should take another wife.

The idea that some day another wife would be added to our household was ever present in my mind, but somehow, when the fact was placed before me in so many unmistakeable words, my heart sank within me, and I shrank from the realisation that *our* home was at last to be desecrated by the foul presence of Polygamy. The very effort which my husband made to break the news gently to me made my heart more rebellious.

What intelligence *could* be more terrible to an affectionate wife, the mother of a family, than this. In my girlhood, as the reader knows, I had forsaken all for the sake of my husband and his religion. We had toiled together and suffered together. For fifteen long years our interests and our affections had been one and inseparable. Nothing, but the fear of Polygamy, had ever come between my husband and myself;—but for that horrible apprehension, and the unhappy feeling which it occasioned, no wedded pair could have been more truly united than my husband and myself, but *that*, certainly—that only—*had* cast a shadow over the bliss of our domestic life. Our little ones—a mutual care—had grown up around us; they had occupied all our thoughts and all our attention, and in them our own love seemed to be renewed. They were now, at least the elder ones, fast ripening into manhood and womanhood and gave promise that they would be the glory and blessing of our old age. Our home was never disturbed by any of those petty dissensions and divided interests which make so many families unhappy. When in the evening we gathered round our peaceful fireside, in the

pleasant interchange of thought, in intelligent conversation, and domestic amusements, and in little loving courtesies, we realised, as far as could be realised in this imperfect state, the meaning of that household expression—"a little heaven upon earth." In a word ;—while God had abundantly blessed us in basket and in store,—my husband's tender affection had ever been to me the same as it was on our marriage-day ; my heart, with all the true deep love which a woman can feel, had found its only happiness in him ; while our children, bound to each of us alike by the fondest ties, formed a family, which for unostentatious, but true, affection, and for unity of thought and aim, could not anywhere have been surpassed.

But now all this was to be changed. Let a Gentile mother think how she would feel if she heard her children talk of "Father taking *another wife* ! " Let her think what it would be if another woman—however good and pure she might be—were brought home to take her place in the family circle, to divide with her her husband's affections, to come, after years of undivided love, between herself and him who had so long been all in all to her ! And yet, all this I felt, and, oh, much, *much* more than I could ever express ; for who can tell in words the deepest bitterness which the heart too sadly feels ?

Everything around me changed. Every one I met reminded me of the miserable idea which had taken possession of my thoughts. All that before had seemed so bright and beautiful now revolted me, and my soul itself seemed filled with unavailing and unnatural hatred. I hated Mormonism, I hated the Revelation. I hated myself, and I hated my husband. All that had been influenced by, or in contact with, the detested and accursed thing I utterly abhorred. My woman's soul within me made me feel that I should gladly stand aloof from that degrading horror, and shake even from my clothes the touch of any one, or anything, that had been polluted by any connection with it.

Almost fainting, now that the truth came home to me in all its startling reality, I asked my husband when he proposed to take his second wife.

"Immediately," he replied, "that is to say, as soon as I can."

We were silent for some time. My mind was troubled. Had I been able to consider the whole affair as an outrage upon humanity in general, and an insult to my sex in particular, I should have replied with scorn and defiance. Had I implicitly believed in the divinity of the Revelation I should have bowed my head in meek submission. But I did neither of these. The feelings of my heart naturally led me to hate with a most perfect hatred the very mention of the word Polygamy, while at the same time I still believed, or tried to make myself believe, that the Revelation was from God, and must therefore be obeyed. Such was the strange and contradictory position in which I was placed.

I tried to reason with myself. My husband and the Elders had taught me that the fault was not in Mormonism but in my early Gentile training; and I believed them, and thought that all the inconsistencies which I had heard of, or seen, in Brigham Young and the other prominent men, should be attributed to the weakness of human nature; and not to the system. Still, doubts would suggest themselves; only, however, to be immediately suppressed, for it was by slow degrees that the truth dawned upon my mind. It was only natural that I should hesitate. I was a wife and a mother, and I could not consult my own wishes or desires. It was my duty, I knew, to do what was right, at whatever cost to my own feelings, and I dared not think of open rebellion. Had I then rebelled, I must have renounced all that in life I held dearest—husband, children, all. I knew my husband's devotion to the faith and that he would not hesitate to make any sacrifice for it. He would even glory in giving up what men hold dearest, for the sake of the Church, and we had both been taught that whosoever forsook husband or wife for the sake of the Church, it should be accounted to them for righteousness. I saw around me daily and hourly the effects of this teaching upon the unfortunate wives and children, but I nevertheless strove—how painfully none but myself could tell—to banish from my mind

every doubt, and to esteem the natural questioning of my heart a sin.

"Are you not satisfied that it is right for me to take another wife?" my husband asked.

"I have never yet really doubted that the Revelation was from God," I replied, "for I cannot believe that any man would be so blasphemous and wicked as to set forth such a revelation in God's name, unless he received it as he said he did. If it is from God, of course you are right to obey it; but if I were to consult my own feelings I would never consent to live in Polygamy. I would rather risk salvation, and tell the Lord that He had placed upon me a burden heavier than I was able to bear, and that I regarded Him as a hard taskmaster. But when the salvation of my husband and children, to say nothing of my own, is at stake, my wishes and happiness go for nothing, and I can only consent."

From that moment, I felt like a condemned criminal for whom there was not a shadow of hope or a chance of escape. Could I possibly have looked upon the sacred obligations of marriage as lightly as Mormonism taught me to regard them, I believe I should have broken every tie and risked the consequences. But I had vowed to be faithful unto death, and if this second marriage was for my husband's welfare, and for the salvation of us and of our children, I resolved to make the effort to subdue my rebellious heart, or die in the attempt. For the first time in my life, I thanked God that I was not a man, and that the salvation of my family did not depend upon me; for if fifty revelations had commanded it I could not have taken the responsibility of withering one loving, trusting heart. I felt that if such laws were given to us, our woman's nature ought to have been adapted to them, so that submission to them might be as much a pleasure to us as it was to the men, and that we might at least feel that we were justly dealt with.

Not long after this, my husband brought me a message from Eliza R. Snow. She wanted me to take tea with her and he urged me to accept the invitation. I did not want to go,

for I knew too well her object in sending for me. She had been talking with my husband about me, I felt sure, and that was how she came to send the message by him. I went, however, and, as I anticipated, she wanted to talk with me about Polygamy, and to try to convince me that it was for our best interests that my husband should take another wife, and that it was quite time he did so.

I told her that he was not yet in a position to do so. "We have quite a family," I said, "and I think he should at least be allowed to wait until he has accumulated a little before he embarrasses himself with new responsibilities."

"And where would the kingdom of God be," she asked, "if we had all talked in this way? Let your husband take more wives, and let them help him, and you will feel blessed in keeping the commands of God."

"There would be no good in my husband taking another wife," I said, "while I feel as I do now. To be acceptable to the Lord, a sacrifice should be made willingly and in a proper spirit, and I do not think that under present circumstances it is proper for him to do this thing."

"Let him be the judge of that," she replied; "do not seek to control him; he alone is responsible, and therefore let him do as he thinks best."

"But," I said, "he himself does not want another wife yet." But I spoke with hesitation, for my heart misgave me.

"You are mistaken;" she answered, "your husband is a very good man and desires to live his religion, and it is a great grief to him to know that you feel as you do, and you really must try to overcome your opposition. If you had a loaf of bread to make, and you made it, and it was pronounced good, do you think it would be of the slightest consequence what feelings agitated your mind while you were making it, so long as it was well made? So it is with the Lord. He does not care with what feelings you give your husband another wife, so long as you do so."

This was a miserable attempt at reasoning, to say nothing of its falsity; and notwithstanding all she said, I still felt that

no blessing would even attend an unwilling sacrifice, and I told her so. She spoke to me very kindly, however, and tried to encourage me, and suggested that Carrie would be a very proper person for my husband to marry. I had now no longer any doubt in my mind that it had been all "arranged," and that opposition on my part would be all in vain. I was indignant at this, for I believed that, as the Revelation itself said, I—the first wife—ought first to have been consulted. This, however, I subsequently found was as false as the system itself. I believed that I was the victim of a conspiracy, and I did not intend to submit without giving them some trouble.

I returned home, pondering over what had been said to me, with a feeling of intense weariness oppressing my heart. I did not know what to think. It appeared to me that every one had determined that Carrie should be my husband's second wife, and I now believed, with my talkative friend, that Brigham Young had certainly intended it from the beginning. I felt that I would rather that he should marry almost any one else than her; for I felt certain that I should hate any woman whom he might marry, no matter how much I might have loved her before.

But my mind was soon relieved of its trouble respecting poor Carrie, for, as I before mentioned, her failing health forbade all thoughts of marriage, and my husband, after a short time, never spoke to me about her. The real cause of my distress, however, was by no means removed—it was determined, without appeal, that my husband should, notwithstanding any impediment to the contrary, take another wife, whoever that chosen one might be,—my apprehensions, therefore, were not removed, they were only turned in another direction.

CHAPTER XXXI.

TRIALS—THE SECOND WIFE CHOSEN—SHADOWS OF LIFE.

A List of Eligible Young Ladies—Making a Selection—Asking the First Wife's Consent—My Husband's Bride Elect—Watching a Husband's Wooing—"Her Little Day of Triumph"—Another Victim to the *Heavenly* "Order"—The Important Claims of Love—Reminiscences of a First Love—Submissive to the Faith—A Man Cannot Love Two at One Time—A Very Youthful Bride—A "Very Painful Task"—A Long Courtship—Bearing the Cross—A Visit from my Husband's Bride-Elect—Belinda—Carrie Grant's Illness—Divulging a Secret—"Love me one day Longer"—The Approach of Death—A Strange Promise for a Wife to Give—I Choose a Wife for My Husband—Carrie's Last Hours—"It is Better So"—A Sacred Pledge—My Last Visit to Carrie—A Sad Farewell.

THE next day my husband proposed several young girls for my consideration, but I felt that it was of very little consequence to me upon whom his choice might fall.

It is a custom among the Mormon married men—those at least who make any pretensions to doing what is right and who wish to spare the feelings of their wives as much as the degrading system will allow—to make it appear as if the second wife were chosen by the first, and they go through the form of consulting with her as to who shall be selected. The husband will mention the names of several eligible young ladies, among whom is sure to be the one upon whom he has already set his affections. If the wife should try to make herself agreeable by suggesting one or another of these young

ladies, some objection is sure to be raised. One is too thoughtless; the relations of another are not quite so agreeable as they might be; and the temper of a third is said to be not very good. In this way, one after another is taken off the list, until only one remains—the bright particular star of whom all along the husband has been thinking,—and if the wife should make any objections to *this* one, the husband, of course, has a ready answer. In most cases her extreme youth is an excuse for everything; she will have plenty of time to learn, and will be the more ready to be taught.

When once they have obtained the reluctant consent of their wives, it is astonishing how bright and cheerful these Mormon husbands become. Notwithstanding all that they have said to the contrary, it is evident that Polygamy is no trial to *their* faith. They say that it is as great a cross to them as it is to their wives, but somehow or other they take very kindly to it.

It was soon settled who should be the honored maiden to whom my husband should pay his addresses. Her name was Belinda, and she was the daughter of the Apostle Parley P. Pratt, whom I have already mentioned as coming to an untimely end in Arkansas. I, of course, was not expected to ask any questions or evince any curiosity respecting the girl or my husband's relations towards her. I had given my consent, I had acted my part, or at least all the part that was expected of me; I had fulfilled my duty as a Mormon first wife when I agreed to another wife being taken, and, henceforth, all that transpired was—so the Elders would have said—no business of mine.

Mormon domestic matters are to the Gentile looker-on a perfect mystery. No one outside of Mormonism can realise the position of a wife, in her husband's own house, waiting for him to bring home to her another wife. But the Mormon women understand and *feel* it all. They know what it is to watch the course of a husband's courtship and note how he progresses with his wooing; and they could, if they dared, tell the painful feelings that rankle in their breasts at such a time.

Nor is the new wife much happier. The girl against whom the first wife now feels so bitterly, will, in all probability, some day be as unhappy as *she* is now. In due course of time, when the wooing is over and the maiden is won, she will be brought home, and will have her little day of triumph until her lord and master deems it necessary to add another "jewel" to his crown, and then *her* heart will be rent, as the first wife's was, and another crushed and degraded victim will be added to that list of suffering women who have become martyrs to this *heavenly* order of marriage!

Intent on his wooing, the husband is, of course, particularly attentive to his personal appearance, and spares no pains to render himself attractive to the young lady whose affections he proposes to win. Business, and domestic duties, of course, give place to the more important claims of love, and everything must be sacrificed upon the altar of that blind divinity. The wife sees all this, but she is not expected to feel. She remembers the time when her husband used to find his greatest pleasure in paying *to her* those little endearing attentions which love demands, and finds its reward in rendering. She remembers the time when he vowed at the altar to be faithful until death, and how often afterwards he has reiterated that vow and declared that no other woman should ever win from him a thought that would be disloyal to her.

It is impossible for any man to act justly—to say nothing of acting with affection—towards his wife while his thoughts and wishes are wandering towards a younger rival. Words are uttered, which in themselves perhaps are trifling, but which, under the circumstances, have a meaning bitterly cruel; and little things are done which, like the worm at the root, gnaw the heart itself and embitter the whole existence. Women whose minds were said to be strong, have written and spoken much of late years in an endeavor to unsex themselves. That men and women should be morally and socially equal, no right-minded person can for a moment doubt, but a woman never was and never will be a man. In sentiment and feeling, her mind is utterly the reverse of masculine, and no man, how-

ever refined or sensitive he may be, can ever fully understand a woman's heart. A man may be faithfully and devotedly attached to his wife, but she can never be to him what he is to her. Every thought and affection of her soul is centred in him. He is the life of her own existence. In her eyes he is all that is noble and good and true. He is her idol, her love, her all. Horribly then, Ah, a thousand times horribly and cruelly do they sin against the holiest principles of human nature, who crush with coldness and unkindness those warm and tender sentiments of affection which in her heart a woman cherishes towards her husband. How often have I mourned in secret some careless word, or cold, indifferent look which my truant husband has thoughtlessly bestowed upon me when leaving the house to visit his intended bride—words, which, to him, had no particular meaning, perhaps, but which pierced my heart :—I knew too well that he *could not* love two at once. It was evident which way his thoughts were wandering, although he, like the rest of his brethren, assured me that principle and religion—and no other motive—attracted him so often to the side of his more youthful and, of course, more pleasing companion.

My husband's intended certainly was very young—almost too young for a bride she would have been considered in any other community—and I must in fairness allow that she was very handsome. It is of the utmost importance that a Mormon girl should marry young. Women everywhere are never anxious to grow old, but among the Mormons age is especially dreaded by the women, for when years have robbed them of their personal attractions, in most cases they lose all hold upon their husband's affections and find themselves obliged to give place to prettier and more youthful rivals. A woman's position in the world to come, as I have before mentioned, depends, so the elders say, very much upon the number of children she has borne in this ; it is, therefore, a consideration of the very first importance that she should marry as early in life as possible, and this obligation is never for a moment overlooked by the refined and pure-minded Mormon men.

And now began the "painful task" of wooing the young lady. My husband told me that it was "a very painful duty," and as an obedient wife I felt bound to believe him. It was, of course, no pleasure to him to pay his addresses to an interesting young girl; it was no anxiety to be with her which made him hasten away to the damsel's house of an evening. Oh dear no! it was pure principle, love for the kingdom of God, and "a very *painful* task!" He seemed, however, to bear it remarkably well, and manifested a zeal which was perfectly astonishing to me considering the circumstances. In fact, I felt it my duty to restrain him a little for the sake of his health, for he seemed so anxious to perform his "task" properly that he could scarcely spare time to take his meals; but regardless of his own feelings he did not pay much attention to my suggestions.

But deeply as I sympathised with my husband, there were times when I felt that mine was indeed no imaginary sorrow, and that nothing could lull the storm that had gathered in my breast. The affliction which I had so long dreaded was now right at my door, and the most painful feelings agitated my mind. Sometimes I shut myself up in my own room and tried to reason with myself; then I would kneel, and pray, and weep with passionate emotion; and again I would pace the floor, my heart overflowing with anger and indignation. I never, at that time, knew what it was to be happy, for I felt that I was a burden and hindrance to my husband and I longed to die. I had loved him so devotedly that I could not even now cast him from my heart, and though I felt bitterly my position, I believed that he would not willingly wound me and that he was acting from the purest of motives. But it was all in vain. I could not change my nature, and my heart would rebel.

The courtship was continued for months, and the end seemed as far off as ever; for on account of the youthfulness of the bride elect my husband wished the marriage indefinitely postponed. It would be impossible for me to tell the thousand annoyances and indignities to which I was forced to submit—trials which might appear too trifling even to name, but which

to a wife, under such circumstances, were crosses which she found it hard enough to bear. My husband knew nothing of these things, and, had he done so, it is more than probable that he would have considered it weakness in me to be troubled about matters of such small consequence—little actions and foolish words which he would have said I ought to have treated with contempt. It was easy to say that, but not so easy to do. Let any wife picture to herself how she would feel, if after schooling her heart to submission, after realising that she was no longer to be first and dearest in her husband's affections, she were to be constantly hearing the friends and relations of the young girl to whom her husband was engaged boasting of his devotion to her and openly expressing their belief that he had never loved before! How would any wife be pleased if, whenever her husband's intended received a valuable present from him, she were particularly informed of the fact, and a thousand little aggravating details were added to make her, if possible, more miserable. I do not know how such things would appear to a man's mind if matters were reversed and the wife took a couple of husbands to her heart, but I have noticed that "the lords of creation" are generally—and, no doubt, justly—sensitive enough, even if they only suspect their wives of engaging in a trifling flirtation; and I know that, however silly she may be considered for doing so, a woman in her heart feels all these things.

A woman can nerve herself to endure almost anything, and outwardly she may conceal her feelings, but there are limits beyond which endurance is not possible. A chance meeting with the girl who has superseded her in her husband's love; or worse still, should she chance to surprise the affectionate couple *tête à tête*, is sufficient to dispel all her good resolutions and to destroy that tranquility of mind which she finds it so difficult to preserve. She becomes sick at heart, nervous and entirely unfitted for her duties. I have frequently heard Mormon women say that, notwithstanding their husbands had been for many years polygamists, they could never see the other wives without a feeling of anger and indignation arising in

their hearts. I know that in my own case I never became reconciled to the system.

My husband was called away to the Eastern States upon business, and his marriage was postponed, as I have already mentioned, to give the bride an opportunity of growing a little older first. I thought that the present would be a good time to show her some little attentions, which I believed it was my duty to do. The idea of coming in contact with her was certainly not at all pleasant, but I felt that it was only right for me to act in a friendly manner towards her, however painful it might be. She was the cause of much sorrow to me, but I could not blame her, for she had been born and brought up in the system, and, of course, supposed it true; but, for all that, it is utterly impossible for any woman to think complacently of another who is weaning from her her husband's affections, however innocent that other may be of intentional wrong.

Belinda was a very nice girl and, under other circumstances, I believe I should have liked her very much. I looked upon her as little more than a child, and my husband has frequently told me that he also regarded her in that light, but to me it was of small consequence that he thought of her as a child, so long as he acted towards her as a woman. Now that he was away from home there was no danger that she would meet him, so I invited her in a friendly way to call upon me. She came, and I had one or two other ladies present, for I was not like my husband in that particular—I had no anxiety to be alone with her. My effort to cultivate a friendly feeling towards her was not very successful. There was a coldness and restraint on both sides which we could not overcome, and I felt not a little relief when the evening was over. Subsequently I renewed the attempt, but to no purpose; her very presence in my house and among my children seemed in itself an insult to me.

It was not strange that I should feel thus. Think what the feelings of any wife would be under such circumstances. A family of children was growing up around me. Anxious for their future welfare, I surrounded them with the best influences

which I could command, and my constant effort was to train them so that they should blush at everything that was not honorable and upright. I had daughters of my own—one of them quite growing up into womanhood. Had my husband been a Gentile, and had he gone astray, his wrong-doing would not have been introduced into my home itself, nor would it have been a subject of conversation among my children. But under Mormonism how was I situated? Why, I was compelled to drain the cup of degradation to its very dregs—the sanctity of my home itself was invaded, and I felt ashamed to think that I—wife and mother as I was—was entertaining *my husband's affianced "wife"* (!)—a child no older than my own eldest girl; and before long she would be brought home in my presence and among my children! Oh, detestable and unnatural desecration of the sanctity of home! Oh brutalising and immoral burlesque upon religious faith! How could I ever have deluded myself into the idea that such a profanation of all that is good could by any possibility be right, that such an outrage upon decency and propriety, such a violation of the laws of reason and religion could be pleasing in the sight of an all-pure God?

During my husband's absence, my poor friend Carrie Grant had been daily growing worse in health. I had once asked my husband if there was any truth in the rumors that I had heard of his attachment to her, but he had assured me that there was no foundation for them. Subsequently I learned from Carrie's own lips that this was not exactly true. She said he had deceived me for the sake of sparing my feelings, but I did not appreciate such kindness. Mormonism is full of deceptions. Men deceive their wives, and in return the wives deceive their husbands; and it is all for the sake of the kingdom of God.

Poor Carrie! Her's was a short and unhappy life—even her little dream of love was overclouded by disappointment. She was now constantly confined to her room, and whenever it was possible I used to call upon her, and attempted to make her feel more happy and cheerful. She used to ask me to talk

with her about Mormonism. "You know," she said, "that I have never known any other religion, and I believe that this is right though it does not make me happy. My father loved Mormonism so much that I feel it *must* be right; the fault is in my own evil nature that does not bend to the will of Heaven."

One day she said to me: "I am getting worse, Sister Stenhouse, and I am glad of it, for I shall die. I am of no good here—there is nothing for me to do; if I lived, I should only cause trouble; it is better as it is."

"Carrie," I said, "You must not talk like that. You are still very young and probably will live for many years, and you do not know what future may lie before you."

"Do not blame me too much," she replied, for I am not the only unhappy girl in the city. I know many girls who are very miserable. Married women think that they are the only ones who suffer, while we girls know that nowhere upon the face of the earth can be found such an unhappy set as we are. Why did Brigham Young keep me from going to my friends in the East? I should have been happier then—I should have felt better. But now I want to die, and I am weary waiting for death."

In this melancholy mood I found her one day when she appeared particularly sad. She had been ill then about ten months; but her loving blue eyes were just as bright as ever, and I could see very little change in her, except that she was not able now to leave her couch without assistance, and she spoke as if it fatigued her very much. It was quite impossible to arouse her from the state of melancholy into which she had fallen, and it seemed to me that she could not last long. I offered to take her to my house, and said I would nurse her there and take care of her; but she said she was very kindly treated by her father's family and did not wish to change. She seemed to cling to me as if she could not bear that I should leave her, and she told me she had something on her mind that troubled her; she wanted to have a long talk with me about it, but not that day, she said. I went home that evening with tears in my eyes.

As the end was fast approaching, she one day said: "I want to tell you now, Sister Stenhouse, what I spoke of before, if you are willing to listen and will not be angry with anything I say. Remember, I am dying, or I never would speak to you as I am going to."

I told her of my great love for her, and that nothing that she could say would change that love.

"You do not know what I want to ask you, or you would not say so," she replied; "and I so dread to lose your love that I am afraid to tell you what is in my mind. But you know that I am dying and you will not be very hard with me."

She was then silent for some time, as if too much fatigued to continue the conversation. "No: I cannot tell you to-day," she said at last, "I want you to love me one day longer."

I urged her not to doubt that my love towards her could never change, and told her that it was better for her to speak at once and relieve her mind. She took my hand, and looked long and tenderly at me, and then she said: "I will tell you all, and if your love can stand that test, then indeed you *do* love me."

I encouraged her, and she began: "Would you hate me if I told you that I loved your husband?"

"No," I replied, "I would not hate you, Carrie." I said no more, for it seemed to me that it would be wrong of me to tell her of my suspicions and all that I had suffered at the thought that my husband had conceived an affection for her.

"Can you possibly answer me as calmly as that?" she said; "I thought that the very mention of such a thing would almost kill you, for I saw how much you loved your husband, and, Ah, how I have suffered at the thought of telling you. But that is not all I wanted to say, or I need never have spoken to you at all. I wanted to ask you to do me one last kindness, and then I think I shall die happy. You know that we have been taught that Polygamy is absolutely necessary to salvation, and if I were to die without being sealed to some man I could not possibly enter the celestial kingdom. My friends wish me to be sealed to one of the authorities of the Church, but I can-

not bear the idea of being sealed to a man whom I do not love. I love your husband, and I want you to promise that I shall be sealed to him. If I had thought that I should recover, I never would have let you know this, for I would not live to give you sorrow. But, when I am gone, will you kneel by your husband's side in the Endowment House, and be married to him for me? Will it pain you much to do that for me, Sister Stenhouse?"

I felt so strangely as I listened to all this that I could not utter a single word, and she continued: "We shall then be together in eternity, and I am happy at the thought of that, for I think I love you even better than I love him. And then I believe we shall have overcome all our earthly feelings and shall be prepared to live that celestial law, and perhaps we may prefer it, for no doubt we shall know no unhappiness there."

The exertion of talking seemed to be too much for her, and she remained silent for some time. I felt ashamed that I had allowed my feelings to influence me at such a moment, for while she had been speaking I had allowed my thoughts to travel back over the past year, and, now that she admitted her love for my husband, very many circumstances came painfully to my recollection and confirmed all that she said. I resolved, however, not to question her, but to allow her to tell me just what she pleased. So I knelt down by her side and whispered into her ear a solemn promise that I would do all that she desired. Poor girl: how I felt for her! When I had given her this pledge, she appeared much relieved and told me freely all that had passed between my husband and herself, and she said she had left my house simply because she could not endure to cause me any sorrow. I told her of my husband's contemplated marriage with Belinda Pratt, and she appeared a good deal troubled at it. "Let me be second," she said, "for then I shall feel that I am nearer to you, and I want you always to think that, when you die, if I have the power, I shall be the first to meet you and take you by the hand."

Thus we talked together for a long time, and it was with

painful interest that I listened to what she said. It was a singular interview;—a wife receiving from a young girl the confession that she loved her husband; that he had fully returned her affection, and had even talked with her about marriage: the girl requesting the wife to be married for her to her own husband, and the wife, full of tender love towards the girl, freely giving her a promise that she would do so. In my sorrow at parting from her, and the great affection that I felt towards her, all feelings of jealousy were utterly forgotten. Before I left I said: "Carrie, whether you live or die, you shall be married to my husband, if he ever enters into Polygamy; and I say this although I do not doubt that he will do so, and at the same time I think that you will live."

I really believed that she might recover; for now this burden was off her mind, I thought she would have strength to subdue her sickness, and at first it seemed as if this would really be the case. The next day she appeared so much better that her friends all became hopeful, and when I told her that I had written to my husband and had told him, that since he had made up his mind to go into Polygamy, I wished him to marry her, she appeared so happy and showed her joy in so many innocent ways that I could not be angry.

"How do you think he will feel," she said, "when he gets your letter?—Do I look pretty well to-day? And do you think that if I continue to get better I shall have regained my looks before he comes home."

"Oh," I said, humoring her, "You will look quite pretty by the time he returns, I shall be really jealous of you."

In an instant the thought of how much all mention of her in connection with my husband must be painful to me, occurred to her mind, and she begged me to forgive her for her carelessness. "No," said she, "I will try never to give you pain, and you must always love me."

For some days this improvement in her appearance continued, and I thought, and hoped, that we should soon have her round again. I really wished her to live now, for if it was absolutely necessary that Mr. Stenhouse *must* practice

Polygamy, I would prefer that, rather than any other woman, he should marry her, for I felt that she would understand me as no one else could.

Thus, after all, I really had selected a second wife for my husband!

But the change in poor Carrie's looks was altogether deceptive. News came to me one morning that she was very much worse, and I hastened to see her. As I entered the room, her eyes brightened, and she said: "I'm glad that you have come, Sister Stenhouse, for I feel that I am going soon. Then, after a pause, she added, holding up her hands—"Do you know what that means?" The finger nails were turning blue.

"That means death," she said; "and it is better so." After this we conversed together for some time upon various topics of special interest to her in the position in which she then was, and presently she said, as if asking a question,—
"You will keep your promise, I know."

"Carrie," I answered, "if there is anything that I can say or do that will make you feel more certain that I will keep my promise, if I live to do so, tell me, and I will do it."

"I am afraid," she said, "that, after all, he never loved me. He pitied my lonely situation and was so kind and good to me that I learned to love him, and those meddling sisters tried to get him to marry me, but I would not be false to you. Then we both thought it was best not to tell you, as it would make you grieve, although it never could take place. Even now, had I not known that I was dying, I never would have told you. But you will not love me less when you think of me after I am gone?"

I told her that my affection for her would never change, and I talked with her, and tried to soothe her dying moments, and to make her feel less lonely; and thus the morning passed away. In the afternoon she was silent and apparently unconscious, and before another day dawned she had passed away to her rest.

CHAPTER XXXII.

MARRIAGE FOR THE DEAD—ENTERING INTO POLYGAMY— THE NEW WIFE.

Memories of My Poor Friend Carrie—The Last Untroubled Sleep—Her Hopes and Mine—Alone in the Night—A Mysterious “Presence”—“I Plainly Saw Carrie Leaning Over Me”—The Wedding-Ring—“The ‘Presence’ in the Room Was Gone”—Troubled About the Ring—Beside the Coffin of My Dead Friend—I Place the Ring on Her Finger—My Husband’s Gift for Carrie—“He Considered it was Only a Dream”—Waiting for the Event—The Saddest Day of My Life—My Husband’s Second Marriage—I Give Away the Bride!—Fulfilling My Promise—I Am Married to My Husband or Carrie—Brigham’s Decree: The Claims of the Living and the Dead—Married for Eternity—The Bride and Bridegroom—After the Wedding—Loneliness and Grief—A Night of Darkness and Sorrow.

THE following evening I went round again to the house, to gaze once more at the form of my dear friend. She was lying in her coffin, dressed for the grave, and I looked at her long and tenderly as she rested sleeping there. Her features were peaceful and natural as if in slumber; an expression of calm tranquility hovered around her countenance, and in the repose of death she seemed almost happy. Poor girl! her life had been short indeed, and she had known but little pleasure, but I believed that she was now beyond the reach of earthly sorrow and earthly disappointment, happy in that land where suffering and tears are all unknown. “There shall be no night there,” the Lord of that other life had said. Sorrow and sighing shall flee away from that bright and glorious land;

and the grief and pain which on earth are the portion of so many tried and weary hearts, shall find no entrance into that eternal rest which our Father in heaven has prepared for us beyond the floods of death.

Oh, better far, I thought, it is that thus she should pass away. True, she has seen but little of life, and has not tasted many of its joys ; but, as a compensation, how much has she been spared. She was so gentle and so sensitive, so unfit to battle with the stern realities of existence, that I felt she had gained rather than lost in being taken away in the morning of her life. Those anxieties, trials, and cares, which are more or less the portion of every one of us, would never weary her now ; and, especially, she was for ever beyond the reach of those painful thoughts and feelings which are the lot of the Mormon women alone. Certainly, she thought, as also did I, that in that other, future life, after the resurrection, we should live together a life much like that which we lived on earth, only more glorious and happy. We could not marry or be given in marriage in the world to come ; but those who had been united on earth for eternity, whether personally or by proxy, would, in heaven, lead a married life together and fulfil all the duties and obligations of that position. Carrie believed firmly, that if I were sealed to my husband for her, she would be his second wife in heaven ; and the reason why I had promised to be married for her before my husband was united to other wives was, that by so doing, she would rank before all the rest. I, as first wife, would be queen in my husband's kingdom, if I continued faithful and very obedient : Carrie, as second wife, would rank next to me ; and the others who might afterwards be added would be placed according to the date of their marriage. We none of us doubted that all this was true ; and the thought that by her marriage with my husband she would be sure of " exaltation " in the celestial kingdom had comforted the last hours of my poor friend.

I was musing sadly over these things as I returned home that evening, resolved that nothing on my part should be left undone which might ensure her future happiness, and I pre-

sume that in my mind her death, and the promise which I had made, were the all-absorbing thoughts. Certain it is that a little incident occurred to me, which produced a vivid impression upon my mind, then and for a long time after. I believed that I was visited by my departed friend.

Now, I was not naturally superstitious, and I would not, on any account, have the reader think that I was a believer in the very extraordinary claims of modern Spiritualism. At the time of which I speak, I knew absolutely nothing of the "manifestations" and "communications" received at *séances*—I had, in fact, been so isolated, and was so ignorant of the doings of the world in general, that I had never even heard of such things. I certainly did not believe that apparitions of the dead returned to trouble us with communications of any kind; but, nevertheless, I was that night convinced that Carrie's spirit stood beside me, and spoke to me, just as in life she might herself have done. Even now, after the lapse of several years, I hardly know what to think of the matter, for it made such a powerful impression on my mind. Probably it was all a dream—a vivid and life-like dream, but nothing more. The reader will remember that at the time I was in a very delicate condition of health, my mind was quite unsettled with trouble and anxiety, and for some time past my thoughts had been constantly fixed upon poor Carrie and her sad fate. These circumstances combined might perhaps have shaped my ideas and raised up before me that strange vision. To me, however, at the time, it had all the force of reality; and while I leave it to the reader's common-sense to determine what really were the facts of the case, I think I should not be justified in altogether omitting an incident so singular, which, at such a critical period of my life, so strongly affected me.

I was sitting alone in my room, and reading, when suddenly I felt as if some one had opened the door and entered, and I looked round to see who it was. I felt a "Presence," if I may so speak, but I saw no one. So, thinking that I was nervous, and resolved to control my feelings, I took up my book again and tried to interest myself in it. A few minutes

elapsed, and then I was startled again, for I felt sure that some one was leaning over me, and I seemed almost to hear them breathe.

Quite certain now that the events of the preceding day had unsettled my mind, I laid aside my book and prepared to retire for the night. But still I could not get rid of that feeling which we all experience when some one is near us whom we cannot see but of whose presence we are instinctively aware. After disrobing, I lay down and began to read until I was sleepy; I then turned down the light, without entirely extinguishing it, when, immediately after, the "Presence" seemed to stand beside my bed, and I lost all power over myself. I was not, I believed, asleep, but at the same time I did not seem to be perfectly awake. But the "Presence" was now no longer invisible—I plainly saw Carrie leaning over me.

"Is that you, Carrie?" I said.

"Yes," she answered, or seemed to answer, "I want something from you." Then pointing to a gold ring upon my finger—not my wedding ring, though it was *a* wedding ring—she said: "I want you to give me that ring."

"You shall have it," I answered; and she then bent over me and kissed my cheek. I distinctly felt the coldness of her lips as she touched me; and in another instant she was gone.

I was wide awake, but trembling, and covered with a cold perspiration, for I felt certain that Carrie's spirit had been with me, and now that she had spoken to me I felt that the "Presence" in the room was gone. I could sleep no more, although all fear had left me, and I lay awake for hours thinking over the matter and trying to explain it away.

In the morning, I persuaded myself that it was all a dream or the effects of a disturbed imagination; but as I had promised—whether dreaming or awake it mattered little—to give her the ring, I resolved to keep my word and put it on her finger secretly as she lay in her coffin. With that intention I

went to the house, some time before the funeral was appointed to take place, but, as there was constantly some one in the room, I felt ashamed to carry out my purpose, lest they should think me silly to do such a thing.

As the time approached when they should carry her to the grave, I became so troubled about the ring that I could not rest, so I went into another room where one of Brigham Young's wives, and a plural wife of Carrie's father, were talking together; and I told them of my dream; for so I called the vision of my dead friend, although it seemed to me reality.

They urged me to lose no time but to go instantly and put the ring on the finger of the corpse. "If you do not," they said, "You will never feel happy; she will never rest, but will be sure to come back to reproach you." So I went and did as they said. Without any one noticing me, I stood beside the casket, and raised the beautiful hand which looked so pure and wax-like, but oh, so cold!—and I placed the ring on the wedding finger, and then covered it with the other hand. Then again, beside the dead body of my friend, I vowed to be faithful to the promise that I had made to her; and after that I felt at peace.

Not long subsequently to this, my husband returned home. The following morning he took from his pocket a very beautiful ring which he presented to me, asking me to wear it for his sake. Directly after, he held up another—a plain gold ring—and asked me if I knew who that was for. I thought that I knew, for, as he was soon to be married to Miss Pratt, I supposed it was for her. My pride, however, would not allow me to say so. I therefore simply replied that I did not know, feeling, at the same time, very much inclined to add, "You had better give this one with it, whoever it is for;" for I thought it unkind of him to show Belinda's ring to me.

I was silent, however, and he then said: "This one I bought for Carrie when I received your letter."

"Then I shall have to wear it now," I said; and then I told him all that I have just related, but I think he con-

sidered it was only a dream or the fancy of a troubled imagination.

I now expected very soon to be called upon to undergo the most painful ordeal that any wife can be required to pass through: I was to give my husband another wife—such is the sacrifice demanded of every Mormon woman.

The thought of doing this was worse than death to me. I felt injured, humiliated and degraded by it, and yet I still tried to believe that it was the will of God, and must therefore be right. To me, this outrage upon all the purest feelings of womanhood seemed more like the will of men—men of the basest and most unholy passions. It was repulsive to me in whatever form it was presented, but still I reproached my own rebellious heart for feeling so, for I had been told that the ways of the Lord were past finding out, and however unlike Him this Revelation might appear, we Mormon women had been taught that it was our duty to bend our wills and to suffer in unquestioning and uncomplaining silence.

As the time approached, I felt like a condemned criminal awaiting the day of execution. A sense of apprehension, a dread of coming evil, was ever present to my mind, and everything appeared to me through the medium of my griefs. To a certain extent, my husband also suffered, for it would be impossible, I think, for any man to see his wife suffering so intensely without feeling for her, and I sometimes believed that his sympathy for me was so great, that, if he had dared, he would even then have refused to obey the counsel of the Priesthood.

Then, too, he had a little trouble of his own, for he began to realise that this innovation upon the sanctity of our home would make a great change in his future—his freedom would be gone.

However gratifying it may be to a man's feelings to know that there is no limit to his privileges, and that he is always at liberty—no matter how many wives he may already possess—to fall in love with every pretty girl he meets, and marry her

if she consents ; yet every intelligent man must be conscious that it can be no easy matter to keep peace between many wives in one house, and that, if he wishes to act rightly by all, he must train himself to be scrupulously just, never showing any partiality in look or deed, or even by a word. There are many such men among the Mormons. They are conscientious and good men, who try to live their religion, but who at the same time desire to act kindly towards their wives. My husband began to realise the great responsibility that he was about to take upon himself, and seeing his thoughtful and troubled look, I tried to hide my own feelings ; for every true wife knows that nothing so powerfully arouses a woman to struggle with her own sorrows as the knowledge that her husband is unhappy.

The dreaded day at length arrived, the day which for so long, and with such painful forebodings, I had anticipated. I had spent a very wakeful and unhappy night, and felt very sick and nervous, for I was about to become a mother, and my health was anything but strong. I hardly felt as if I should have courage to go through that day. I was, however, compelled to nerve myself to the task, and I began to make my preparations for going to the Endowment House. The only thing that gave me strength was the thought that my husband had consented that I should go through the ceremony of being married to him that day for Carrie ; for even then I supposed that those who would be married in heaven must first be married on earth, and that, too, by those who had received authority from on high.

Ever since I had first embraced Mormonism I had been entirely cut off from Gentile society, although living in the Gentile world. Abroad, and also when in New York, the cares of a family kept me very much at home, and the continual state of apprehension in which I was, rendered me averse to visiting among friends. Thus it was that I never conversed freely with any one who could have informed me truthfully of the origin of Mormonism, and consequently I brooded over my religion as a melancholy fact ; but, though

with moments of weakness and wavering, I never thoroughly doubted its divine origin. The terrible sacrifice which was about to be required of me, might, I thought, be painful to make, but it was no less the will of God. I must submit, whatever the effort might cost me.

The morning was bright and lovely—a morning calculated to inspire happy hopes and pleasant feelings; but to me it brought nothing but fear and trembling. Even the innocent prattle of my children annoyed me, and they not knowing how deeply I was suffering looked at me with wonder in their eyes. Oh, I thought, surely my husband will at length comprehend the greatness of the love I bear him; surely he will now appreciate the sacrifice I make for his sake and for my religion. Even now, if I did not know that he believes this doctrine to be true, and he would feel condemned if, through any opposition of mine, he were not allowed to practice, I would at the last moment dash this bitter cup from my lips and take my chance of the consequences in a future state!

Utterly cast down and broken-hearted, I felt almost as if the Lord himself had forsaken me, and there was no one to whom I could look for aid. I could not go to my husband in that hour for sympathy; for I well knew that his thoughts must be with his intended bride, and that my sorrows would only trouble him at a time when he must desire to be at peace. Besides which, I was too proud to plead for love at a shrine that I felt should rightfully be all my own. And then, too, I knew not but what he might tell *her* of my feelings; and it would be too great a humiliation for me should she think me jealous of the position which she now occupied, and her influence over my husband.

With such feelings I went to the Endowment House. There at the altar I was to give proof of my obedience and of my faith in my religion, by placing the hand of the new wife in that of my husband. The thought was almost madness. To have followed my husband to the grave would have been a terrible blow to me; but to live to see him the husband of another woman was something that seemed to me beyond en-

duration. Notwithstanding every effort of faith, doubts would arise, and in bitterest anguish I thought—this is more like the work of cruel man than of God. Why should man have this power over woman, and she so helpless? Surely a just and impartial God can have nothing to do with this! There was a darkness before my eyes, and struggle as I might, I could see no ray of light. No glimmering of hope.

First, my husband was married to Miss Pratt; and then to me for Carrie. Thus I fulfilled my pledge to my departed friend. Later in the day, I placed the ring which my husband had bought for her upon my finger, instead of the one which I had put on her wedding-finger in the coffin. I shall always wear it in remembrance of her, although among the Mormons at that time wedding-rings were never thought of, and to this day are only used by the more educated and refined who cling to Gentile customs. I had found before going to the Endowment House that I could not have Carrie sealed to my husband next to me, for Belinda had objected, and her mother had appealed to Brigham Young about it. They told me that he had said that the living had claims before the dead, although my own feelings would have led me to think otherwise. Brigham Young performed the ceremony. He sat at the end of the altar and we three knelt down—my husband on one side and Miss Pratt and myself on the other. Speaking to me, Brigham Young asked: "Are you willing to give this woman to your husband to be his lawful wife for time and for all eternity? If you are you will signify it by placing her right hand within the right hand of your husband."

I did so; but what words can describe my feelings! The anguish of a whole lifetime was crowded into that one single moment. The painful meaning of those words, "for all eternity" withered my soul, and the unending contract which my husband had made with another woman was practically a divorce from me. I had now laid everything upon the altar of sacrifice, for I had given away my husband. What more could the Lord require of me that I was not prepared to do?

I was bewildered and almost beside myself, and yet I had

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to hide my feelings. Hope was for ever banished from my life. To whom could I look for sympathy among those who were around me? They were most of them men who had ruthlessly wrecked the lives and lacerated the hearts of hundreds of women before my turn came, and the sight of an unhappy wife was so common in their experience that it was more likely to awaken their anger than their pity. I felt this instinctively, and I resolved that they should never know how much my poor heart was torn. My husband, it is true, was there. *My husband!* Was he not now the husband of another woman, and, therefore, no longer belonging to me. I knew that I never could overcome my early teaching sufficiently to *feel* that this was right, though, such was my wretched fanaticism, that I mentally and verbally assented to it. I felt that now I stood alone—our union was severed. There could never be any copartnership between that other wife and myself—no, never. Salvation or no salvation, it was impossible that I could ever love her. From that day I began to hide all my sorrows from my husband, and it was but very seldom that I uttered a word of discontent, and when I expressed what I felt, it was in anger; but never in sorrow, seeking sympathy.

I remember when we returned home—that home which had now lost its charm, for the young wife was to live there—my husband said to me: “You have been very brave, but it is not so hard to bear, after all, is it?” I had hidden my feelings so well that he really thought that I was indifferent. But during the remainder of the day how I watched their looks and noticed every word! To me their tender tones were daggers, piercing my heart and filling me with a desire to revenge myself upon the father of my children. Oh, what fanatics we Mormon women have been ever to have believed for a single moment that a just and loving Father and God would have given a command that in almost every instance has produced such fearful results upon those who should have been happy wives and mothers, and consequently upon their children. Indeed, even then it made me feel that there was no justice in heaven, if this love which is the best part of woman’s nature—this

love that we had always believed was a part of divinity itself—this principle, without which there would be nothing worth living for—if this had been made our greatest curse, and the woman who showed herself most actuated by this gentle influence was to be the greatest victim.

I felt that day that if I could not get away by myself alone, and give expression to my overcharged feelings, I should certainly lose my reason. I was utterly miserable. It was only in the dead of night, in my own chamber, that I gave way to the terrible anguish that was consuming me. God and my own soul can alone bear witness to what I suffered in that time of woe. That night was to me such as even the most God-forsaken might pray never to know ; and morning dawned without my having for a moment closed my eyes.

CHAPTER XXXIII.

DOMESTIC ARRANGEMENTS OF THE SAINTS:—POLYGAMY FROM A WOMAN'S STANDPOINT.

A First Wife's Experience in Polygamy—"Getting Used to it"—The Doings and Devices of Polygamic Wives—How Mormon Men Deceive and are Deceived—Feminine Drill-Sergeants—The Ladies who advocate Polygamy!—A Present for Brother Brigham—Getting up a Petition—How Signatures are Procured—Inscribing the Names of the Dead as Voters—Cruel efforts of Hopeless Women—A Mormon idea of a Husband's Duty—The Domestic Arrangements of the Saints—A Man with Six Wives—How he Divides his Time—A Crafty Proceeding—The Reward of Generosity—Primitive Habitations—Polygamy in the Rough—The Discarded Wife in the Wagon-Box—"Build up the Kingdom!"—Four Wives and their Children in One Room—Advantages of a Large House—Wealthy Polygamists—Married to Two Sisters—Marrying a Step-Daughter—Managing a Husband—The Influence of Good Cookery—Wives in Various Settlements—The Case Reversed: A Picture.

I WAS now to realise personally in my own home life what Polygamy actually was. Hitherto I had observed how other women suffered and how other men treated their wives; but now the painful reality had come to my own door, and I was to experience the effects of the system upon myself, and instead of noting the conduct of other men I should be able to observe the change which Polygamy might work in my own husband.

How little do the Mormon men know what it is in the truest sense to have *a* wife, though they have so many "wives" after their own fashion. Almost imperceptibly to the husband, and even to the wife herself, a barrier rises between them from the

very day that he marries another woman. It matters not how much she believes in the doctrine of plural marriage, or how willing she may be to submit to it; the fact remains the same. The estrangement begins by her trying to hide from him all her secret sorrows; for she feels that what has been done cannot be undone now, and she says, "I cannot change it; neither would I if I could, because it is the will of God, and I must bear it; besides, what good will it do to worry my husband with all my feelings? He cannot help me; and is he not another woman's husband?" Then comes, perhaps, the painful thought, "I have no longer any desire to confide in him." Or it may be that she detects some familiarity between her husband and the other wife; and she feels bitterly towards both, for strive as she may, human nature cannot be altogether crushed out.

Before long the wife begins to feel her husband's presence itself become irksome to her—even his touch makes her shudder. She strives to hide all this; but, oh, with what anguish of soul! She may keep up an appearance of tranquility, and when spoken to about plural marriage may lead people to believe that she is happy, and even her own husband may think that she has become "used to it;" but women never "get used to it" until they have in a great measure, or perhaps entirely, lost their love for their husbands.

This was a mistake that my own husband made in respect to me. He realised, I know—as much as the generality of men ever can realise of a woman's feelings—that I was suffering intensely, and he tried in every way to make my burden lighter. But, like his brethren, he thought that, because he was getting used to it, I was also. I can truly say I never did get used to it, and never could.

That was a time of great misery to me, much as I tried to control my feelings. Day by day I strove to hide from my heart even the knowledge of my own unhappiness, and when I could no longer endure, I would lock myself in my room and give vent to the anguish that was consuming me. I realised, however, that this continual conflict of feeling was unfitting

me for my duties. Everything was becoming a trial to me. I could not bear to be spoken to; the prattle of my children that had always been so dear to me, was now discordant to my feelings; and all their little questionings were irksome. I determined that this should no longer be the case; I would battle with my own heart; I would henceforth devote my whole life—worthless as that life appeared to have become—to the welfare of my little ones. This was a conclusion that hundreds of wretched Mormon wives have arrived at, and when this is the case there is some hope for them. But many give way to despair, and go down broken-hearted to their graves.

How much of true affection do the Mormon husbands lose! A man may have a dozen wives; but from them all combined he will not receive as much real love and devotion as he would from one alone, if he made her feel that she had his undivided affection and confidence. How terribly these men deceive themselves! When peace, or rather quiet, reigns in their homes, they think that the Spirit of God is there. But it is not so. It is a calm not like the gentle silence of sleep, but as the painful stillness of death—the death of the heart's best affection and all that is worth calling love. All *true* love has fled, and indifference has taken its place. The very children feel it. What do they, what can they, care about their father, whom they so seldom see? Of course, as in everything else, there are exceptions to the rule; but I am speaking now of Polygamists in general.

Some wives, afraid of creating a prejudice against themselves and of being forsaken altogether, deceive their husbands, and make them believe that they are satisfied. It must be admitted that, in acting thus, these wives are not always actuated by a fear of losing the society or love of their husbands, for, in Polygamy, love dies a natural death; but it is galling to a woman's pride to have it said that she has been cast off for another. Then, too—and some women would consider this the most important reason of all—the best provision is usually made for the home where the husband stops most frequently; and the wife, if not for her own sake, at least for her

children's, will be anxious to have a well-provided house. This is only natural. The "divine" plan has always been worked out in a very human way.

When a man has several wives, there is, of course, no necessity for him to stay with an unhappy or mopish one, as he can always find a more pleasant reception elsewhere. Men who can really believe that women are satisfied and happy under such a system must be entirely ignorant of human nature. And yet I have known many gentlemen from Utah who, when asked how the Mormon women submitted to Polygamy, have answered: "Oh, very well. They are perfectly happy, for they look upon it as a religious duty, and are satisfied and contented with it."

How false is all this! What an incorrect idea does it give of the wives of Utah! Some of these very men, to my certain knowledge, know better than this, and have had a very different experience in their own families. I have in my mind a prominent man from Salt Lake City, who told a reporter of the New York *Herald* how happily his own wives lived together, while every one at home knows that they could not well be more miserable, for *his* wives do not wear the mask. I could name many other families in which it is just the same.

There is a class of women in Utah who act as a sort of drill-sergeants to the other women; these form what is called "The Female Relief Society;" they take the lead among the Mormon women, get up memorials to Congress against anti-Polygamic bills, and otherwise spend their time in advancing the interests of the "Celestial Order." To the good brethren these ladies are invaluable helpers when they desire to add to the number of their wives; and going from house to house to gather contributions for the Society, they have ample opportunities for discovering the feelings of those who are rebellious, and giving a great deal of "counsel" which frequently produces very painful results. The members of this Relief Society—even the poorest—are, without exception, expected to contribute to its funds—if it be only a skein of yarn or a spool of thread. They make their visits fortnightly, and gather in

contributions with such success that in more than one ward they have been able to build a fine store, have filled it with goods, and have had a surplus in hand, which was duly handed over as a present to Brother Brigham. Brother Brigham is always ready and willing to receive gifts, whether large or small. There was an instance of this which fell under my own observation, and which, though I was still in the Church, annoyed me very greatly. An old lady applied to me for sewing, and, as I was in need of some one, I employed her. She suffered a good deal from asthma, and finally became so bad that it was with the greatest difficulty that she could even walk. She told me frequently that a cup of tea was "*such a comfort to her*;" but she would not allow herself that luxury, as she was resolved to put by all that it might have cost her for tea, and sugar, and other little luxuries, and make a present of the money to Brother Brigham. I learned subsequently that she did save up as much as \$20, which, in the presence of witnesses, she presented to the Prophet—and *he actually took it!* I was told that in a sermon delivered at Ogden, a short time after, he gave the poor woman great credit for having performed a good deed, and recommended others to go and do likewise!

It is difficult to discover how the poor are benefited by the Relief Society, and yet it was ostensibly for their welfare and assistance that the Society was called into existence. I know of many instances where poor persons have applied for help, which has either been refused them, or else has been offered in such a way that it could not be accepted.

It must not be supposed that all the Mormon women who belong to the Relief Society are as great admirers of Brother Brigham as the ancient dame of whom I have just spoken. Some belong to it because they cannot help themselves. One of these very sisters once told me that when they got up the ladies' petition to Mrs. Grant, praying her to use her influence with the President in favor of Mormon husbands practicing Polygamy, they did not give themselves the trouble to call upon all the ladies who belonged to the Society, but took their

names from the books, without even obtaining permission first. Another lady told me that when they came to her house to get the signature of herself and daughters, they asked her if she had any dead daughters, as, if she had, it was just as proper to sign for them as for the living, for they would be certain to believe in Polygamy now they were in heaven, whatever might have been their condition on earth. This is the way in which elections are conducted, and memorials and petitions are got up in Utah.

Moreover, it must not be imagined that those who are most zealous in signing petitions and forcing them upon their sisters, are necessarily the greatest believers in the "Celestial Order." No; in not a few of these women are seen some of the worst effects of the system. One of these very ladies told me that she had "seen enough of old Brigham and Polygamy in this world, she hoped she would never set eyes on him in the next." And yet this lady was very highly spoken of for her zeal in getting up the petition in favor of Polygamy. These are the women who, finding their own happiness wrecked, are not satisfied until they have dragged every other woman they meet with into the same snare. They appear to have no mercy upon their own sex, and when persuasive words fail to soften the "rebellious" wife they will repeat to her that portion of the "Revelation" which says that the wife who refuses consent shall be destroyed; and thus they work upon her fears and her devotion to her religion. It is painful to see women so hopeless themselves that they find a satisfaction in making others equally miserable.

An utter disregard to the feelings or happiness of individuals is one of the distinguishing features of Mormonism. Polygamy hardens the hearts of both men and women towards those whom they should love most tenderly; what wonder then that the less sacred ties of friendship and common humanity should be disregarded? "Do I not furnish you with breadstuffs?" the wealthy Bishop or Apostle has often said to a neglected wife, "what more do you want?" She had perhaps complained of neglect, but his coarse nature could not

comprehend that her soul craved its daily food as much as her body—that a true-hearted wife needs the love and companionship of her husband; and that she ought to feel that he is living for her and for her children, just as faithfully as she is living for him.

Any idea of mutual obligation between husbands and wives has, I believe, never entered the mind of Brigham Young and the leaders who most nearly imitate him. He himself has forsaken wife after wife, giving them no love, no companionship; nay, scarcely even a thought. They have gone out of his life as completely as if they had never possessed the slightest interest in his eyes. He has, however, continued to give them “breadstuffs,” clothing and shelter, which he could so well afford; but it was for appearance sake, and certainly not for love.

When a man has more than one wife, his affections must of necessity be divided; he really has no home in the truest sense of the word; his houses are simply boarding-places. Should he have all his wives in one house, as is often the case, they are then all slaves to the system, each one is watching the others—and they know it—trying to discover something that can be secretly told to the husband to draw away his affections from the rest. What more miserable position could be imagined?

There is, however, no fixed principle regulating Mormon men in the management of their families—every one is at liberty to do as he thinks best, and scarcely two families are governed alike. When Salt Lake City was first settled, the people had to live as best they could, and a man was glad to get even one roof under which he and all his wives might be sheltered. Now, when the husband is wealthy he generally provides separate homes for his wives. Some wealthy men, however, still have all their wives and families together.

I have in my mind, as I write, a very prominent Mormon, who has half a dozen wives; and he divides his time among them after this fashion. The first week he stays with the first wife; the next week he is with the second; then he goes back

to the first. The fourth week he passes with the third wife; then he returns for another week to the first. And thus he continues to give one week to the first wife, and the next to one of the other five in turn, until he has blessed them all with his presence. Now, it would at a casual glance appear that this first wife has by far the largest share of her husband's society; but if the truth must be told, it must be admitted that the husband is not quite so generous as he appears. The last wife of this good man is a young and pretty girl, and she lives with the first wife, and thus his devotion to the latter is rewarded by the presence of the former. Each of the other wives has one week of his society and attentions in every eleven—about five weeks apiece of companionship with their husband in the course of a whole year. Other men with the same number of wives pass constantly between one house and another; they can never be found when wanted; their lives are one eternal round, and they may be said to have no real abiding place.

In every settlement in Utah, long, low-roofed houses may be seen with a row of doors and windows alternating. Even in Salt Lake City, much as it has changed of late years, such houses may still be found. To every door and window there is, of course, a wife; and the furniture of her room consists of a bed, three chairs, and a table. Then, if the man is a very devout Mormon and wishes to increase his kingdom by adding another wife to the inhabitants of the long many-doored house, a wagon-box is so arranged as to form a sleeping apartment for the new comer; or, what is more likely, one of the old wives is put into the wagon-box, and the new one takes her place.

A house with two wings is rather a favorite style with those men, who, to silence their conscience and the priesthood, conclude to take "just *one* extra wife," and no more. The wives, with their children, occupy, respectively, each a wing; and the entrance-door opens into a parlor, which serves as a reception-room for both families. The husband in this case spends a week on one side of the house and a week on the other,

alternately ; and thus, by an impartial division of his attentions, he preserves peace in his family. A man who is comfortably off can, of course, arrange his domestic affairs so as to avoid, as far as is possible, the inconveniences of the system, but a poor man is forced to submit to circumstances. Many men have entered into Polygamy, with two, three, and even four wives, all, with their children, living together under one roof—in one room—in the most disgraceful and barbarous manner ; but even for this the leaders were really more to blame than the poor deluded men themselves ; for the command to "Build up the Kingdom!—build up the Kingdom!"—in other words, take many wives and raise up large families—has been so constantly and imperatively insisted upon that good sense and propriety have at last been entirely overlooked.

In a very large house, with many wives, there is greater safety and peace for the husband than in a small house with only two wives. When there are only two apartments, the husband, if not in one is supposed to be in the other, and the neglected wife frequently expresses her opinion of her rival in the opposite room in very powerful language. Scenes may be witnessed in such households which are too shocking to disclose. Brigham Young was conscious of this when he said he "would stand no more fighting and scratching around him"; and yet, in the face of all this, he dares to tell the people that this is the "Order of *Celestial* Marriage." With many wives living together in a large house there are many advantages. The whereabouts of the husband is not so easily discovered, and the unhappy or jealous wife is at a loss to know upon whom to vent her ire. On this account even men with small means prefer to have three wives instead of two, as each wife, not knowing which of the other two she ought to hate the most, divides her jealousy. It takes, however, a wise man to know how to live in Polygamy, so as to balance all the conflicting interests and obtain a little peace, if happiness is out of the question.

Where the husband is a rich man and has abundant wealth

wherewith to supply the wants of his numerous wives and children, and to furnish all the necessary accommodation that a growing family demands, much of the jealousy and ill-feeling inseparable from Polygamy can, to a certain extent, be avoided. But when poor men, as I myself have witnessed, live with several wives and a whole army of children, huddled together in a miserable room or two, it is painful and inconvenient in the extreme. And yet such is frequently the case. I know one man, otherwise very respectable, who lives with three wives and eleven children in two wretched rooms no better than a stable, and they think that in this they are pleasing God.

Some men have entered into Polygamy so poor and unprovided for that their dwelling consisted of just one sitting room and one sleeping apartment, for the two wives together with the husband ; and it is quite a common thing to see two or even three wives living together in one very small house. A family was pointed out to me, which consisted of two wives, one son about sixteen years of age, a daughter of fifteen, and numerous other younger children ; and all lived together in two small rooms and a shed.

It would be quite impossible, with any regard to propriety, to relate all the horrible results of this disgraceful system. It has debased the minds, and degraded the lives, of good and honest men and women, while those who naturally had a tendency towards evil have become a hundred times worse. Marriages have been contracted between the nearest relatives ; and old men tottering on the brink of the grave have been united to little girls scarcely in their teens ; while unnatural alliances of every description, which in any other community would be regarded with disgust and abhorrence, are here entered into in the name of God, and under the sanction of a " Revelation " supposed to proceed from the pure and holy Saviour.

I was much shocked and disgusted when first I went to Utah, to find a man whom under other circumstances I had known in London, living with two sisters whom he had mar-

ried in the manner I have just described, and, strange as it may appear, it was not with them a matter of necessity. When I knew the husband in Europe, I considered him a man of education and refinement, but I certainly was mistaken, for no man whose nature was at all sensitive would have lived as he did. His wives, too, who had been considered highly respectable English girls, were not ashamed of their degraded position—they professed to believe in bringing the world back to its primitive purity and innocence.

It is quite a common thing in Utah for a man to marry two and even three sisters. I was well acquainted with one man who married his half-sister ; and I know several who have married mother and daughter. I know also another man who married a widow with several children ; and when one of the girls had grown into her teens he insisted on marrying her also, having first by some means won her affections. The mother, however, was much opposed to this marriage, and finally gave up her husband entirely to her daughter ; and to this very day the daughter bears children to her step-father, living as wife in the same house with her mother !

In another instance, a well-known man in Salt Lake City, who has several wives and married daughters, married a young girl of fifteen years of age whom his wife had adopted and brought up as her own.

Men who do such things as these have no excuse in their religion. It is pretended that the Mormon Prophet received a Revelation sanctioning Polygamy, but no one ever supposed that it was therefore necessary for persons so near akin in blood to marry ; when such disgraceful alliances have taken place they have been the result of the brutal passions of men, and cannot be charged directly to their religion. Their religion is to blame for debasing their minds and destroying in them those pure feelings which would have rebelled against these shameful marriages ; but their religion only enjoined them to marry many wives ; it never taught them to select those wives from their own households.

The women, in Polygamy, as might be expected, have all

along had to bear the heaviest part of the burden. It is painful to see how some of them will strive to maintain a hold upon their husband's affections. They may, perhaps, feel bitterly their lonely and neglected position, and they may detest the system, but they try, nevertheless, to make their homes as pleasant and attractive as possible. Some do this for one reason, some for another; but in most instances the chief motive is a desire to draw away the husband from the other wives;—not that they particularly wish for his company or his love, but they like to show their power over him. I know some of these Mormon men whose wives "manage" them in this way. They think not a little of themselves, and believe that they are indeed the lords of creation, and can have everything their own way; while, all the time, they are perfect objects of ridicule to every one who knows them, on account of the way they are "managed" by their wives. Such men fancy that they govern absolutely in their households, and with head erect they will boastfully say to their neighbors, "See how I manage *my women*"—little thinking that it is the women who are "managing" them.

Other good women make their homes pleasant from a sincere desire that their husbands should be happy, and will study the most rigid economy while living alone, so as to save out of their frequently poor allowance sufficient to entertain the husband well when it comes to their turn to receive a visit from him. Many a woman has thus earned the flattering opinion of her husband for economy, and it has very materially strengthened her influence over him. I knew a lady, who by a little management of this sort so pleased her spouse that he placed her at the head of his household, and the other wives had to go to her for everything. This was all the glory she had ever dreamed of or desired.

Women of years and experience act thus; but young and thoughtless wives frequently try an opposite experiment, and when their husbands come to see them they are always poor, always needy—they never have enough of anything. This attempt to excite sympathy is seldom or never so successful as

the other plan. The pleasant home and smiling welcome are more attractive to the Mormon husband than the complaints of a dissatisfied wife. Many a good Saint, although, of course, he would scorn to acknowledge it, is well known to make his principal home with the wife who is the best cook, notwithstanding that affection may not run in the same direction ; but when the wife who sets the best table is also the wife best beloved, the husband is a happy man indeed.

Quite a number of the leading Mormons have wives in the various settlements ; and this is very convenient to them if they have to travel much. If the wives are old and experienced, as wives who are sent into the country generally are, they can then look after and manage a farm ; and if they have growing boys, the farm can be worked upon a very economical plan. The younger wives in the city can be supplied from them with all the butter, cheese, vegetables, &c., that they require. It takes considerable shrewdness to manage women in such a way as to turn all their abilities to good account and to make them profitable. American men, I have always found, were most successful in this experiment ; the English, as a general rule, are not smart enough, though I have known instances where smart Englishmen with several wives have so arranged as to live entirely without working themselves. They managed matters to perfection ; getting all the labor that was possible out of those unhappy women, and in return breaking their hearts with unkindness and neglect.

Mormon men say, "Do not the Gentiles do just as bad?"

No ; they do not ! There are bad men everywhere, and, as every one knows, there are among the Gentiles men whose cruelty to their wives could not be surpassed. But those men do not attempt to hide their sins under the mantle of religion ; they do not crucify their wives in the name of God. Bad men among the Gentiles support a woman—whether wife or not—so long as they care anything about her ; and do the Mormon men do anything more ? Hundreds of discarded wives in Utah could bear me witness that when they grew old, or their husbands grew tired of them, they cast them off

quite as ruthlessly and with as little compunction as any unprincipled Gentile man ever discarded a mistress who no longer had any place in his affections. In one respect certainly the Mormon men bear off the palm for cruelty; for *they* add insult to injury. The sins of wicked Gentiles are hidden from their wives; but the Mormon men flaunt their sins in their wives' faces, and in the faces of their grown-up sons and daughters, and style their iniquity "The Celestial Order of Heaven!"

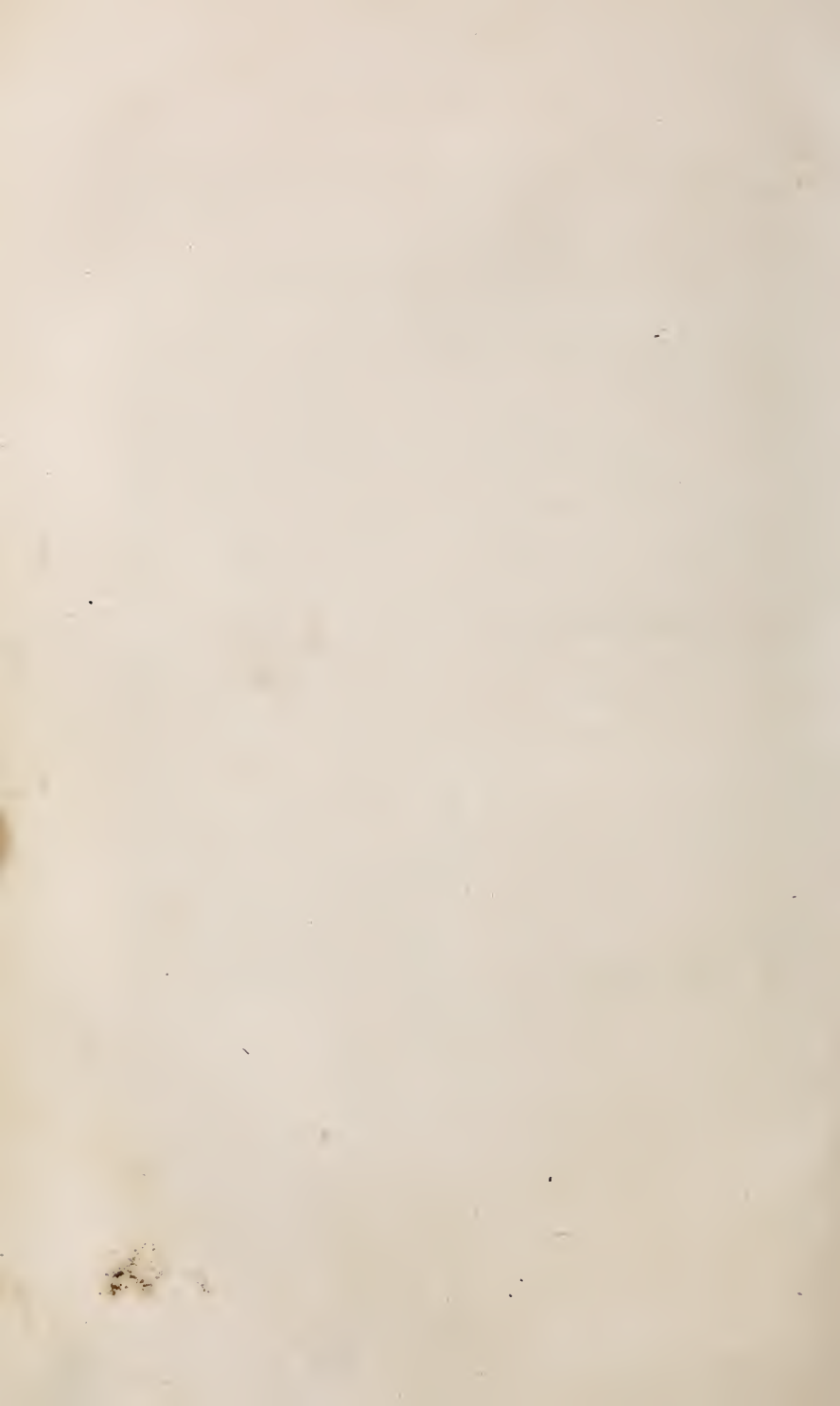
Let me ask the good brethren who read this, to act for once impartially, and try to put themselves in a woman's place; and let me for their benefit draw a little picture for them to contemplate.

It is evening, and the family are all assembled in their pleasant home—a home made happy by the kind and thoughtful care of a loving father. Peace and tranquility dwell in every heart, and the father is happy in being surrounded by his children, to whom he is fondly attached. He listens to the prattle of the little ones, or the music and songs of the elder children; and for a time he is forgetful of everything save the happiness of the hour.

Suddenly his wife—the mother of his children—whom he dearly loves, rises from her seat beside the fire and retires to her own apartment. There she arranges her toilet with irreproachable care, sees that every straying curl is in its place, and gives every touch to her appearance which she thinks is likely to render her attractive in the eyes of a man. She now descends the stairs, ready to leave the home of this, her first husband, for she is going to see her second husband, or some young man to whom she has taken a fancy, and who she thinks would be suitable for a third. She kisses her children good-bye, and is about to take an affectionate farewell of their father when she suddenly discovers that he is not looking happy. "What is the matter now?" she says; "Is not your home a pleasant one; have I not taken pains to train your children in a proper manner; and have I not remained an hour longer than usual with you?" What folly it is for you to



PUTTING HIMSELF IN HER PLACE.



be moping in this way: this is not the way to live our religion, if we expect to get the blessing of God. You know very well it is very painful for me to leave you and my children; but we must be obedient to the commands of God, and I owe attentions to my other husband as well as to you!"

Can any man be supposed who would for a moment endure such an outrage upon decency and common-sense—such a violation of all that is sacred in the human heart? And yet this is only reversing the case; and just as any Mormon man can suppose he would feel, if the wife he loved were to act in the way I have described, so do Mormon wives feel—only as much more acutely, as women are more sensitive in their affections than men. I remember painfully the bitterness of soul which I experienced when there was only one wife besides myself; and thousands of women in Utah could bear witness, if they would, to the hopeless misery which the system causes, and the desolate void which it creates in the heart of every thoughtful and affectionate wife.

CHAPTER XXXIV.

LIGHTS AND SHADOWS OF POLYGAMY :—MARRIAGE AND BAPTISM FOR THE DEAD.

Domestic Difficulties—Husband and Lover—How Brother Brigham Treats His Wives—Polygamy in Poverty—Obedience the Crowning Virtue—How Women Feel and Act in Polygamy—A First Wife's Trials—The Young Second Wife—Home Life in Polygamy—The Husband Displays His "Jewels"—Our Worldly Prosperity—The First Daily Paper in Utah—Whisperings of Murder—Not in the Confidence of "The Church"—Brigham's Inconsistencies—Mr. Stenhouse Refuses a Contract—How Brother Brigham "Jumps at an Offer"—How He Makes His Money—I Remind My Husband of Certain Things—Another Visit from My Talkative Friend—Baptism for the Dead—Baptized for Queen Anne—A Strange Description of Paradise—Napoleon and Washington Mormon Elders—Queen Elizabeth Enters into Polygamy—Becoming Proxy for Henry VIII.—The Wife of the Thief on the Cross—Waiting for Queen Fanny!

MY life was now one continued series of deceptions, as was also that of my husband, and we began habitually to wear the mask when in each other's presence. It cannot be otherwise in Polygamy. To avoid wounding the feelings of the first wife, the husband, if he cares for her, affects an indifference for the second wife which he does not really feel; and the first wife is not deceived by it, for she knows he is only acting a part, and that as soon as her eyes are off him he will be transformed into the most ardent lover.

If affectionate before and demonstrative in his love towards

his wife and children, he has to suppress it all now, lest he should arouse jealousy in the heart of the other wife and be thought partial. He can never now manifest a husband's or a father's love; hence his own nature becomes cramped, and the affections of his heart are dwarfed. His children grow up ignorant of what he really is, and, although he is living in the same house with them, it might truthfully be said that they do not know what it is to have a father. Consequently, their love for him is very limited; they know nothing of those spontaneous effusions of tenderness which link the heart of the child to its parent; and themselves, in their own experience, ignorant of that domestic happiness which in childhood is the charm of home, and, in fact, never knowing what a home should be, when they, in their turn, marry and have children of their own, they set up another of those cold and soulless homes with which Polygamy is cursed.

But let me lift the curtain and give an illustration from the family of Brigham Young himself. In that family I have seen the practical working of the plural-wife system exemplified under its most favorable aspect. I have conversed with Brigham's wives as a sister in the same faith, and I know how they feel; but I am compelled to confess that, notwithstanding all the order and system which characterise the Prophet's household, and the fact that his wives are, on account of his great wealth, free from the troubles and inconveniences entailed by Polygamy in poverty, and although they are, taken collectively, as amiable and good women as any in Utah—their lives are unhappy and they themselves are miserable. They have never known the meaning of domestic happiness, and though to the casual observer they may appear contented with their lot, secretly they mourn over the constant struggle in their hearts between the system and their own womanly nature. Even the most favored of them lead cold, mechanical lives; joy and affection they have never known. Many of them have been cast off for years, and all are neglected except the favorite of the hour.

The Mormon leaders teach that a woman's exaltation in

heaven depends upon the number of her children, and yet Brigham has wives who might be mothers of large families, but whom he has neglected for years. They are called the wives of Brigham Young, and they live under the same roof with him ; but they have no real husband, and their children no father in the dear sense of that word as ordinary Christians understand it. They know nothing of the sweet familiarity, the loving interchange of thought and feeling which belongs to true married life. Once a day they are honored by the presence of their lord and master at their table ; and this privilege is, of course, only enjoyed by those who live in the same house with him,—those who live in other houses very seldom see him more frequently than once in two or three months. They bask in the sunshine of his presence for about half an hour in the evening when the family assembles in the Lion House for prayer. But in the theatre, the Tabernacle, and the ball-room, the majority of them only see and worship him at a distance. They are but pensioners upon his bounty ; all their individuality is destroyed, and they are completely lost in him. They have no position in society—he is the only person ever seen or talked of. People in Salt Lake City neither know nor care any more about Mrs. Young the first or the nineteenth than they do about the wives of any other Saint. In their home life they have to bear all the bitterness and heartburnings which, patient, pious women as they are, the silly and licentious favoritism of their “husband” for the last new wife, whoever she may be, always produces. I think that no man in Utah so recklessly wounds the feelings of his wives in this respect, or acts as if he thought it was a woman’s duty to crush every feeling and bring herself to submit without a question to her husband’s will, as does Brigham Young. And yet his wives, whose withered and blighted existence is a reproach to humanity, are very good specimens of what the *Celestial* Order of Matrimony can produce. What, under less favorable conditions, Polygamy is, I leave the reader to imagine.

Let us look at the family life in some of the country

settlements where the husband—without any order or system in his nature, and without the means or even the idea of providing for the comfort of his family—is seeking in his coarse way to imitate Brother Brigham and to work out his own idea of Celestial Marriage. There we shall find the same repression of all womanly feeling, the absence of any sanctifying or refining influence, while at the same time the hard lot of the wives is unrelieved by even the solitary recreations and the personal comforts of Brigham Young's wives. This is the condition of many a poor, weary wife in Utah.

These are the women who Brigham Young has said should be "damned" if they murmured or rebelled. What hope is there for them or for their children? Between the two extremes—Polygamy as it exists in the Prophet's household, and as it is in the homes of poor Mormons in the Settlements—the celestial order of marriage can be found under all conceivable circumstances of poverty and wealth, ignorance and culture. It had been told us frequently and emphatically that the "privilege" of Polygamy was reserved for those who had demonstrated their purity by a life of goodness; and the idea that it was denied to the wicked and licentious was very reassuring to the minds of many. But we soon discovered that if only a man was obedient to the Priesthood, his moral character had little or nothing to do with his obtaining more wives. Assassins and inebriates like Porter Rockwell, and even murderers like Bill Hickman and John D. Lee, and other wretches, had as many wives, and even more, than some of the best men in the community. It is, I believe, true that John D. Lee had several wives sealed to him after it was known that he had taken such an atrocious part in the Mountain Meadows' Massacre.

It is a fact that Polygamy among the Mormons has been entered into by people of every kind, under all circumstances, and from every conceivable motive—from the basest to the purest. But its effect has invariably been to develop the weaker side of human nature. At the same time, like other institutions which for religious purposes have suppressed true

manly and womanly instincts, it has in exceptional cases produced much that was noble and generous. Many faithful first wives, seeing in the practice of the celestial order the prospective glory of their husbands, have borne the heavy burden of life patiently and uncomplainingly, and even, while daily suffering that which was worse than death, have sought to be kind and loving to those very women, who under a false belief have invaded the sanctuary of their rights and stolen from them that which they held most dear. While I know of very many polygamic wives who have sacrificed themselves continually, receiving the most meagre show of love and attention, hoping and striving to harmonise matters ; on the other hand I could tell of many first wives who have urged their husbands into Polygamy, merely that the plural wives might become the household drudges while they themselves took their ease and pleasure. Then, again, there are polygamic wives who have taken the power into their own hands, grasping every comfort and monopolising every attention, while the first wife pined away unnoticed and crushed with domestic cares. With men, too, there was the same variety. Some have delayed entering into Polygamy for years, and then they have taken every precaution to avoid giving pain to their first wives ; while others, on the contrary, have been perfectly indifferent as to what pain they caused their wives, relentlessly trampling under their feet every sentiment of delicacy and affection.

In my own case, my husband did all he could to spare my feelings as much as possible ; but it was, nevertheless, a hard task for me to subdue my own heart, and I found that all that I had anticipated in imagination was nothing compared with the realisation. Feelings of degradation, disgust, and humiliation filled my heart constantly and without ceasing. From the day of my husband's second marriage, I could never look upon him with pleasure—he was no longer *my* husband, and I now felt no desire to confide in him. Even the very sight of him filled my rebellious soul with the bitterest feelings, although, at the same time, I knew and felt that he tried in every way to smooth my rugged pathway.

Strange as it may at first appear, had it been otherwise my burden would have been lighter, for, if he had treated me with cruelty and neglect, I should have withdrawn all affection from him and would have cast him out of my heart for ever. It is a painful thing for a wife to think thus of the father of her children.

It may have been wrong, perhaps, but I confess that for my husband's intended bride I felt such a detestation that I could not endure her presence, although I knew that she was not to blame. I believed that I should not have felt it so much if she had been a little older ; but to have a mere child placed on a level with me, and to be compelled to treat her with all the respect due to a wife, was so terribly humiliating to me that at times I thought that I could not endure it another day. She, of course, expected to be treated with all the consideration which is proper to a wife, and to be consulted in everything by my husband, as a wife should be. She was not, however, competent to undertake any household duties or wifely cares, and was herself an additional responsibility to me. Young and inexperienced as she was, she had everything to learn ; but, at the same time, she stood so much upon her dignity that it was anything but a pleasant task to teach her. It, of course, devolved upon me to instruct her in everything, and I found it anything but a congenial task. I soon began to look upon her simply as a boarder, and expected nothing more from her than I should if she had really been such.

She took very kindly to this position, and would spend her days in her own room, reading and otherwise amusing herself, and, of course, was always pleasant and well-dressed to receive her husband. But this did not suit *me*. In fact I do not know what would have suited me at that time, for I was disposed to be displeased with everything. And yet a visitor to our house would, I have no doubt, have said, How very pleasantly those two wives get along together. This has been said of scores of women in Utah by casual observers—Gentiles who thought they “understood” the system. How little do they know the aching void and the bitter hatred which exists

in the hearts of those wives—the detestation which they have of one another. How little can they know, when everything is so carefully hidden, even from their husbands. It is a shameful thing that women—faithful wives and mothers—should be placed in such a position.

How many times during the day have I been compelled to leave everything and rush to my chamber, and there on my bended knees supplicate for strength to endure, thinking all the time that, in ordaining this Revelation, God had given us a burden greater than we could bear.

Then, in the evening, when we were assembled together in our cosy parlor, as we were wont to be, all traces that remained of the terrible struggle which I had endured were a sad countenance and perhaps the deepening lines upon my brow, which contrasted unpleasantly with the bright and cheerful face of the young wife, and made my husband feel that I was getting very sour in my disposition, as, indeed, was probably the case.

I was totally ashamed of these thoughts, at times, and felt that it was very wrong of me to feel so unkindly towards this young girl, whose only offence against me was that she had acted up to the religious teachings that had been instilled into her mind from infancy. I reminded myself that, for aught I knew, my own dear child might be placed in a similar position; and then how should I feel? How prophetic this fear proved eventually, the reader will presently see.

Such thoughts as these would soften my heart towards the young wife, and although she probably never dreamed that I had felt unkindly towards her, yet, to silence my conscience, I would strive in every possible way to show her some kind attention. I could but feel and know that she was a good but inexperienced girl; and I am bound to say that both she and my husband tried to conduct themselves in such a way as to give me as little offence as possible. Situated as I was, however, nothing escaped my observation, and I felt most keenly. Had I been treated with the cruelty and neglect which has fallen to the lot of so many unfortunate women in Utah, I should probably have been in my grave to-day, or in that

Asylum, which has been provided by the Church—situated on a lonely hill at a sufficient distance from the city, so that the cries of the unhappy, ill-treated, insane women should not be heard.

Things and actions, which at another time I should have considered too trifling to notice, had now a painful significance to me. On one occasion, not long after the wedding, my husband asked me to take a walk with him, and I consented. Among the Mormons it is a custom to take their wives out together very frequently. Their object, I presume, is to display the "jewels" in their crowns before the eyes of their less fortunate brethren. I had resolved that I would never submit to this—if my husband would not take me out alone I would stay at home. On the occasion I mention, when I came out of my room ready dressed, I found him and his wife, Belinda, waiting and chatting pleasantly together and looking unutterable love at each other. At least, so I thought, and I felt greatly insulted and annoyed, and told them I did not wish to go. I carefully avoided showing any outbursts of temper before the young lady which I thought would be undignified, for I desired at least that she should respect me, though I did not want her love. If I had expected that they would urge me to accompany them, I should have been greatly mistaken, for my refusal appeared to be just what they wanted. They tripped off together as light-hearted and happy as children, while I remained rooted to the spot, tearing my pocket handkerchief to pieces, and wishing I could do the same with them.

I used sometimes to wonder whether it would be the same in the Mormon heaven, where this Celestial Order of Marriage is expected to be carried out in all its fullness, and I felt troubled for myself. These dreadful feelings would, I believed, be the ruin of my soul, and I thought it was impossible for me to obtain salvation until I had entirely subdued them, and that I had not power yet to do. I had, however, so concealed what I felt that my husband believed that I was becoming used to this new life, which I am happy to say I never did. Sometimes I felt that it was useless for me to fight against

the will of Heaven, if this indeed was a divine law, and as yet I dared not take upon myself to say it was not, although in my secret heart I had at last begun sometimes to question in earnest. My poor, benighted soul was looking anxiously at that time for a ray of light to guide my faltering footsteps. I did not wholly believe, but I dared not rebel, for fear of drawing down the wrath of an offended God upon my innocent children and upon my husband, who I was firmly convinced was actuated by a sincere desire to do the will of Heaven.

There were, however, sometimes, little things which did not quite harmonise in my mind. I remember once saying to my husband, when he was telling me that nothing but a firm belief in the divinity of the Revelation would induce him to take another wife and that he would do so from principle alone, that I thought, if that were the case, an older and more plain-looking woman would do quite as well, and that he could dispense with so much courting. "You are compelled to wear dresses," he replied, "but you do not allow those dresses to occupy all your thoughts. Nevertheless, you take some pleasure in selecting them, and you desire that they should be pretty and look well. So it is with men seeking wives."

This mode of putting the case was, I have no doubt, very convincing to my husband's mind, and, at the moment, I could not answer him. But calmer thought would have told me that while wearing and choosing dresses was by every right-minded person considered perfectly legitimate, taking other wives was by no means regarded in that light. The wrong was not so much in the way the thing was done as in doing it at all and under any circumstances. Logically speaking, the argument was good enough, but the premises were utterly unsound.

Day after day my rebellious soul was agitated by the same troubled feelings. There was no rest for me—nothing upon which I could stay my mind. My husband was painfully aware that there was a coldness and restraint existing between his young wife and myself, and I know that he was grieved by it, for he had tried in every way to create a friendly feeling between us. I felt, however, that it was utterly impossible

that I could ever be affectionate towards his other wife, much as I might strive. I would do my duty, but I could not love her, or, in fact, him either for that matter, when he was associated with her. I regret to be obliged to confess such a truth, but from that time, and as long as I remained in Mormonism, the sentiment that was uppermost in my mind was an utter detestation of the whole system. I despised myself for being the abject slave that I was. Why could I not have the moral courage to set everything at defiance—Revelation and all—and free myself from the bondage that enthralled me?

I know this day scores of women in Utah who think and feel exactly as I did then, who suffer wrongs against which their hearts daily and hourly rebel, but who, like me, dread to cast aside the yoke of the oppressor.

At that time, in respect to pecuniary matters we were very comfortably off. Almost immediately after our arrival in Utah, Mr. Stenhouse had found employment on the staff of the *Deseret News*. Before long, he obtained the appointment of Postmaster for Salt Lake City, and before his marriage with Miss Pratt, he had started the *Telegraph*—the first daily paper that was ever published in Utah. From the beginning it had been remarkably successful, for Brigham had counselled the people to sustain it, knowing very well that he himself would in return be supported by my husband. Brigham had no more devoted follower than Mr. Stenhouse was then, for the scales had not yet fallen from his eyes, and he believed the Prophet was really what he claimed to be—a faithful servant of God. True, we had frequently talked together of his very mean actions; but my too generous, or perhaps too credulous, husband had attributed all that to the weakness of his human nature, and would not believe that it affected his priesthood. He therefore sustained him strongly and consistently before the public; not for gain, for he had given too many instances of his devotion to be suspected of that; but I may say from pure attachment, for I know too well that at that time he was almost ready to lay down his life for the sake of his religion.

The *Telegraph* soon became the leading journal in Utah,

and in a little while we were surrounded by every comfort and luxury which at that time could be procured in Salt Lake City. No family in the Territory was better provided for than was ours, not excepting Brigham Young's. I had always believed that if my husband were left alone, untrammelled by the Church, to make his own way, he would do so successfully. In this I was not mistaken. We now owned a fine dwelling-house, a valuable city lot and house, where the paper was printed, and also another very desirable lot, near to Brigham Young's residence. This last lot was my own; it was very beautifully situated, and we expended on it upwards of three thousand dollars. Everything that my husband undertook at that time seemed to prosper—not excepting his love affairs.

Just then a great deal was whispered privately about certain murders which had been committed, all knowledge of which was strenuously denied by the authorities. When any case was so notorious that it could not possibly be altogether hushed up, we were told that the murdered persons were dangerous people and had been killed in self-defence by those whom they in the first instance had attacked.

My husband, like hundreds of others, was never in the confidence of the Church authorities in these matters. He believed firmly in the divine mission of Joseph Smith, and shut his eyes to the actions of Brigham Young, thinking that he alone would be responsible to the Lord for his misdeeds. When I drew his attention to the inconsistency of Brigham's conduct, as on more than one occasion I did, he said we had enough to do to look at home and see that we ourselves did what was right. This, of course, was true, but I thought, nevertheless, that a little more consistency on Brigham's part would not be amiss.

I recollect a gentleman named Cook, for whose memory I entertain the most sincere respect, wishing my husband to take a contract to furnish grain for the Overland Mail Company, and how he urged him to do so for the benefit of his family. Not long before that, however, Brigham had denounced in the Tabernacle all those who took contracts or

who had any dealings with the Gentiles in any way whatsoever. One merchant in particular he singled out, and before the whole congregation, showered upon him all his wrath—going so far as to call him a thief, and saying that he “would apostatise and go to hell.” Yet Brigham to-day is associated in business with that same man !

Another gentleman, a Mr. Street, who constructed the first telegraph line from California to Salt Lake City, acted a very friendly part towards my husband, and wished to advance his interests. He one day came to me and said, “Mrs. Stenhouse, let me beg of you to use all your influence with your husband, and, if necessary, even insist upon his taking this contract which I have offered him. He is doing wrong to his family by refusing, for he would make twenty thousand dollars, with very little trouble. I have urged him until I am tired, and unless you insist he will refuse from fear of doing wrong, after all that Brigham Young has said upon that subject ; though I told him that Brigham would take it himself and jump at it, if I were to offer it to him.”

I had urged my husband before, and I felt certain that he would not listen to my counsel. The contract *was* offered to Brigham Young, and he *did* jump at it, and made his thousands out of it. Even at that time I could not see why it would be a sin for my husband to make the money, any more than for Brigham to do so. But this inconsistency was observable in everything. Many of the farmers' wives have frequently told me that their husbands had been called to account severely for taking their provisions to Camp Douglas to sell to the Gentiles, while at the same time they had seen many of Brigham's own teams there with produce

I felt it my duty to keep such things always before my husband's eyes ; but he was what is vulgarly called a “hard-shell” Mormon and it took a great many raps to crack the shell and let in a little light. He, of course, would deny this ; but wives, I think, are not generally mistaken in such matters. I never neglected any opportunity, and when once I perceived the slightest signs of weakness, I went to work with a will,

until I got him to admit frankly that he was dissatisfied with many things. But for all that, he still held to the belief that Mormonism was true, whatever Brigham might be. To get him to admit that Brigham was not right was a great deal, and it gave me hope for the future. I tried hard to enlighten his understanding, but made very little progress. The difficulty, I believe, was that Mormonism possesses charms for the men that it never has for the women. I firmly believe that they willingly close their eyes to that which it does not suit them to see. However that may be, notwithstanding all my efforts, my husband still continued to sustain Brigham, and worse still, before long he began to evince an earnest desire to sustain one of Brigham's daughters also—of which I shall say more presently.

My talkative friend called one day to speak of a very serious subject.

"I have come, Sister Stenhouse," she said, "to talk to you about a matter of great importance, but I don't want to offend you, and you must promise beforehand to forgive me."

I readily promised, and she added: "I thought I should find you very unhappy, Sister Stenhouse, about poor, dear Carrie Grant, and I think if you are so you deserve it, but I don't like you to be miserable, and so I came to comfort you."

"But, Sister Ann," I said, "I don't want to be comforted in the way you seem to mean. I have been very sad indeed at losing Carrie, but you know I did everything I could for her, poor girl, and I have nothing to blame myself for."

"Nothing to blame yourself for?" she exclaimed. "Why, Sister Stenhouse, you have everything to blame yourself for. If poor Carrie has less glory it is all your fault."

"How so?" I said.

"Why," she answered, "if you had not held back and expressed your dislike, Carrie would have married your husband, and would most likely have been alive now. She would have had *her* family, and would have added to your husband's glory; while now, although she is your husband's wife, she has no

children, and, of course, must have less glory in the Kingdom."

"Well, Sister Ann," I said, "I never thought of it in that light. I loved Carrie very much, and I tried to make her love me. It was not until almost the last that I knew of her love for my husband ; but if I had known before, I am sure my own heart would have rebelled against my husband taking another wife. I did, however, ask him to marry her, and after she was dead I was married to him for her."

"That's all very well, Sister Stenhouse," she replied, "but for all that, I think you have committed a great wrong against that poor orphan girl. You ought to be thankful that at last you were able to repair a little of the mischief which you did. I don't want to vex you, but I am really sorry that you had such an antipathy to your husband having Carrie. However, I suppose now he has really got another wife you are not so much set against Polygamy. You must find it quite a blessing to have Miss Pratt—I beg pardon, I mean Mrs. Stenhouse, number two—with you now."

I did not answer her, for I had my own opinion about the matter. She went on without hesitation: "Well, you must not be vexed with me, dear ; I say it all for your good, you know ; but I do wish you felt a little more as I do about these matters. Why, do you know, I have been trying to show my faith and zeal in every possible way ever since we came to Utah. It was only last week I was baptized for Queen Anne."

"Queen Anne!" I exclaimed. "What can you possibly mean?"

"Exactly what I say, Sister Stenhouse—I was baptized for Queen Anne, and if you like I'll tell you all about it. It is only just what every one else has been doing, only they were baptized for other people. I don't think you've ever thought much of this, and so I'll explain myself. You see, Sister Stenhouse, the Elders teach us that the whole world is lying in darkness and sin, and has been so, ever since the apostolic gifts were lost ages ago. Now there is no salvation outside

the Church, and you may remember that Christ Himself went and preached to the miserable souls in Paradise."

"In Paradise?" I said, "why I thought that was a happy place."

"Oh, no, Sister Stenhouse," she said, "not very happy. The souls of those who have not heard the Gospel, and have not been baptized, go there, and it's a sort of prison for them until they are brought out again through the kindness of some believer. The thief on the cross went there, and Christ went there and preached to the spirits in prison, and when the Elders die they go on mission to Paradise and preach to them also. All your people and my people, our fathers, and mothers, and grandfathers, and so on, right up to the apostolic times, are waiting in Paradise with millions and millions of souls to be released and be admitted into the Celestial Kingdom. All the good brethren and sisters have been doing their best to get out their relations and friends, and I know many of them who have sent over to England and have spent large sums of money in tracing their pedigrees and genealogies, in order to find out the right names and to be baptized as proxies for the dead who owned those names. I have been baptized for a good many of my own relations, and I mean to be baptized for scores more; and many of the brethren, too, have been married as proxies for their own friends, and for distinguished people besides, so that they might be admitted into the celestial kingdom and raise up patriarchal families of their own. The poor souls, if they were released from Paradise by a proxy baptism, could not, of course, have been married in heaven, as there is no giving in marriage there; so some one was married for them as proxy to some one else, and now they can begin to establish their own celestial kingdoms."

"And have you been proxy in this way, Sister Ann?" I asked.

"No, and yes," she replied, "I haven't yet been proxy in marriage for any one, but I was proxy in baptism. When we were children I remember we used to have some rhymes about Queen Anne, and as it was my own name I always thought a great deal of her. It seemed to me that it would be very nice,

and at the same time very charitable, if I were to help her out of Paradise—It quite struck my fancy, for it was no small thing to have a real queen thankful to you for so much. So I went and was baptized for her, and now she is out of Paradise and has entered the Celestial Kingdom. But that isn't all. There was my old friend, George Wilford, who heard all about the matter, for I see him frequently, and he at once said that he would be baptized for Prince George of Denmark, Queen Anne's husband, and he means to do so, and, after that, we'll be married by proxy for them here on earth, and then they'll both be happy."

"Why, Sister Ann, what a droll idea," I said.

"Sister Stenhouse," she replied, quite seriously, "It's very wrong of you to talk so. Some of the best Saints have stood proxy in this way. There was one lady who stood proxy for the Empress Josephine, and her son stood for Napoleon, and some one else for Washington. Queen Elisabeth, too, has been baptized by proxy. And now Napoleon and Washington are both Mormon Elders, and I suppose some one will be married for Queen Elisabeth, and she'll enter into Polygamy. Do you know, Sister Stenhouse, there was one brother who out of pure kindness said he would be baptized for the thief on the cross, for he supposed that no one else would take pity on him, and a sister who was present said she would be baptized for his wife, if Brother Brigham thought he ever had one. I've been persuading my Henry to be baptized for Henry the Eighth, for I'm sure he needed baptism for the remission of sins; and he—I mean *my* Henry—has promised me to do so; but he says that he means to ask Brother Brigham first before he is married for him—if ever he is—as King Henry was almost a polygamist in his way, and my husband thinks there is not much need to be married for him at all."

"I can't help being amused," I said. "Of course I have often heard of being baptized for the dead, and I know the Elders say that St. Paul spoke of it in one of his epistles, but I never thought of it in *that* light; I always thought we should have to wait till the Temple was finished."

"That's true, Sister Stenhouse;" she replied,—“all the marriages of all the Saints—of every one, in fact, on the face of the earth—ought to be solemnized in the Temple here in Salt Lake City, and every one ought to receive their Endowments in it; but as it is not yet finished, the Lord permits us to be married, and everything else, in the Endowment House. But you know yourself that there's a Record kept, and that when the Temple is finished, the ceremony will be all gone through with again. I've heard it said that many of the Elders and their wives will live there, and that day and night perpetually the ceremonies will be going on. You ought to be baptized, however, *now* for as many relations as you can think of.”

“I think I shall wait, Sister Ann,” I said, “until I can find a Queen Fanny, and then I'll be baptized for her.”

She did not like me saying this, for she evidently thought I was jesting. I was not jesting, however, but I felt greatly amused, for this peculiar doctrine of the Saints had never struck me in such an odd light before. Sister Ann was shocked at the way in which I viewed her strange stories, but “I'll come again in the course of a day or two, Sister Stenhouse,” she said, “and put you all straight.”

CHAPTER XXXV.

FESTIVITIES AND SOCIAL GATHERINGS OF THE SAINTS :—
THE PROPHET'S WHISKEY SHOP, AND DRY-GOODS STORE.

An Absent Husband's "Kingdom"—A Suggestion—A Pleasant Time for a Wife—"The Old Woman is Full of the Devil"—What I heard at the Pic-nics—A "Bishop" and his Four Wives—Quite a Spectacle :—The "Woman in White!"—The "Peg" that God Made for Brigham's Hat—Dancing among the Saints—How Balls and Social Parties are Conducted—A Man Disgraced by Following his Wife—Sad Fate of a Swedish Lady—Life in a "Dug-Out"—Another Phase of *Celestial* Marriage!—A Wronged Wife who Poisoned Herself—An Apostle's *Five* Wives!—Doing a Kindness for a Dead Uncle—Marrying four Wives on the Same Day—The Fish Brought in by Brother Brigham's Net—A Slumbering Conscience—The Prophet's Theatre—The "Word of Wisdom"—Brigham Young's Whiskey-making Establishment—The "Revelation" and the Five-gallon Keg—Why Brigham sells bad Whiskey—The Dry-Goods Store of "the Prophet of the Lord."

THE more I saw of the practical working of the system in Utah, the more did I learn to detest Polygamy; for although I hesitated to reject Mormonism altogether, I could not for a moment believe that many things of which I heard, and many which came beneath my own observation, could under any circumstances be considered right.

About that time, I made the acquaintance of a sister whom I shall call Mrs. W——. Her husband was on mission and

had left his family without any suitable provision. She herself was a remarkably neat and lady-like woman; but she appeared to be delicate in health, and spoke with so much languor and despondency that, directly I saw her, I was led to suspect that her house also was haunted by that spectre—Polygamy.

She complained of poverty, and told me that her courage was really failing; for, after she had striven so hard to provide a home for her children, her husband had taken a young wife, who seemed to think she had as much right in the sister's house as the sister had herself. "She does not assist in the least towards getting a living," she said, "and we have been left entirely unprovided for, as the Church takes no care of the Missionaries' wives. What is the use of slaving as I do to prolong such a life as mine? My husband is coming home soon, and he is sure to bring one or two girls with him. They all do so."

During our conversation, she told me that some of the dignitaries of the Church had intimated to her that the wives of Missionaries who were obliged to be absent for several years had duties to perform which ought not to be neglected. It devolved upon them to see that their husband's "kingdom" did not suffer during their absence, and that if she herself were more complying in this respect, her pathway would be rendered smoother. I had heard it hinted before that such abominable suggestions had been thrown out, but this was the first time that I had met with any one to whom they had personally been made. There are bad men in every community, and the Saints are no exception. It is but fair to state that the great mass of the Mormon people would be as truly horrified at such doctrines and practices as any Gentile man or woman could be.

The constant anxiety of this lady, of whom I have been speaking, was such that she often threatened to poison herself and thus put an end to her misery. Her husband began to pay his addresses to a young English girl who came in with the hand-carts, and he made as great a simpleton of himself as it is possible for a man to do when he is in love. He was

scarcely ever at home; and often of an evening the wife would see the young girl walking towards the house waiting for her—the wife's—husband, and on two occasions the girl threw a little stone at the window to indicate that she was there. The poor wife never dared to say a word against Polygamy in the presence of her husband. When she felt so utterly miserable that she could no longer contain herself, and ventured a word of remonstrance at his cruel neglect of her and her five little ones, he would tell her—quoting the brutal language of Brother Brigham—that "she had had her day, and that it was nothing but right that his future wife should now have some attentions paid her. She must round up her shoulders and submit to the cross which we all have to bear!"

One day he brought the young girl home to tea without saying a single word previously to his wife about it, and it was as much as she could do to be civil to the girl. She mastered her feelings, however, sufficiently to treat her properly; but during the evening she had her temper tried to the uttermost. Her husband sat all the time beside the girl, talking in an under-tone, and toying with her curls. At last the wife's feelings were worked up beyond endurance, and she told her husband that, if he did not instantly desist, she would leave the house. "You can go when you please," he said, "there are plenty more women in the world, I guess. I suppose you are jealous that you are not getting the same attention yourself."

Then he turned to the girl and said, "Come, let us take a walk; the old woman is full of the devil—she will get better after awhile."

To say nothing of the man himself, what can be thought of a girl who would marry a man who treated his wife in this manner in her presence? And yet many Mormon girls think that such men have simply been unfortunate in their first choice of a wife, and will never treat *them* so.

This was another home, the happiness of which I saw wrecked. In England, that poor wife had been gay and happy, and her husband was as faithful and attentive to her as

a husband should be. Now, utterly broken-hearted, without any interest in this world, and without hope for that which is to come, she was going to her grave, forsaken by man and, as she poor woman also thought, forsaken by her God.

Often at parties and at pic-nics I met with unhappy wives who unfolded their griefs to me, and some of the things which they related were of a very painful nature. There were instances of downright brutality and cruelty which would not admit of repetition. There were also hundreds of cases in which wives suffered, not so much by any one particular act of wrong, as by innumerable daily and hourly trials, which came upon them at all times, and made existence itself a curse to them.

I remember once, at a pic-nic party, meeting with several first wives whom I had known before I came to Utah, and the stories which they told me were really shocking. At those parties, which, of course, were intended for pleasure and amusement, there was much that was painful in the conversation of the women among themselves, but which would never have been noticed by a stranger. Pic-nics are generally understood to be held in the open air, and in the country ; but we used to call the ward-parties which were held in the Social Hall by that name. The Social Hall was built for this and similar purposes, and was provided with a kitchen and other necessary offices, for the preparation of suppers and other refreshments. It was in this building that plays were acted before the theatre was erected.

The pic-nic parties are quite an institution. Rich and poor, young and old, babies and all, assembled at them to have "a good time." They take their own "pic-nic" with them, set their own tables, make their own tea and coffee, and nurse their own babies. On the occasion to which I allude we went rather early, and thus I had an opportunity of watching the arrivals. Some of them presented a very amusing appearance. There was the Bishop of the ward and all his wives. Two of his boys went in front of him, carrying a very large clothes basket full of "pic-nic," as the eatables were called. Then,

straggling after him, came four women and a bevy of noisy children. The wives were all dressed in grey linsey skirts, blue muslin sacques, and green sunbonnets. When they took off their bonnets I found that they all wore wreaths of roses or some other flowers. On entering, I found that quite a number had already assembled and were sitting bolt upright along the sides of the hall, as whist as mice—the women on one side, and the men on the other. At the further end of the hall I saw an old lady sitting whom I recognised as one of my neighbors. She struck me as looking so strangely that I went over to see what was the matter with her. She was pleased to see me, asked me how I thought she looked, and said that this was the first party she had attended since she came to the Valley. She had supposed that it was absolutely necessary for her to wear something white, and had therefore arrayed herself in a white night-dress which answered the purpose of a loose sacque. Sacques and skirts were all the rage at that time. She had on also a little white muslin nightcap, and altogether she looked very neat and clean, but certainly not fit for a party. I did not, of course, like to tell her so, but I felt sorry to see her dressed in that style.

Brigham Young was there, and kept his hat on all the time, as was his custom; and Heber C. Kimball sat during the evening with a red pocket-handkerchief thrown over his head, while the Apostle George A. Smith, a cousin of Joseph, the originator of Mormonism, had a similar article thrown carelessly round his neck. Heber once said publicly in the Tabernacle, when speaking of the wearing of hats, and the proper degree of respect which ought to be shown to the Prophet: "I never feel as though I wanted to wear my 'at when Brigham is present. I consider that the master should wear his 'at, or 'ang it on the peg that God made for it, which is his 'ead, of course." All these things, however, have been changed since Brigham came under the gentle control of Amelia.

On the occasion of which I speak, Heber came up the Hall, soon after we entered, with five or six of his wives following him. The wives always follow the husband. In fact, every-

thing that is done, whether in word or deed, impresses one with the conviction that the Mormons are determined to make the women feel and fully understand that they are inferior beings. Even in the dance the man takes the lead. In all the *chasses* and promenades he precedes his wives and all other women. In a special council, held in Salt Lake City, Brigham Young once said: "For a man to follow a woman is, in the sight of Heaven, disgraceful to the name of a man." They have a curious kind of dance in Salt Lake City, called a double cotillion, in which one man dances with two women. This is done in order to accommodate those who have many wives. On entering the hall, a number is given to each man, and he is not expected to dance until his number is called. When that is done, they come like a streak across the hall to the ladies' side, to get partners; and when the dance is ended they conduct them back to their seats, and then all retire as they came, with the exception of a few love-sick swains who are reckless enough to break through this rule, in order to enjoy the society of their lady-loves between the dances.

It is only old and hardened Saints, however, who will venture to set at defiance long established regulations and endure the scrutinizing gaze of the brethren on the opposite side of the hall. All this has a very unsociable and stiff appearance to those who attend one of these parties for the first time.

At the particular pic-nic of which I speak, I met a Swedish lady whom I had known in New York. She had come out to Utah, believing fully all that had been told her of that new Zion. She was not very young or good-looking when she arrived, but she had a good deal of money, and consequently was much troubled with offers of marriage. Finally she consented to become a second wife; but she very soon discovered that her husband thought more of her money than he did of herself. He gave her no peace until he got it all into his own hands, and then he neglected her utterly; scarcely ever even coming to see her.

This poor woman, quite deserted by her husband, was

obliged to live in what they call in Utah a "dug-out." A "dug-out" is a large cellar, or hole, excavated in the ground, just like the place formed in digging the foundation for a house. It generally is only one fair-sized room, roofed in on the top with boards, and with a few steps in front by which to descend. Sometimes in such a place a man lives with a couple of wives and a host of children, and this is one phase of the order of "*Celestial* Marriage."

The Swedish lady, of whom I speak, had been well brought up in her own country and was well educated ; she could, however, speak but little English, and therefore found it very difficult to find employment, after the good brother had relieved her of her property. So she worked in the fields, or did anything else which she could get to do. She lived a wretched sort of life, and, finally, poisoned herself ; but no one seemed to care much about it, for very little attention is paid to the death of a woman in Utah, unless she is a favorite wife. No one troubles himself to make any investigations in such a case : —the woman was neither young nor handsome, and she might just as well die as live !

The visitor to Utah is only allowed to see the holiday, outside manners of the people. If he thinks he sees more, he is in most cases, deceived. But any one who really knows the great mass of the Mormon wives as they really are, would confess that a more weary, worn, and dejected set of women could nowhere be found.

How could it possibly be otherwise ? The whole system is radically wrong. How could men act properly to their wives when they marry as many as three, four, five, and six in one single day ? Such things have actually been done, absurdly impossible as it may seem. There was the Apostle Franklin D. Richards, of whom I have previously had occasion to speak. He married *five* wives. George Grant—the brother of Jedediah M. Grant, the Apostle of the Utah "Reformation"—married *four* women at one time. They owned some very fine property, and ill-tempered people said that Brother Grant had an eye principally to that. But he, good soul, would tell you

that he did it altogether from principle. They all do, and I presume they ought to know best.

When Franklin D. Richards married the five or six widows of his uncle, Dr. Richards, some people said that he was actuated by the same motive ; but his friends said that his only wish was to be a father to the fatherless and a husband to the widow ! Brigham is always very willing that any of the brethren should marry the widows of deceased Apostles or other dignitaries ; but as for their property, that is quite another thing. He himself always has an eye to that, and whenever it is possible, the net of the Prophet draws into its meshes all that is valuable, whether small or great.

As for Brother Brigham's own iniquities, it would take a book much larger than this present volume to tell them all. He lives, in fact, and has lived, for years, in a condition of such constant antagonism to all right and honorable principles, that I really believe that at last he hardly knows when he is doing wrong. He does not like his actions to be scrutinized, and he has always taken special pains to prevent the people from intermingling with the Gentiles, who he feared might excite in them a spirit of inquiry.

When the United States army went to Utah, in 1857, one half of the old Tabernacle was appropriated to the sisters, and the other half to the brethren. The centre of the new Tabernacle is now devoted exclusively to the sisters, and no husband or brother is permitted to sit near them. This is done for the purpose of avoiding the slightest opportunity for any Gentile to converse with them ; for the Mormons, as a rule, have not the slightest confidence in their wives, and are very jealous of them. I suppose this is natural, and that the men, knowing their own frailty, judge their wives from their own stand-point of morality. Brigham Young is the most distrustful of them all. He not only guarded the women in the Tabernacle, but when the theatre was built, he arranged so that it would be impossible for Gentiles to mix with the families of the Saints. The Mormon families occupied the parquette, and the Gentiles had the first circle. The

poor among the Saints are, of course, regarded as the common herd, at all times, except when a collection is required, and then they are solemnly reminded that they are a sanctified and peculiar people. It is not therefore necessary that any trouble should be bestowed upon them, and no effort is made to preserve them, in the theatre, from contamination with the Gentiles. Gentiles and Mormons sit together in the second and third circles, and no one is expected to take any notice of it, as the theatre is Brigham's own property.

If the theatre had been owned or conducted by any one else than Brother Brigham, it would have been a sin for the Mormons to have mingled in it with the Gentiles. The people would have been "counselled" to remain at home, if they could not sit by themselves exclusively. But the fact that Brigham is the owner of the theatre does away with any sinfulness in the people attending it and sitting side by side with the Gentiles.

In the same way, when Brigham made whiskey, the whiskey was sanctified. Joseph Smith gave a "revelation" which he called "The Word of Wisdom," enjoining those who among the Saints would be most saintly, never to touch any kind of strong drink; not even tea or coffee, or anything warm. This revelation, as I before mentioned, we ourselves followed while on mission, as, in fact, did all the members of the Church in Europe. It was only when we saw the American Apostles and Elders—more fond of creature comforts than obeying the commands of the Prophet—that we thought it was needless for us abstain any longer; and accordingly followed their example, and ceased to deny ourselves many of those things which are generally considered to be among the necessities of life. The Saints in Europe were not backward in imitating the Apostolic example; and thus the "Word of Wisdom" has fallen into disuse.

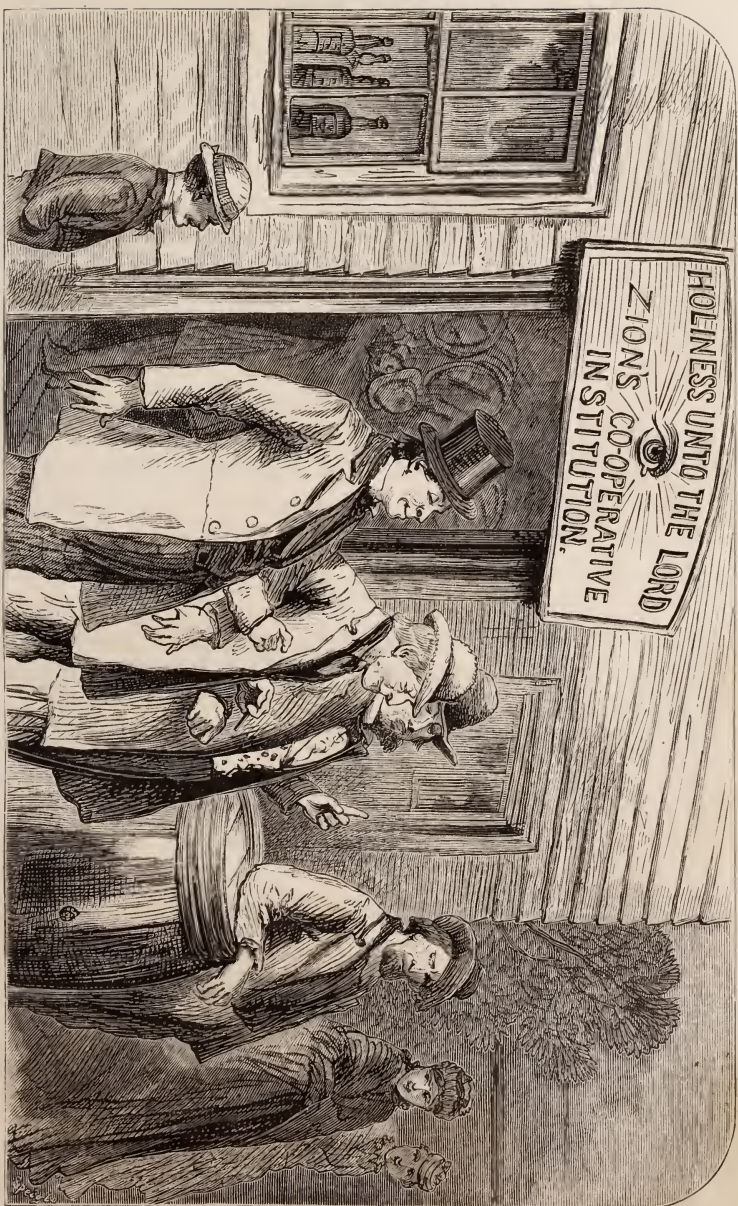
This I do not think was a matter to be regretted; for originally this revelation was, I believe, given not for the promotion of sobriety, but simply to get the people to save their money, so as to bring in more to the coffers of the Church.

Its disuse enabled many a poor soul—old men and sick women to whom a cup of warm tea or coffee was the greatest comfort of their lives—to partake of those beverages without fear of committing sin against the “Word” of the Lord.

Whether Brother Joseph himself kept his “Word of Wisdom” may very well be doubted, for his own son, Alexander, says, “There are those who say that the Revelation [on Polygamy] was received over a five-gallon keg of whiskey.” Certain it is that Brother Brigham, seeing that even among the Saints every one did not care to keep this “Word of Wisdom,” turned the weakness of the people to profitable account.

A certain Mr. Howard set up a whiskey-making establishment in Salt Lake City, and was doing a very good business in that line; but Brother Brigham declared that no more should be made, and Mr. Howard was told to go on a mission to preach the Gospel. Soon after he left, the establishment was again running, and a great quantity of whiskey was sold; but as it was dispensed at a store surmounted by an imitation of the All-seeing Eye, over the inscription, “Holiness unto the Lord”—the sign of Zion’s Coöperative Institution—nothing was thought of the matter. The nature of the whiskey was, of course, changed. Some said, however, that it was not changed for the better, and that Brother Brigham’s whiskey was much inferior to Brother Howard’s, and much weaker. Probably, Brother Brigham thought that strong drinks were not good for the people, and made the whiskey weaker out of pure love to them.

Many young Mormon boys, otherwise respectably brought up, have been ruined by the too free sale of whiskey by the Church. I know one young man, in Utah, who told me that this had been the case with himself and several others. He always silenced his conscience by saying that he had never tasted anything but what was made at Brother Brigham’s establishment and sold at one of the Church stores. Finally, seeing the inconsistency of these things, he turned away from Mormonism, Brigham, and whiskey, all at the same time, and then became a respectable and steady young man.



"CHURCH" STORE—MUST BE RIGHT!

When we went to Salt Lake, the Saints were not permitted to keep Gentile boarders. If they did so they lost their standing in the Church. Those who persisted in doing so created great scandal, and were themselves attacked without mercy in the Tabernacle sermons. They were told that intercourse in any shape with the Gentiles would cause them to lose the spirit, and they were, therefore, warned against it. Since then, however, so greatly have matters changed, that two of Brigham Young's own wives have taken in Gentile boarders; and more than one of his daughters have taken in Gentile sewing in order to provide a little extra pocket money for themselves—money which they spent in what their father calls “wretched Gentile fashions.”

While the Prophet himself, and Daniel H. Wells, his counsellor, the Mayor of Salt Lake City, have made themselves conspicuous in denouncing everything that was not Mormon, some of their wives, and also their own sons and daughters, are at this moment aping every Gentile who comes within sight, and have done their very best to dress according to the very latest Gentile style. The people, when they see Brigham and his family themselves leading the way, think that there can be no great sin in following; and the more so as they are able to purchase all the finery that their hearts can desire at the dry-goods store of “the Prophet of the Lord!”

CHAPTER XXXVI.

MY DAUGHTER BECOMES THE FOURTH WIFE OF BRIGHAM YOUNG'S SON.—THE SECOND ENDOWMENTS.

Learning More of the Inner Life—The Mistakes of Newspaper Correspondents in Utah—Looking through Mormon Spectacles—Kept in the Dark—The Second Wife Begins Housekeeping—Getting Rid of *Her!*—My Clara's Lover—Joseph A. Young—The Engagement—Waiting for "Something" to Turn Up—Asking Permission to Go East—How Mormon Girls are Deceived and Deceive Themselves—Brother Brigham "Counsels" Brother Stenhouse—The Wedding Day Fixed—The Marriage Ceremony in the Endowment-House—Brother Brigham Officiates—Married for Time and for All Eternity—The Fourth Wife of a Polygamist—A Mother's Sorrow—We Receive our Second Endowments—"Our" Husband Anointed King and Priest—Belinda and Myself made Queens and Priestesses—A Little Stranger: The Second Wife's Baby—"The Conclusion of the Whole Matter."

AFTER I had consented, and in reality had given my husband a second wife, my *status* in Mormon polygamic society was very considerably improved. First wives who lived in, and firmly believed, this "Order of Celestial Marriage," tried in every way to make me feel that I was one with them; and those who had not much faith felt more kindly towards me, because I had been caught in the same snare with themselves.

Every polygamic wife—whether first, second, third, or tenth—no matter how much or how little she may believe in "Celestial Marriage"; no matter how refined or how coarse and

degraded her nature may chance to be; cannot help feeling that her position is inferior to that of a monogamic wife. On this account, many of the Mormon women are never satisfied until they have drawn every woman of their acquaintance down to their own level. The influence of this supposed "Revelation" is by no means elevating or refining.

I was now upon an equal footing with other first wives. They had, therefore, no hesitation in confiding to me their griefs; and situated as I was, I had abundant opportunities of hearing stories of cruelty, wrong, and suffering, under the "Celestial" system—many of them so utterly revolting that I would not dream of relating them again. Polygamy among the Mormons is so involved in disgusting and disgraceful details, that a modest woman would not dare to relate all she knew. In this book I have endeavored to be true to my title and to "*tell all*," as far as such a thing was possible. But there are thousands of horrible incidents, too degrading for mention, which form part and parcel of the system of Polygamy, but which no woman who had any respect for herself would think of putting upon paper.

Previous to the time when my husband took his second wife, although I had learned too much, I had to a certain extent been kept in the dark respecting some of the vile and loathsome practices of Polygamy; but after that, by slow degrees, I was thoroughly initiated into the system.

Visitors to Utah would perhaps notice in the faces of the Mormon wives a dull, careworn, weary expression, altogether the reverse of that contented look which is seen among "Gentile" women. But those very women would never disclose to the stranger the depth of that sorrow which is wearing away their lives. Some few, indeed, have been led to speak of their troubles; but they have afterwards found that the very persons in whom they confided most, distorted and exaggerated every word that they had uttered, for the sake of making a good story for the press. In many cases, the names of those who were thoughtless enough to expose their sorrows, together with little personal matters which should never have

been made public, were put into print; and when the matter came before the Church authorities—as in course of time it was certain to do—there was a great deal of trouble and unpleasantness. Women, consequently, as a rule, tell nothing; and book-makers and people connected with the press, while they give to the world astonishing stories of what they have heard know really nothing of the truth. When a smart man, or a man connected with the press, comes to Utah, the Church authorities take him in hand at once. He is carried here and there, and treated with the utmost deference; a pair of Mormon spectacles is placed by Brigham, or one of his numerous factotums, upon the visitor's eyes, and through them he looks at all that transpires. Then comes a glowing account in the papers, or else apocryphal stories appear in the visitor's last new book; and unsophisticated people, who innocently suppose that all that is in print must be true, begin to think that the stories of the evil-doing of the Prophet, which from time to time have crept out, were only scandalous reports, and that Brigham Young—like Somebody else who shall be nameless!—was, after all, not quite so black as he has been painted.

The intelligent Saints, however, are not thus deceived. They may hold to Mormonism, and may regard Brigham in his priestly capacity as a Prophet; but they are not blind to his sins. I could, from my own personal knowledge, mention the names of men in whom Brigham Young has the fullest confidence and who are in daily communication with him. Their faith, in most instances, has really fled, although in name they are still "Saints;" they bow the knee before the Prophet's throne, but in their hearts they despise him; for years of intercourse with him have taught them what he really is.

This is, however, carefully hidden from the outer world. A gentleman, who had for five years resided in Salt Lake City, said to me a few months ago: "Mrs. Stenhouse, when I had been here about three weeks I thought that I knew enough of Mormonism to write a book; when I had been here three months I began to think that I did not know quite as much; and now, after five years, I have come to the conclusion that I

really know nothing at all. I have lived in a Mormon family for the past year, but that has not increased my knowledge. They are constantly upon their guard. They treat me kindly, but they never let me know any thing."

This, I believe, has been the experience of nearly all the Gentiles resident in Salt Lake City. Gentlemen had no chance of learning anything, and the opportunities of ladies were only a trifle better.

Up to this time I had said very little to my children about my doubts and fears. With the exception of my daughter Clara, they were all too young. Clara was just budding into womanhood and day by day gave promise of more beauty and interest in her future life. I dreaded to cast a cloud across her way by telling her of my own apprehensions in respect to Polygamy. If that were the "Order" of "Heaven," she would certainly have to live in it; and in any case it was the "order" of Brigham Young, and my child could not escape from it, for no one, unless at peril of life, could flee from Zion, in those days. I kept, therefore, from my daughter all my own troubles, feeling that she herself would soon enough have trials of her own. She saw how much I suffered, and no doubt knew the cause; and, although she could not fully enter into my feelings, her companionship was a great consolation to me, and I loved her all the more because I felt that my own heart was widowed. How often I prayed that she might be spared such a life as that which I lived.

We had lived together in Polygamy about a year, when my husband told me that his young wife desired to have a home of her own, and that he intended to provide her with one. This was very pleasant intelligence to me; for the sight of that other wife constantly before my eyes—sitting at my table, in the midst of my family, walking in the garden with my husband in the evening, or *tête-à-tête* with him in the parlor—was more than I could bear. I began to feel, whether justly or not, that my presence was a restraint to them, and that they felt annoyed when I was with them. This feeling was so strong with me that I constantly avoided them, and I finally concluded

to spend the evenings in my own room with my children, for then, being out of their presence, I should perhaps be at peace. All this time I hoped that my husband would urge me to come back again to the parlor, and several times he did so, but I thought that I was *de trop*, and remained in my room. He thought that I was making myself quite disagreeable, and such probably was the case, for no wife could be pleasant or happy, situated as I was.

This, however, was all changed when my husband established a second home. I did not mind being deprived of his society so long as I could get rid of *her*. Personally I had no ill feeling towards her, for she had always treated me with respect; the only reason why I hated her was because she was his wife; even her presence was painful to me, and when she was near me I hardly felt able to breathe.

Just at that time, the marriage of my daughter Clara first began to be talked about seriously. One day my husband being out driving with Joseph A. Young, the eldest son of the Prophet, the subject was discussed between them, and Joseph A. made a proposition of marriage. This, to me, was the cause of considerable uneasiness, as Joseph A. was a polygamist, and at first I altogether refused to listen to the suggestion. At that time Clara was not fifteen years of age, and not only did I consider her altogether too young to think of marriage, but I was shocked at the bare idea of her becoming a polygamic wife. I almost hated Joseph for asking for her.

Personally I had no objection to Clara's lover. I had known him for several years. He was an intelligent, generous-hearted, and handsome man, of very good standing among the Saints, and wealthy. As a friend, I valued and esteemed him; but that he, a polygamist, should wish to marry my darling daughter was very repugnant to my feelings. Clara was then growing old enough to understand my more serious thoughts and sentiments, and her companionship was very precious to me. The thought of her marrying into Polygamy was to my mind almost as painful as the thought of her death would have been.

My husband agreed with me that she was too young to

marry; but on that point *he* could not offer any great objection, as his own wife although very womanly in appearance was but very little older in years. I told Joseph A. of my reluctance to the proposed marriage and he fully entered into my feelings. I could not absolutely refuse him, but I wished to gain time. Every day found me more and more weak in the faith, and I thought that, if I could only postpone my Clara's marriage for a few years, something might transpire which would relieve me of my difficulty.

Joseph promised to wait just as long as we thought proper, if only we would allow him to speak to Clara and explain to her the sentiments with which he regarded her. In this he acted in a way very unlike the Mormon men generally, and I respected him accordingly. I promised him that I would not influence my daughter, but would let her decide for herself. This, after much careful consideration, I came to the conclusion was all that I could do. My mind at that time was in a very troubled state. Day by day my doubts respecting the plural wife system became stronger and stronger, and I felt that before very long some great change *must* take place, both in my faith and in my life. At the same time, outward circumstances gave no promise of any such change. My husband gave no signs of apostacy, and, as a Saint, I knew he would never think of undertaking anything without the permission of Brother Brigham. We did not even dare to leave the city without consulting the Prophet. In times, then very recent, it was at the risk, and sometimes, indeed, at the sacrifice, of life, that any one left Salt Lake Valley without permission; and even at the present moment no good Saint who values his standing in the Church would dream of going East without first obtaining the approval of Brigham Young. I could not, therefore, at the time of which I write, foresee the great changes which have since taken place. To refuse my daughter to the Prophet's son, would, I knew, be utterly useless. By partial submission I might gain some advantages; and the longer I postponed the marriage, the greater chance there was that "something" might turn up, which we all

more or less look for when we are placed in circumstances which admit of the exercise of very little choice or effort.

My only objection against Joseph A. was, as I just stated, that he was a polygamist ; but so long as we remained in the Church I could not openly allege this in opposition to the proposed marriage. If my Clara married a single man, there was every chance, if not an absolute certainty, that after a while he would take another wife, or wives. This had been the case with other girls with whom my child was acquainted. They had married single men, trusting that their influence over them would be sufficient to retain their affections ever to themselves alone ; but they had soon reason to see how groundless their expectations and hopes had been. If, on the other hand, I gave my daughter to a polygamist, there was certainly no reason why Joseph A. should be refused. I felt surrounded on every side by difficulties, and out of them all I endeavored to choose the least.

One day my husband told me that Brigham Young had seriously spoken to him about the matter, and had "counselled" him to let the marriage take place at once, saying that my Clara was quite old enough. After this, objection on my part would have been utterly unavailing. Everything was settled at the *fiat* of Brigham ; and the feelings and judgment of a father and mother in respect to their own daughter were, of course, of not the slightest consequence.

The wedding-day was therefore fixed, when the sweet flower of my own quiet garden was to be transplanted to another home.

We went to the Endowment House—my husband, myself, and our daughter, together with some friends of the family. There we met with Joseph A. Young, the expectant bridegroom ; his father, Brigham Young ; Joseph A.'s first wife—Mary Young ; and several of the brethren. The bride and bridegroom, and the bridegroom's first wife, were all dressed in their Temple robes. We then entered a small room where the altar, of which I have already spoken, is placed. At the end of the altar, Brigham was seated in a large arm-chair

covered with crimson velvet. The altar was also crimson. Brigham officiated. Joseph A.'s first wife, Mary Young, knelt in front of the long crimson altar; and my daughter Clara knelt beside her on a sort of faldstool or ledge, arranged for that purpose. Behind the altar, knelt Joseph A. Brigham said: "Joseph, are you willing to take Clara Stenhouse to be your lawful and wedded wife for time and for all eternity?" Joseph answered, "Yes." Then Joseph's first wife was told to place the right hand of my daughter in the right hand of her husband, in token that she was willing; and then Clara was questioned, as Joseph had been. When she replied in the affirmative, Brigham said, "I pronounce you man and wife in the name of the Lord. Amen." They were now married; and Brigham Young, Joseph A.'s first wife, and a few other friends came home to the wedding breakfast, after which my daughter went to her own pleasant home.

Thus my worst fears were realised—my own daughter had become a polygamic wife—she was the fourth wife of her husband, Joseph A. Young.

It is a source of sorrow to any mother who really loves her children to lose them, even if it be for their own good and happiness; but in my own case there were reasons why I felt the loss of my daughter more than I should have done under ordinary circumstances. I felt quite desolate without her; for when left all alone, when my husband took his second wife, and when I had no one else to turn to, my little daughter had entwined herself about my heart in a thousand sweet and loving ways. She knew how great an influence music had over me, and how much I loved to hear her play and sing; and when she saw how sad my heart was, or caught me in tears, she would go to her piano, and lure me to her side by some sweet song which she knew was dear to my memory. But, with her went all that love and gentleness which in my time of deepest trouble sustained me and kept me from absolute despair.

I have often wondered whether Joseph ever realised how great, how dear, a gift I bestowed upon him when I gave him

my little Clara. But in saying this I do not mean to cast the shadow of a doubt upon his true-heartedness and love towards her. He was always kind and thoughtful, considering her comfort in everything; and although they have now been married seven years, he has never changed, but is the same to her as on the first day of their marriage. A good, kind, and gentle husband he has ever been, anticipating her every wish, tenderly and carefully guarding her from even a painful thought. My only regret has been that he is a polygamist, and she a polygamic wife.

Not long after this, my husband one day told me that a select few had been chosen to receive their Second Endowments, and that we were to be honored with the same privilege. This I was told was one of the highest honors that could be conferred upon us, as the Second Endowments had never been given to any one since the Mormons left Nauvoo.

The glory of this privilege I did not myself, however, feel; and, notwithstanding any respect which might be intended by our names being added to the list of chosen ones, I refused to see the slightest good in the whole affair. I am afraid I was naturally perverse,—or was it that the light was now beginning to dawn more clearly upon my mind? I know not. But I raised every possible objection, feeling, though I did, that all opposition on my part was useless. I knew that I should have to go, but I felt a dismal satisfaction in letting every one know how much I hated the system.

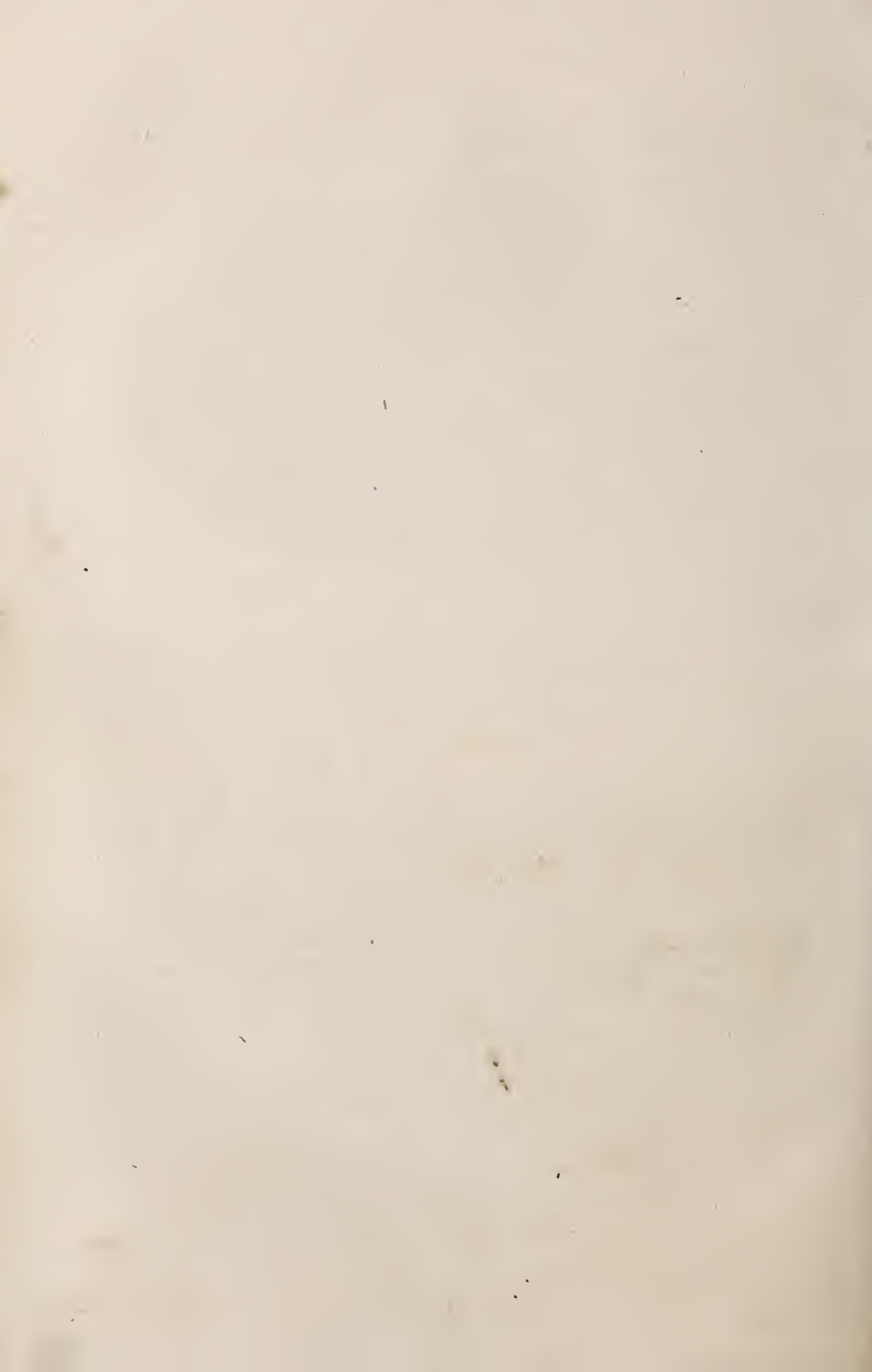
Our second wife;—I say “*our*,” because I had been taught that my husband and myself were indissolubly one, even in the matter of taking wives;—“*our*” second wife seemed the happiest of us all when the day arrived, and I believe she considered that we were very highly favored. After preparing our Temple robes, we started for the Endowment House. The reluctance which I felt caused me to lag behind, and I was *gently* reminded several times that I was making myself very disagreeable. I did not, however, feel much remorse, for my husband had still one good, obedient wife walking at his



POLYGAMY IN LOW LIFE:—THE POOR MAN'S FAMILY.



POLYGAMY IN HIGH LIFE:—THE "PROPHET'S" MANSION.



side, who I knew would sympathise with him; and that, as every one is aware, is more than falls to the lot of every man.

When we reached the Endowment House, we ladies were shown into one room and *our* husband into another. We then proceeded to array ourselves in our robes, caps, and aprons—the same as when we received our first Endowments—and when all was ready we were ushered into another room by one of the brethren, who was also dressed in his Temple robes. There we met *our* husband and several other brethren, all dressed in the same way. We sat down, and oil was then poured upon the head of *our* husband, by two of the brethren—Daniel H. Wells, and another—and he was then ordained a King and Priest to all eternity. After that, we two wives were anointed in like manner, and ordained Queens and Priestesses, to reign and rule with *our* husband over his kingdom in the celestial world.

Had I ever solaced myself with the notion, which some Mormon women entertain, that first wives are queens over all the rest, I should have been sadly disappointed when I heard “*our*” second wife ordained to the same high office as myself. As it was, however, my faith was so small that I should have been quite contented had they consecrated her alone queen for Eternity, so long as they would have allowed me to rule and reign by myself in my own home for Time.

The ceremony did not last long; but it all appeared to me such folly that I was anxious to leave the place, and though I dared not say so, I was truly ashamed to be seen coming out of the House. While going through these Endowments I was filled with a thorough contempt for everybody and everything around me, and I suppose that my feelings were visible upon my countenance, for, after leaving the House, I remember the Apostle John Taylor asking me if I did not feel well, and I told him as plainly as I dared what really was the matter. He spoke to me very kindly, and tried to re-assure me, but the scales were now falling from my eyes, and all his arguments availed nothing.

Notwithstanding all this, I was not ready yet to cast off the

yoke, and a few months after our Second Endowments I again gave evidence of my faith. An event occurred in the other branch of my husband's family which produced a strong impression upon my mind—a little daughter was presented to him by his second wife. I was, of course, expected to go and visit the young mother and child, and I thought I could never bring my mind to do that.

It would be impossible for me to define my feelings at that time ;—loathing and hatred for him and for her, and even for the poor innocent babe, on the one side ; and, on the other, thoughts of what I considered was my duty towards God, my husband, and his other lawful wife. I was bewildered.—My heart said, Do not go ; but my conscience said, It is your duty to treat her kindly, for she believes she has done you no wrong. Then I thought—She is a young mother, and without you frowning upon her, sorrow will come swiftly enough to her door.

I saw that my husband was troubled as to what my feelings might be, although he had not had courage to tell me himself of the interesting event. He was afraid of paining me and sent a lady friend with the intelligence. I spoke to him myself and told him that I would go and see Belinda and her child. He thanked me and said, "God bless you for that." Then I went to see her ; but I was thankful when the visit was over, and although I went again many times, and tried my very best to treat her kindly and even affectionately, I could never get over the painful feelings which agitated my mind when in her presence.

CHAPTER XXXVII.

REALITIES OF POLYGAMIC LIFE:—ORSON PRATT : THE STORY OF HIS YOUNG ENGLISH WIFE.

Peculiar Position of Plural Wives—The Troubles of a Pretty Young Welsh Girl—The Story of Orson Pratt and His Young Wife—The “Champion of Polygamy”—The Wife of an Apostle—Leaving a Mother and her Babes to Starve—The Neglected Wife—Destitute and Forsaken—Attacked by Fever—The Wretched Wife Loses her Senses—She Wanders Forth Upon the Prairie with her Babes—The Good Deeds of Brother Kelsey and his Wife—They Clothe and Feed the Poor Wife—The “Philosopher” and his dying Wife—He Takes Matters Comfortably—“It is Too Late, Orson; Too Late!” Another Victim to Polygamy—How a Wife’s Rocking-chair was Stolen—How a Good Brother Whipped His Little Wife—Whence Come the Elders’ Wives—Dupes from the Old World—“Gone East!”—His other “Home”—The Advent of Three Little Babies—Why I Blame those Men.

I DO not think that Polygamic wives feel the anomalies and cruelties of the “Celestial Order” half so keenly as the first wives, or they would never enter into it.

The position of the plural wives—second, third, fourth, or twentieth, it matters not—is but a mockery, after all; and in many respects they are more to be pitied than the first wives. The first wives have known, if only for a little while, a husband’s love and care; but that has never been felt by the second wives. They are, in fact, in many respects little better than slaves; and if they are sensitive girls, their position must be extremely painful, for they must realise at all times that they are receiving the attentions of another

woman's husband ; and in many instances they are even afraid to be seen speaking to their husband for fear of bringing down the wrath of the first wife upon their heads. Others, who are not so sensitive, assert their own rights and are defiant.

I am well acquainted with a pretty young Welsh girl who was a second wife. Her husband had converted her to Mormonism while he was on a mission to Europe, and, when they reached Salt Lake, he married her. I saw her first two years after her marriage, when one day she came to me in the greatest distress. She asked me if I would give her some employment, and, greatly surprised at the request, I asked her how she came to need anything to do, as I knew her husband could well afford to support her.

"I have left my husband," she answered, "for I could stand no longer the ill-treatment that I received. I endured it until, as you see, my health is failing and I am broken-hearted. The creature I married has no manhood in him. He has allowed me to be treated like a slave, and has himself half-starved me and has acted towards me with the greatest inhumanity. When I married him," she said, "I was willing to make myself useful in the family, and I did so. But one thing after another was given me to do until I became a regular drudge—they would not have dared to treat a hired girl in the way they treated me. I was put into a miserable little back room, and was never allowed to see any of my friends ; I had to work early and late. When at last my position would not admit of my working quite so much, they punished me with all sorts of petty unkindnesses, and nearly starved me, giving me only a little flour or a few potatoes every day.

"At last," she continued, "I went to Brother Brigham to know what I should do. He sent for my husband and talked to him a long time, and he promised to do better if I would go back with him. Brother Brigham counselled me to do so, and try him again ; and I went. Soon after that, my babe was born, and then they treated me with worse unkindness."

"Who do you mean by *they*?" I asked.

"I mean my husband and his wife," she replied; "They did not seem to look upon me as a wife at all, and, even in the coldest mornings and immediately after my child was born, they used to make me get up first and light fires and prepare breakfast and begin work generally, and I was only too glad if I escaped with a little fault-finding. I stood it as long as I could, because Brother Brigham had counselled me to do so; but now I have left them again and do not mean to return." This was the story of one poor girl's troubles.

Now the man who did this is a good Mormon in good standing in the Church to-day. He is employed by the authorities and his poor young wife is now working for the Gentiles—a much happier woman, if her face speaks truly, since her separation, although she has to support herself and child. She, like hundreds of other young girls, came to Utah without friend or relative, and this is how a good brother "took care" of her.

But I must be permitted to relate a still more painful story—the story of a poor innocent girl allured from her happy home in England by one of the most distinguished of the Mormon Apostles; brought over by him to Utah as his wife, and there suffered to die in misery and neglect.

The Apostle Orson Pratt, who is called among the Saints "The Champion of Polygamy,"—a man who has devoted his life to Mormonism, and whose writings have done more than the labors of all the other Apostles to win converts to Polygamy; a man who on more than one occasion has boldly stood up against many of the absurdities and blasphemies of Brigham Young; a man upon whom, on account of his independence, Brigham has frowned, and who has consequently never attained to the wealth of his more obsequious brethren; a man who in all the ordinary affairs of life would command the respect of every one around him.—This was the man who perpetrated the atrocious villainy which I am about to relate; and much against my own personal inclinations I feel com-

pelled to tell the story, as it shows how shockingly this debasing system can pervert an otherwise upright mind.

Orson Pratt married the young girl of whom I speak, in Liverpool, by special dispensation from Brigham Young, and her parents—themselves devout Mormons—thought that their daughter was highly honored in becoming the wife of an Apostle. She was very pretty and attractive, and for a time he paid great attention to her, and brought her over to Utah as his bride. Arrived there he utterly neglected her, and she experienced all the horrors of polygamic life.

The Apostle was living in Salt Lake City. He had left his young wife and her children in Tooele—a place about forty miles distant. There they lived in a wretched little log-cabin, the young mother supporting her little ones as best she could. When her last child was born she was suffering all the miseries of poverty, dependent entirely upon the charity of her neighbors. At the time when most she needed the gentle sympathy of her husband's love that husband never came to see her.

One morning there was literally nothing in the house for herself and her children, who, knowing nothing of their mother's sufferings, cried to her for bread.

The poor mother quieted them with a promise that they should soon have something to eat, and then she went and begged a few potatoes from a neighbor; and upon these they subsisted for three days. She then took her children with her, for they were too young to be left alone—her babe was only three weeks old—and she went round to see if she could get work of any kind to do. In this she was not successful; and at length, worn out by continual anxiety and privation, and heart-broken by the neglect which she had experienced, she sank beneath a fever which promised very soon to prove fatal.

For some time the neighbors nursed her; but they, of course, had their own families to attend to, and could not give her quite all their time, and thus occasionally she was left alone. One evening, when such was the case, she got up in a

state of delirium, and barefooted, and almost destitute of clothing, took her children, and wandered forth with them into the snow. The good people of Tooele went out over the prairie, anxious to find and bring back the poor maniac, but for a long time their search was in vain. At last, not knowing whither she went, she wandered to the house of Brother Eli B. Kelsey—a "vile apostate" as Brigham Young would call him; but known to every one else, Saint, Apostate, or Gentile, as one of the best and kindest-hearted men that ever lived. In Brother Kelsey's house, she and her little ones were kindly received by him and his good wife—from whose lips I first heard this painful story—and their wants attended to. They were clothed and fed, and were then carried back to the log-cabin which they called their home.

Next day the Mormon Bishop of Tooele assembled the people, and money was collected and sent to Salt Lake City, to Orson Pratt, begging him to come immediately, if he wished to see his wife alive. But the Apostle did not come. At that time he was actually engaged in taking another bride, and he wanted to hear nothing of his dying wife.

Then the good Bishop sent a young man, who rode all night, to compel him immediately to take the coach for Tooele—the young man paying his fare so that he might have no excuse. Then, at last, he came.

Arrived at the little town where his poor wife lay dying, Orson conducted himself like the philosopher he professes to be. Before him stood the hovel, within which were his deserted little ones—wailing, as if sensible of the great loss of a mother's care which they would soon have to sustain;—and there, on her dying bed, was that poor wife and mother tossing in wild delirium. But he, the cause of all that woe, passed by that wretched hovel and its death-scene to the comfortable home of a well-to-do brother, at whose house he first obtained his supper, and then calmly returning, entered the place where his wife was lying, and for a moment surveyed the scene. Then he quietly remarked to one of the sisters present: "She has a good deal of fever."

Another sister who stood by, impulsively exclaimed, "Good God!—Brother Pratt, this is more than fever—she is dying."

"Oh dear, no, sister;" he calmly replied, "she will recover."

It was evident, however, to all but Orson that his wife *was* dying, and that no earthly power could save her.

The next day she was still raving, and it was told me that in her wild frenzy she even attempted to strangle her babe. Orson essayed to hold her, but she caught his gold chain and snapped it in two. His touch and the sight of the chain recalled her for a moment to her senses, and she said reproachfully—"You are puffed up with pride, Orson, with your gold chain and rings, while you leave me and my babes to starve. Poor little lambs! where are they?"

For a moment the yearning of a mother's heart for her children conquered the fever that tortured her mind, and she listened to her husband's attempted words of comfort, as he said, "I am with you now Eliza, and I will take care of you."

Steadily, for a moment, she looked up into his face, and, with tears in her eyes, said mournfully: "It is *too late*, Orson—It is *too late*!"

These were the last sane words which she uttered in this life, although she still lingered on insensible.

The next morning, the Apostle Pratt resolved to leave for Salt Lake City and his young bride. The Bishop, however, called a council and summoned him to remain until his wife was dead. Nevertheless he did not wish to stay, and, being an Apostle, he overruled the council. At the last moment before his intended departure, one of the sisters said: "Brother Pratt, should she die, what shall we do with her?"

"Oh, she won't die," he replied.

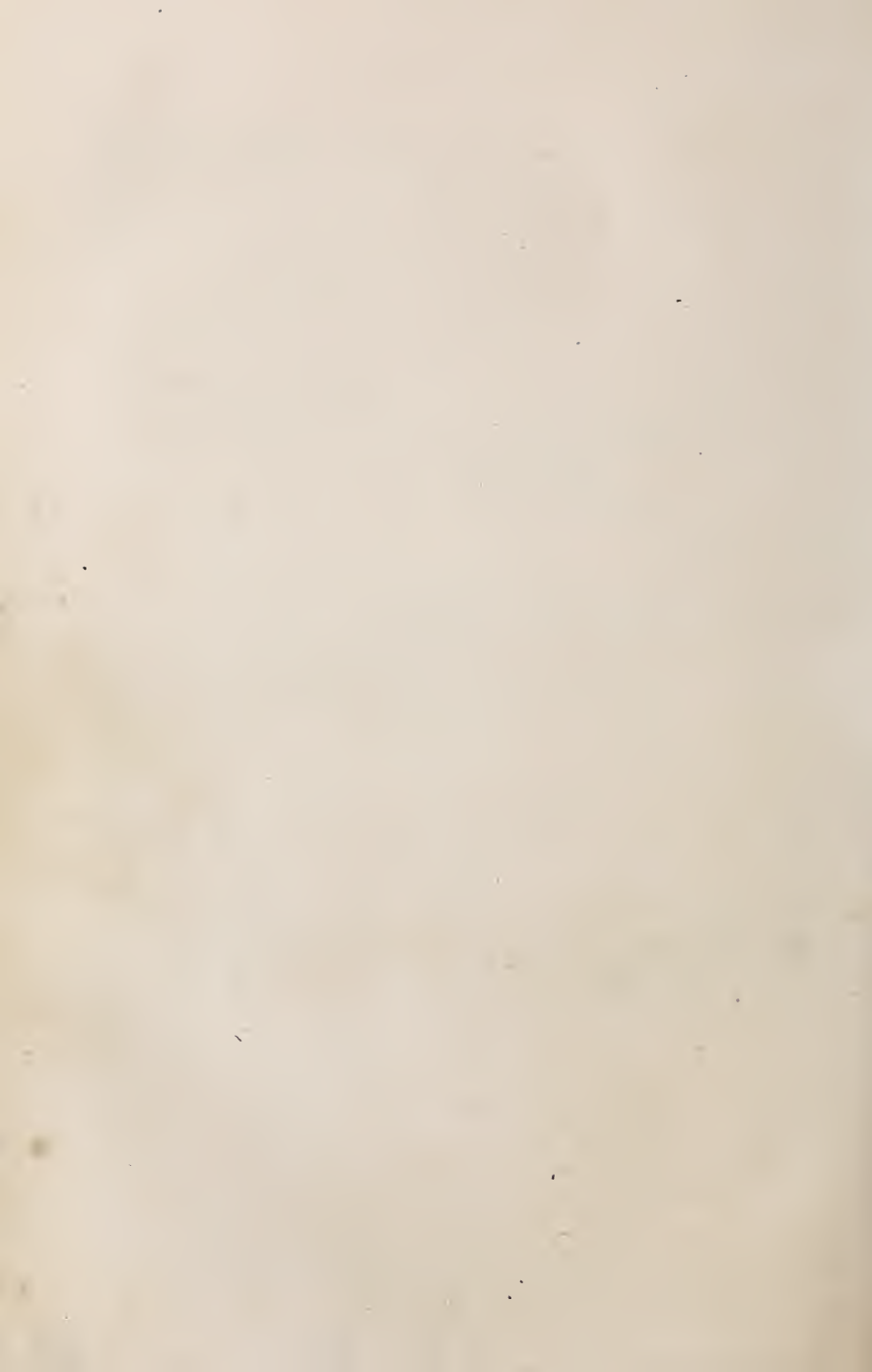
"But should she," the sister urged.

"Then bury her with her children," he answered.

After much solicitation, he was prevailed upon to remain for a few hours, and the next morning his wife died. The language of her last moments, as she raved and tossed in mad delirium, showed how terrible had been her mental agony, and how much she had suffered from this frightful system.



DESPAIR!



But one might easily fill a large volume with stories quite as cruel as this. It is simply absurd to expect that it should be otherwise. Men and women can train and discipline their minds, they can crush out the affections of their hearts if they will; but no effort of man can change man's nature entirely or root out altogether humanity from the soul. Women may endure, as that poor woman did whose story I have just related, but they never can get perfectly adapted to the system of "Celestial Marriage." The nearer they approach to its requirements, the further they recede from all that is held good and noble in womanhood, and as for the men, they are brutalised by every effort which they make to conform with it.

During the summer, about three years ago, a young-looking woman, very shabbily dressed, came frequently to my house with heavy baskets of fruit which she entreated me to buy. One day she said: "You do not remember me, Sister Stenhouse, I think, and I do not wonder for I am so changed. I have to work very hard now, for all I have to live upon is what I can make by selling fruit, or any little work that I can get my neighbors to give me to do; and if my husband could prevent even that I believe he would. I am obliged to gather my fruit at night and hide it from him, and that is why I urged you so to buy, for I never know when I may meet him."

I was very much surprised at this, as her husband, I knew, was getting a good salary, and appeared to be a most gentlemanly man. His first wife, I was aware, had left him—it was said, on account of cruelty and neglect—and he had married this one just after her arrival from England. I had every reason to believe that she had been a good wife to him, and a mother to his motherless children; but he had taken another wife since he married her and had cruelly neglected this poor woman, leaving her his first wife's children to take care of. She said that he was again paying his addresses to another still, and she expected that he would soon marry her. And yet this woman [his second wife] told me that all he had left for her and the children to live upon was a sack of bran and

about fifty pounds of corn meal. Everything else had been taken to the third wife, even to the best articles of furniture.

She said: "One evening I had been sitting in the porch in my rocking-chair, when he came in and remained about an hour. As soon as he left, I went out to bring in the chair, and was just in time to see him carrying it off;—I knew where he was going with it." I saw this poor woman frequently, and bought her fruit often when I did not need it, for it grieved me to see her carrying such heavy loads in her then delicate situation. After a time I lost sight of her, and then I heard that she was dead. One day her own daughter,—for she was a widow when she married this man,—came to me before leaving the city. "I am going away to some friends," she said, "for I will never live near that man—he killed my mother; he kicked her so severely that she never recovered, and when her child was born, they both died from the effects of the blows which she had received—and I hate him."

Nothing was ever done to this man—his wife was his own property. He is still regarded as a good Mormon; and when he went to Washington, about two years ago, he took with him letters of recommendation from the leading men in the Church, and the Washington papers spoke of him as being a very gentlemanly and intelligent man. I would give his name, but that I hardly think it would be fair to single him out from his brethren, of so many of whom I could tell just as shameful stories. My Mormon friends, however, will know very well of whom I speak.

Another first wife of one of the Mormon authorities told me how her husband whipped her because she would not consent to his stripping *their* home of everything that was either useful or handsome in order to furnish a house for his second wife. Finally he shut her up while he took her entire parlor furniture away. She was a fragile little woman and perfectly helpless when in the power of a strong man, and therefore was forced to submit, as there was no appeal to law in Utah.

It is a very difficult thing for a woman after listening, day

after day, to such tales of woe and misery, and knowing them to be true, to retain much respect for a polygamist, whoever he may be. For my own part I regard them all with such feelings of loathing—for I cannot forget my own sufferings—that I can hardly speak civilly *of* them, and would prefer never to speak *to* them. I know scores of ladies—married ladies—Mormon ladies, who in secret feel and speak just as I do upon this subject.

For many years past, the American Elders have derived a rich harvest from Britain, and Scandinavia. After the introduction of Polygamy, an Elder was seldom known to return from mission without bringing with him one, two, and sometimes three young girls, or else arranging in some way for their emigration. The Missionaries, however, preferred, whenever it was possible, to bring the girls with them, for if they trusted them to the care of a brother returning before or after, he very frequently turned traitor, and carried off the prize himself.

The Elders were not permitted to marry these extra wives while on, or returning from, a mission, unless they had special permission from Brigham Young. But quite a number of the poor weak brethren were so impulsive and so anxious to be married, that they could not wait for the ceremonies of the Endowment House. One conscientious Swiss brother, named Loba, who could find no one willing to take the responsibility of marrying him while crossing the Plains, said that as he was an Elder he could just as well marry himself, and be under no obligation to anybody; and he did so. He had fallen in love with a little miss—a mere child, about one quarter of his own age.

Many men have married wives, and have brought them home, before their first wives knew even that they were in love. They had not had courage to introduce the subject, but believed that when the wife found that it was done and could not be undone, she would see the uselessness of feeling badly, and would soon get over it. But no wife who has been thus treated ever did "get over it." What can a man know of

woman's nature who would dare to act thus towards her, and think that she would become reconciled to such treatment?

What strange ideas the Mormon men must have of woman's nature if they believe that women can submit to such treatment as this and still love them! What folly to think even of love! Can they not discover, if by nothing else, by the changed manner, the almost cold indifference, of those who were once gushing over with affection, whose winning and endearing ways captivated their hearts—that *something* must be wrong—that love has ceased to exist in the hearts of their wives, and that a cold, stern sense of duty and religious obligation has taken its place?

It would be very wrong for me to say that there are no men who try to be just in the practice of Polygamy, for I know many who try their very best to act impartially to all their wives, but this is not really the result of their religion about which some of these men appear to care very little. I feel sure that if they are good men, notwithstanding the evil effects of Mormonism upon them, they would have been much better men without it.

On the other hand, I have known men who, before they became Mormons, were reputed good husbands and fathers, but who afterwards became cold and harsh in their natures, cruel to their wives, and neglectful to their children,—it seemed as if they thought of nothing else but courting the girls and taking more wives, altogether regardless as to whether they could support them or not.

Some of the Elders, finding that they might not marry plural wives before they reached Utah, have bound the foreign girls by solemn vows and covenants to marry them when they arrived in Salt Lake Valley; and the poor girls, believing, that because these men were Missionaries, all they said and did *must* be right, have often—in fact, in almost every instance—to their own great injury, kept their "covenants" and married the men to whom they were vowed. I have known personally and intimately several sisters who have in this way ruined their prospects and blighted the hopes of

their whole lives, and sadder stories than theirs could not be told.

My husband had again left Salt Lake City, and had gone to "the States,"—as we then called "going East;" for it was such a long journey that we felt ourselves altogether out of the pale of civilisation. I felt, therefore, comparatively free; for I could now, whenever I desired to do so, walk out, or visit a friend, without the constant dread of meeting him and his wife. It always humiliated me to see them together, although I believed that it was perfectly right that my husband should show attentions to his other wife. It was not *now* jealousy that I felt—the day of jealous feeling was long past;—I felt disgusted, and I was humbled at the sight of them. At one time, for nearly six months I remained at home, never going further than my own garden,—simply for the reason that I feared to meet *her* in the presence of any of my friends—particularly any of my Gentile friends; or worse still, with *him*. I felt sure that, had we met, I should have tried to avoid them or have passed them by unnoticed, which would, of course, have been an insult, and would have caused remarks from strangers, and ill feeling, which, of all things, I felt most anxious to avoid.

There is no privacy in a polygamic family where the wives live together, and very little indeed when they live in separate houses; for each wife finds pleasure in telling all the little weaknesses of the other wives to her own "particular friends,"—and those "particular friends," in turn tell *their* "particular friends," until in due course it becomes known to some kind-hearted busybody who considers it her duty to go to the wife whose foibles have thus been bandied about from one to the other, and tell her "how shamefully she has been slandered." Then it is the poor husband's turn to hear the whole burden of trouble,—never, of course, exaggerated in the least,—and he is expected to make peace, if he can, among his numerous wives.

Perhaps all this fuss has been caused by the husband

himself—he never intending it, all the time. Not unlikely he gave a new dress or some article of wearing apparel to one wife or her children, and the others have noticed it. It may be that, perhaps, he did not think that the others needed it, and probably they did not ; but that does not matter in the least. Jealous wives do not stop to consider such a trifle as that. The poor man is told that he must be just and fair to all, and when he gives a dress to one, he must give dresses to the others also, whether he can afford it and they need it, or not.

These wives are lynx-eyed, and each one notices every article of clothing that the others wear ; and, no matter how economical one wife may be, or how extravagant another, the careful one must never look better dressed than her less saving rival, or the husband will certainly be blamed for favoritism.

After living in Polygamy and observing all these things, I came to the conclusion that the men who tried to act justly were, after all, greatly to be pitied ; and I had no doubt in my mind that many of them would only be too happy to be monogamic husbands once again. At one time I believed this of my own husband. He appeared to be annoyed when “duty” compelled him to leave my home and family circle, and go to his other “home.” I half fancied that he had at last come to think that Polygamy was a most unnatural condition of affairs, and that he would be very glad if it were not compulsory. Of course, I drew my own conclusions, but I by and by found that they were somewhat premature.

I had supposed that, possibly, his young wife was not so attractive to him now as she had been ; and this I must confess, did not grieve me very much. But, notwithstanding all that, so great had been my fanaticism, that I had still remaining sufficient faith in the unholy practice to make me feel that if we expected ever to get a blessing from heaven through compliance with the “celestial” command, it was necessary that my husband should be just to his other wife and treat her kindly and considerately.

As I said before, from the moment when he first selected another wife, his society lost every charm for me, and therefore I was not so very generous, after all, when I urged him to spend as much time as he possibly could with Belinda. I felt that if I had lost everything in this life for Polygamy ; and if Polygamy, after all, by any chance, might turn out true ; I might as well strive to get a little glory in the next world. But, after all, it was but a poor soulless attempt, and so miserable did I feel that I frequently wished that I could be completely annihilated after death.

My husband's cares were also increasing, for his young wife had already presented him with three daughters. I presume, if at any time she was cross at his long absences, the children were influenced by her spirit, and when my husband did visit her, his reception was probably either too warm or too cool, and, in any case, more lively than suited his quiet tastes. He assured me that he never spoke an unkind word to her, but would listen to all she had to say in a meek and quiet spirit, feeling all the time that she was young and inexperienced. This no doubt was all very well, but what woman can bear to see a man listening quietly to all she has to say, when she herself is in anything but a calm state of mind? We like men to *feel* what we say.

I have known many husbands in Polygamy who made it a practice not to say anything to their wives when they were recounting their wrongs, but preferred to get up and leave without a word—showing them no sympathy whatever, but teaching them, with all that cold indifference which in time chills the most loving heart and silences the voice of affection for ever, what their position *really* was.

I have also heard husbands say : " I provide my wife with all she needs or can wish for, and surely she cannot suppose that I will allow her or any other woman to dictate to me as to what I shall do with myself or how I shall spend my time. I shall follow in the footsteps of Brother Brigham, and go where I please, and stay as long as I please, and come back when it suits me."

The Mormon men are very much to blame in this respect. They take young innocent girls from the warm and happy influence of home, and after a few brief weeks of devotion, they leave them in the cold atmosphere of the world, to battle single-handed with new cares and new duties, to bear sickness and solitude with what courage they may, and thus, disconsolate and alone, go their way into the tangled mazes of life. This the Mormon husbands do, without a thought of the solemn vows they break and the heavy responsibilities which they evade; for they never for one moment reflect, that if there is incompatibility; it results in most instances from the fact that they have acted worse than foolishly in choosing girls so young and inexperienced that they could not possibly be fit companions for men who might in point of age have been their fathers, and even then have had a very fair margin of years to spare.

CHAPTER XXXVIII.

“OUR” HUSBAND’S *FIANCÉE*—A SECOND WIFE’S SORROWS—
STEPS TOWARDS APOSTACY.

A Little Misapprehension—My Husband’s Kingdom—The chosen Maiden—The Prophet’s daughter, Zina—Reviewing a Lady-Love—A Strange Consultation—The Accepted Lover—Love of no ordinary Kind—“Something very Beautiful”—“He never loved Before”—Progressive Affection—Why Zina pitied Us—“Our Husband!”—Sorrows of a Second Wife: Belinda in Trouble—A Pleasant “Duty!”—The Flirting in the Prophet’s Parlor—Wavering Faith—The “Revelation” Criticised—Homœopathic Religion—The Book of Mormon *condemns* Polygamy!—A very Questionable “Prophet”—Belinda’s Bereavement—Accused of Favoring the Gentiles—Lover’s Quarrels—A Long Courtship—“If one girl wont, another will!”—Steps towards Apostacy.

AT one time, as I have already stated, I had almost begun to think that my husband had seen enough of the discomforts and heartlessness of polygamic life, and that his eyes were looking back wishfully to the time when, as the old Scotch ballad says:

“One loving heart was all his own,
But there as king he reigned supreme.”

My faith in my own acuteness and perception was, however, very considerably shaken when one day he told me that he thought it was about time for him to think of taking another wife. I suppose he expected that I should express some astonishment or offer objections, for he proceeded to give me

excellent reasons for what he was about to do.—His greatly improved circumstances ; his desire to sustain his brethren ; and, above all, the necessity that he should “ build up a kingdom ! ”

There was no gainsaying all this. The Lord had certainly very greatly blessed him in basket and in store ; it was, moreover, praiseworthy in him to wish to sustain his brethren ; and nobody could deny that he ought to have a “ kingdom ! ” To crown all, the young lady whom he proposed to honor this time could not possibly be objected to by any loyal Saint, for she was of the seed royal of the modern Israel—a daughter of the high-priestly house of Brigham Young!

I suppose, if I had been a right-minded woman, I should have felt the great glory that there was in this proposed alliance. But, in point of fact, such is the perversity of human nature, I did not feel at all pleased, although I could say nothing in objection. I had had some slight suspicion that my husband's eyes, to say nothing of his heart, had lately been inclined to wander in a certain direction, for he had become so particularly regular in his attendance at the theatre. I mentioned the matter to him once or twice, but he answered, that as an editor it was a matter of necessity for him to attend, and that he ought to be there always. This I might, perhaps, have believed, had it not been that it was now several years since his paper was first established, and hitherto his personal attendance at every representation had not been considered absolutely indispensable—reporters had been able to do all that was necessary.

His proposal to marry this young lady, now it was openly stated, shed light upon many things which had before appeared to me rather obscure. Her name was Zina, and she was the daughter of Mrs. Zina D. Huntington Jacobs, whom I have already mentioned as one of the Prophet's wives. She was one of the actresses in the theatre—for many of Brigham's daughters at that time took part in the representations—and I had frequently observed very pretty little notices of her in the *Salt Lake Daily Telegraph*. Sometimes it had occurred to me that these notices were not quite merited, for other actresses

in the same play had really appeared more proficient ; but that, of course, was only my own private opinion. Somehow or other, my husband's opinion seemed always to clash with mine whenever there was a lady in the question ; and in this case I had again and again differed from him in opinion concerning this same young lady, long before I suspected that he had a more than friendly interest in her.

Strange as it would have appeared to any one unused to the ways and works of Mormon Polygamy, my husband consulted me about the matter ; and it was agreed that he should propose to the lady in question. I offered little objection, except mentioning that I thought he would have quite as well fulfilled the commands of God if he had taken an older and plainer-looking wife. These things are generally fully determined before any mention of the matter is made to the first wife, and opposition on her part is seldom of any avail. Besides which, I did not much care now how many wives my husband took,—he might as well have twenty, as the one too many which he already had,—his marriage to another could not possibly make me feel any worse, provided I was not compelled to associate with *her*. I had resolved that I would never live on familiar terms with his other wives—not because I might disrespect or dislike them personally, but because I could not overcome the purer and better teachings of my early life.

My husband in due form proposed, and was accepted ; and it was soon rumored abroad that he was going to marry one of the “President's” daughters,—Brigham is always spoken of as “President” Young among the Saints. In the course of a day or two they were formally “engaged,” and a more loving couple could not possibly have been found. The young lady herself afterwards told me that *their* love was of no ordinary kind ; and I'm sure I did not doubt her word. But consider how pleasant such intelligence must have been to a wife !

Zina's friends who wished to cheer me up and make me happy, told me that my husband's love for her was perfectly engrossing, they “thought he could never have really loved before”—there was something very beautiful in their loves !” I

need hardly say that I saw these things in quite another light. Of course, when I saw the letters which were constantly passing to and fro,—brought to my house by persons who evidently knew they were bearers of missives of love,—and when I witnessed their effect upon my husband, and saw such anxiety evinced that *I* should not see them, I did not for a moment doubt their affectionate devotion to each other, but I must admit that to me there was very little "beauty" in it.

The young lady, I believe, regarded my husband's second wife and myself with a great deal of sympathy; for she thought that, however affectionate he might have been to us, *she* was his first *real* love. It is a most astonishing fact, that if a Mormon man has ten, fifteen, or even twenty wives, he will be certain, when courting the twenty-first, to make her believe that "he never really loved before;" and then, if afterwards he took a twenty-second, you may be quite sure that she too would be persuaded, or would persuade herself, into a belief in the very same statement. With the last wife, it is always an article of faith that *she* is the husband's first and only love. It is a curious question:—If a man of many wives starts with as much love for his first wife as ordinary one-wifed men have for theirs, and goes on increasing his love with each additional wife, so that he can always say to the last that "he never really loved before;" how much love will he have when he gets to the tenth or the twentieth? At that rate, Brigham, who in the course of his life has had—say, thirty wives, must have a "30-love" power of affection for the last. The extent of his devotion must be something utterly astounding; by this time the old man must be a perfect Vesuvius of love!

Zina pitied us, I know, when she realised that *we* could never know the great depth of *our* husband's love for her. She spoke and acted as if this were how she felt; and I have no doubt that she intended, after her marriage with *our* husband, to treat us with great kindness and consideration, as a sort of recompense for what we never had truly known, and never could know *now*—*our* husband's love! This was very kind, certainly, but I fear it was not at all appreciated by Belinda or myself.

As is almost always the case when the husband takes a third wife, a better state of feeling was brought about between my own husband's second wife and myself. Belinda no longer centred all her jealousy in me, and I, of course, had to divide mine. She now, to a certain extent, began to realise what I had suffered when my husband courted her; she felt badly, and I really did sympathise with her when I remembered how young she was and that she was the mother of three little children. She had her moiety of a husband, it is true; but, like all other polygamic wives, that was her misfortune rather than her comfort or strength. Many a wife would be happier were she a widow; in fact, widows are the happiest class of women in Utah, for they realise that it is far better to have a dead sorrow than a living one.

Now, our husband always maintained that he was not in love with Miss Zina, but that in making love to her he was acting entirely from principle. So all the brethren say; and I have never yet heard of any one of them ever confessing—except, of course, to the maiden herself—that he was in love. To the maiden herself he says, not only that, but a great deal more. But if our husband, at the time of which I speak, was not in love, the saints forbid that I should ever see him in that condition! I am sure when I heard his *fiancée* speaking of their devotion to each other, and of the fond attachment of her heart to him (for she felt no delicacy in speaking to me—his wife—about such matters,) I came to the conclusion that I had never known what it was to really love, and that my nature was too crude and unrefined to understand the mysteries of the tender passion. There was no love in the case, *our* husband repeatedly told us—all pure duty!—There are some men, especially among the Mormons, and at certain times, who find this kind of “duty” quite a pleasure.

Long courtships had become quite fashionable among the brethren in Salt Lake City, and I dreaded a long courtship more than anything else, for there is so much that is humiliating, and I might even say disgusting, to a wife when her husband is engaged in love-making to another woman, that I

hoped, as much as possible, to be spared passing through such an ordeal a second time.

As the accepted lover and affianced husband of Brother Brigham's daughter, *our* husband was, of course, constantly in attendance at the Prophet's house. But he was not the only good brother who spent his evenings in Brigham Young's parlor; for it was then—and I suppose it is to-day—a regular rendezvous for middle-aged and young men, and even boys; and there the Prophet's little girls, as well as those who were grown or growing up, obtained an excellent training in the art of flirting and courting.

It has always been said among the Saints that Brigham's girls and the daughters of Daniel H. Wells were the boldest and least retiring maidens to be found in Salt Lake City, and that they presumed greatly upon their imaginary high position; which position nobody but themselves cared anything about. It is well known that the very people upon whom they look down are those who rightly should receive their warmest gratitude and respect, on account of the more than liberal support which they have given to their father, even to the detriment of their own children. But too much must not be expected of young girls brought up in Polygamy.

When first I heard that my husband had set his affections upon one of these girls, I felt convinced that he could not have made a very wise choice. Men are never very wise in such matters, but when they are influenced by the peculiar motives which actuate the Mormon men they become doubly silly; and I could not help dreading that the mere fact of my husband having selected a daughter of the Prophet as his future wife would bring trouble upon us all. What shape that trouble would take, I could form no conjecture, but I felt sure that a change of some sort was fast approaching. My faith was almost gone—I felt the degrading position in which the "Celestial" system placed me and my children, and it seemed to me that I could no longer endure it. My children I could not, and would not, leave, but it was impossible for me to continue to live as I had been living—nor would I think of

bringing up my children any longer to believe and live a religion which had so cruelly blighted all my own life. It was for them that I feared now,—I felt that for their sake I must break away from this horrible system.

My own life, I thought, was not worth caring for, but the idea of my little girls growing up and following in my footsteps and enduring as I had endured, was more than I could bear. Something must be done to save them from such a fate.*

About this time I procured a copy of the "Revelation on Celestial Marriage," and read it through carefully and calmly, from beginning to end. The reader may, perhaps, remember that when a copy of it was first given to me, in Switzerland, years before, I was so angry and indignant that when I had got only partly through it I cast it from me in disgust as an outrage upon all that was good and true. From that time, although I had heard portions of it quoted and read, I had never perused it as a whole. On two occasions, at least, my friend Mary Burton was very near reading it through with me, and had we done so, I have not the slightest doubt that my eyes would have been opened to the absurdity and wickedness of the whole system, and years of wretchedness would have been spared me.

Such, however, was not the case. It was not until I had almost drained the cup of sorrow and degradation that, at last, I found an antidote in the deadly thing itself which had been the source of all my unhappiness. I was acting upon the homœopathic principle—"similia similibus curantur,"—and using a dose of poison to cure a disease caused by that poison ;—but if the reader has perused the "Revelation" I think he will admit that it was a pretty big dose for any woman to swallow.

As I read, I saw plainly *from the wording of the document* that if ever it was given to Joseph Smith—no matter by whom, it was given *long after* he had *practiced* Polygamy—or something as bad—and to sanction what he had already done. I had read in the Book of Mormon :

"David and Solomon truly had many wives and concubines, *which thing was an abomination before me saith the Lord.* Hearken to the Word of the Lord : for there shall not any man among you have, save it be one wife ; and concubines he shall have none." [*Book of Mormon*, p. 118.]

In the Book of the Covenants, given through Joseph Smith, and held sacred by every Saint, I had read :

"Thou shalt love thy *wife* with all thy heart, and cleave unto *her* and *none* else." [*Book of Covenants*, p. 124.]

And yet when I turned to the "Revelation" I found in the very first clause :

Verily, thus saith the Lord unto my servant Joseph, that inasmuch as you have enquired at my hand, to know and understand wherein I, the Lord, JUSTIFIED [!] my servants Abraham, Isaac and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines," &c.

What could I possibly think of a "Prophet" who, after having the law laid down so clearly, and being told so distinctly that the doings of David and Solomon were an "abomination," and that a man should have *but one wife*, should enquire of the Lord how he "*justified*" the very things which He had just declared were "an abomination" unto him ?—Then, too, what blasphemy to represent God as one day giving a "Revelation" declaring a thing sinful, and the next day "justifying" it ! I felt perfectly humiliated with myself that I had never before had the courage to look the matter calmly in the face and discover, as I must have discovered, had I only used my unaided reason, the shameful imposture which had been palmed upon us. I now made careful enquiry, and it was soon clear to me that evidence was not wanting to prove that the doctrine of plural marriages originated in the licentious hearts of Joseph Smith and those associated with him. When once I was convinced of that, the whole fabric of my religion crumbled before my eyes ; and from that time I can hardly say that I had faith in anything that had been taught me.

My husband's second wife was also very unhappy now. She, too, after the general rule, had flattered herself that *she*

was "his first and only love," and it was not pleasant to have her dream of happiness dispelled; but now that another "jewel" was to be added to *our* husband's crown she could no longer deceive herself. She little knew, poor girl, when she married, that a Mormon's heart is like a honeycomb—there is always a vacant cell wherein another may nestle.

Real trouble, too, she had.—One of her children was taken very sick, and after a severe illness died. I remained with her night and day, and did what I could for the poor child. Had it been possible for me to have felt a greater loathing and detestation for that vile system of Polygamy, that feeling would have been conceived while I watched at the bed-side of my husband's dying child. It was there that I vowed that no Polygamist should ever marry another daughter of mine, and resolved that to my dying day my voice should be raised against the unholy and unnatural teachings of the Mormon Priesthood. I looked at that lonely young mother, who in her hour of trial ought to have had *all* her husband's sympathy, *all* his attention, to support her; but who, instead, knew that, however kind he might be to her, he was contemplating a new marriage, and his thoughts must of necessity be more or less with his purposed bride. All unkind feeling was banished from my heart—I forgot that she was my husband's wife, and remembered only that, like myself, she was a suffering woman, a victim to a false faith; and I felt very deeply for her in her time of sorrow and bereavement.

My husband, at this time, had been a member of the Mormon Church for twenty-five years. He had lectured, preached, written and published, in Great Britain, Switzerland, and the United States, in support of the Mormon faith. He had been a most earnest and consistent member of the Church, and devotedly attached to Brigham Young. This attachment to Brother Brigham he shared in common with all the staunchest of his brethren; for while the members of the Church retain unshaken confidence in the new revelation, they naturally acquire a great regard for the Prophet, and render him un-

questioning obedience. I believe that my husband would willingly have laid down his life, if by so doing he could have shielded Brigham Young from harm or have been of essential service to him.

But causes were now in operation which, by and by, detached him from the Church, and made it possible for me also to leave the Mormon faith. Hitherto, for my children's sake, I dared not leave the Church without my husband, and I therefore anxiously watched for anything which might rescue him from the bondage in which he was held.

As proprietor of a daily paper, his business had frequently called him to the Eastern States for several months at a time, and I observed that after those visits his editorials took a more liberal turn. My Mormon friends frequently said to me, "Brother Stenhouse is doing himself no good by his constant association with the Gentiles;" and subsequently, when we did apostatise, our secession from the Church was attributed to contaminating Gentile influences.

Then, too, we had frequent visits from strangers passing through Salt Lake City. I saw, with pleasure, that this intercourse with the outside world was gradually undermining my husband's confidence in the teachings of the Elders, and it gave me courage to hope that, after all, the day of liberty might dawn at last. Feeling as I did thus, it will not surprise the reader that I regarded with more and more distrust the proposed marriage of my husband to Brother Brigham's daughter; for I felt that then he would be deeper than ever in the toils of the Priesthood, and I sometimes almost believed that it was my duty to use every influence in my power to prevent it.

Putting my own feelings out of the question, it is probable that I might have done this simply for his own good; for I doubted not that some day the scales must fall from his eyes, and then he would be thankful that I had prevented the marriage. Our paths by this time had certainly diverged far asunder, and my husband had another wife and family; but I believed that he was sincere, though sadly mistaken, or I should not have felt so kindly towards him as I did.

At other times, and observing his devotion, I almost myself began to think that perhaps the nonsense that I had heard was, after all, true, and that this girl *was* the only one he had really loved ; and, if so, of course he ought to marry her. In fact, so divided was my attention that I hardly knew what to think ; I therefore resolved to act according to circumstances.

Brigham Young, in one of his sermons, says that : "The first thing manifested in the case of apostacy was the idea that the Prophet was liable to make a mistake : when a man believes that, he has taken the first step towards apostacy ; he need only take one step more, and he is out of the Church." This was spoken of Joseph and his Saints, but it suits just as well Brigham and his : I knew very well that my husband had taken the first step, and I sincerely hoped that he might soon take the second. For my own part, I had for some time, not only believed that a Prophet *might* be mistaken, but, as Brother Heber would say, I *knew* it.

My husband and his bride elect, like all other lovers, had frequent little quarrels—I suppose for the purpose of making up again, and being then all the more ardent in their affection. But they now had a disagreement which lasted longer than all that had gone before ; although I suppose that neither of them had, at that time, the slightest idea how it was going to end. They had been courting for fifteen months at least, and after so much devotion on the part of my husband, and so much fervent affection on the part of the young lady, it really did seem too bad that so large an amount of love should be thrown away. It was hard that after such a long strain upon their religious and devotional feelings—for they were both very pious lovers—all their labor of love should come to nought. Things had certainly taken a twist, for I know well enough that at one time they both firmly believed that their marriage was preërdained in heaven, and that they were as completely one in feeling as mortals ever could be. The mother, too, who was a very pious woman, once told my husband that she had had a vision in which it was revealed to her that they were destined for each other in the eternal worlds :—the lovers of

course firmly believed her. But, for all that, the estrangement still continued, and my husband was constantly making it wider by the articles which appeared in his paper, until at last certain of the sisters whispered that the heart of the lady had been attracted towards some brighter luminary.

Long courtships often end disastrously; but when I heard rumors of the lady's presumed faithlessness, it seemed to me hardly fair, for the day had been fixed for the marriage and the wedding-dress actually made. Of course I sympathised with my husband.—Would any wife like to see her husband disappointed in his love-affairs with another woman, I wonder?

While under these natural feelings of indignation, I one day told Brigham Young, that I thought, after all the courting that had been done—and it was not a trifle—they certainly ought to be married. He said he was willing enough himself, if they wished it; but girls, he said, often changed their minds, and as they could have but one husband, it was only fair that their wishes should be consulted. "If Zina has really changed her mind," he added, "I have plenty of other daughters, and they have all got to be married, let him take one of them,—if one won't, another will!" The reader will see the liberal ideas which Brother Brigham entertains on the subject of marriage.

It may, perhaps, seem rather strange that I should be anxious to have them marry; but, after all that I had seen and endured in Polygamy, can it be wondered at that I should no longer regard the father of my children as my own husband? Had I thought him a bad man, or had he acted as I know many of the good brethren do act; had he brought home girl after girl with the hope of alluring one or more of them into Polygamy, or had he been utterly reckless of my feelings, I might perhaps have been able to cast him from my heart without a single regret. But I really believed that he was acting consistently with the teachings of his religion, and if I felt degraded by the life I lived, it was not his fault—it was the fault of the system. I therefore felt that if things came to the worst, and if I were driven to extremities, and forced to separate from him, I should like to know that he had a wife

whom he loved. I felt certain that there was now but little love between him and his second wife, and that some day a separation was sure to take place. The idea of divorce was so repugnant to my feelings that it was only in moments when grief overpowered me, and my heart was wrung with anguish, and I felt utterly reckless, that I for one moment thought of anything like it. Even then I only entertained the idea of a separate life—not divorce. That last resource of the unhappy wife was, however, spared me; and, looking back, I thank God that in His all-wise providence He so shaped my life at that time that my husband and myself, no longer disunited by that disgrace to civilisation and Christianity—Polygamy—can now rejoice together that that last step was never taken, and that no false creed or superstition can ever again divide our interests or our hopes.

Nevertheless, it was strange that the words of my talkative friend should be again verified, and that a second time I should be found persuading my husband to take another wife!

CHAPTER XXXIX.

SOME CURIOUS COURTSHIPS—BRIGHAM RUINS OUR FORTUNES—BELINDA DIVORCES "OUR" HUSBAND.

Some Curious Courtships—"The Nicest ole 'oman in the Country!"—"Bespoke" Wives—Marrying in Haste—A Woman with Nine Husbands—A Difficult Question—The Autocrat of Utah—Reminding a Husband—Accused of Favoring the Gentiles—The "Subjugation of Women"—The *Daily Telegraph* in Trouble—Removing to Ogden—Brigham Young Resolves to Ruin Us—A Crafty Prophet—The Ruin of Our Fortunes—"It Makes Me a Free Man!" "Our" Husband's Divorce—"Take Care of That Paper"—Inside the Prophet's Office—Signing the Document—A Curious Bill of Divorce—Belinda—Forming a Resolution—A Sacrifice Worth Making.

THE reader will see that, setting aside the fact that my husband was already married, there was nothing in his courtships to distinguish them from those of lovers among the Gentiles.

But all courtships in Utah are not carried on in this fashion. Some of the brethren entirely omit the love-making part, and with them to take a new wife is simply to make a bargain. The better the Saint, the less, as a rule, does he seem to care about the feelings of the woman whom he makes his wife. My husband, however, was still leavened with the fashions of the old world and the days of his youth, and like some of the

other brethren of good standing in Salt Lake City, he fell into Gentile ways instead of keeping to the true style of Mormon courtship.

I heard of one American Elder who went to the young lady upon whom he had fixed his choice, and without a word of preliminary discourse of an affectionate nature, said: "I've twenty head o' stock, fifty acres o' good land; got a good log-house, an' *the nicest ole 'oman in the country!*"—Now, sis, will you have me?" Whether the fair damsel was dazzled by this alluring picture or not, I am not quite certain, but one would suppose that she *ought* to have been.

Now, to balance the Yankee, it is only fair that I should tell you of a certain Englishman who lived in Cache Valley, about a hundred miles from Salt Lake, and who was very anxious to find a second wife. He could not get one in the place where he lived, as the girls were all either married, or, as the Mormons say, "bespoke;" so he came to Salt Lake City as a last desperate resort. To the first unmarried girl to whom he was introduced, without a moment's hesitation he proposed in the following abrupt fashion:

"Say, sis! My bishop told me to take a week's holiday, and come down here and get a wife. Now, if you don't mind going back with me, I shall start to-morrow morning."

The next morning, at seven o'clock, the young lady was to be seen standing by the Englishman's wagon with a sunbonnet on her head and a bundle under her arm. They went to the Endowment House, got sealed for all eternity, and started for home. Hundreds of girls in Utah have been won "for all eternity" with just as little trouble. They must have been girls of *rather* more than average mortal intelligence, if in the time taken to form their decision they could tell from the little they know of the men who had proposed to them, that they would be willing to live with them "for time;" but to make a bargain for "eternity" with so little ground to rest upon, certainly does seem a little rash.

The Mormons, of all people, with their peculiar notions respecting the eternity of the marriage contract, should be

careful whom they marry. But, to tell the truth, they are the most careless.

There is living in Utah, to-day, a woman whom I know, who has been sealed "for all eternity" to no less than nine husbands; and if the divorces which she has obtained are, as Brother Brigham says, not worth the paper upon which they are written, she will be likely to have some trouble when she meets them all in another world. I know of several others who have been sealed to four, five, or six husbands! One of Brigham's own sisters was the wife of several husbands after this fashion. How all these matters can be set right it is difficult to determine, but somebody will have work to do.

Mormonism had been, to my husband, everything. It had for years grown with his growth, until it had become a part of himself. Doubts had occasionally crept into his mind, it is true, but it required time to effect a change. The measures adopted by Brigham Young in the spring of 1869, for the purpose of controlling the commerce of Utah, as well as the property and faith of the people, caused great discontent. The teachings of the Tabernacle were wild and arrogant, and Brigham assumed that it was his right to dictate in everything, "even," he said, "to the setting up of a stocking or the ribbons which a woman should wear." Many of the people, when they heard these words and witnessed the fanaticism created thereby, were aroused to opposition, but Brigham only became more fierce in his denunciations and more harsh in his measures.

I could plainly see that all this had the, to me, much desired effect of alienating my husband from Mormonism, and I never allowed an opportunity of strengthening the impression thus produced to pass unimproved. The articles in his paper showed the condition of his mind, and brought down upon him the wrath of Brigham. At this also I rejoiced, and did not fail to make him feel that he ought to resent the Prophet's interference. Brigham felt too certain of the submission of his slave, and accused Mr. Stenhouse of having published favorable notices of Gentile stores, also of having

their advertisements in his paper, and otherwise aiding and abetting the wicked Gentiles,—all which accusations my husband began to feel was an infringement upon his own private personal rights as a citizen and a man. One circumstance followed another, and I could plainly see that his confidence in Brigham's inspiration was slowly but surely dwindling away, and that the day which I had so long anxiously watched for was breaking at last. Notwithstanding this, however, there was one bond which still united him by no weak tie to the Church—he was a Polygamist. The contemplated marriage between him and Brigham's daughter could, I believed, never now take place; but even allowing that, he still had another wife; and now that I had entirely lost faith in Mormonism generally, and the "Celestial Order of Marriage" in particular, I resolved that I would no longer have a partner in my husband's affections—as if he were a "joint-stock concern!"—I would have the whole of a husband, or none. I had not yet, however, sufficient courage to speak to him of my feelings.

I can imagine I see some strong-minded woman smile at the idea of a wife wanting courage to speak to her husband. But such women never knew what Mormonism is. Had they been born Gentiles, they would probably never have entered the Mormon Church; had they been born in the Church they would have been what John Stuart Mill calls "subjugated." John Stuart Mill considered the "Subjugation of Women" among the Gentiles a hard thing, and he wrote a pamphlet and "expressed his mind" about it. But I fancy, if he could have known the iron cruelty of Mormon Polygamy; if he could have seen how the hearts of women are crushed and ground down by the "Celestial" Order among the Saints, until not a spark of womanhood remains in them; if he could have seen the "Subjugation of Women" in Utah, he would have considered *their* case a thousand times harder than that of their Gentile sisters and would never have ceased writing pamphlets or "expressing his mind."

One Sunday evening, Mr. Stenhouse, when he came home,

said to me: "Brother Brigham has given me a mission; he wishes me to go to Ogden and publish my paper there."

This was very unexpected news; but with the vividness of lightning, a glimpse of what the Prophet intended by such a strange proposition flashed across my mind. "He wishes to ruin us!" I exclaimed; "You surely will not go!"

Now Brigham, of course, knew that my husband's paper had a large circulation in Utah Territory as well as in Salt Lake City, and that his business was in a most prosperous condition; he knew also that to do aught that might impair or destroy that business, would be to bring misery and disaster upon all who were dependent upon it for their daily bread. And yet, for all that, he told my husband to break up his establishment, or in his own words, to "pull up root and branch," and go to a place where the people were so miserably poor that it was impossible to make a newspaper successful among them.

In all this the crafty Prophet no doubt acted wisely. The *Daily Telegraph* would in all probability become a power in the Territory, and he feared that in a short time it would emancipate itself from his control. Brother Brigham has none of the far-seeing perception of the eagle—that perception which has enabled great men to forecast coming events, and thus, to a great extent, mould them when they came. His is more the cunning, crafty eye peculiar to cats, which are blinded when the pure light from heaven falls upon them, but are very quick indeed to perceive the very smallest thing which transpires in holes and dark places within their own contracted little circle of vision. No man can be sharper or more quick-sighted than Brigham in his own circle and within range of his own mental powers; but his circle is limited, and beyond it his mental powers never soared.

I do not doubt that, long before this time, he had noted that my husband was weakening in the faith; but he had waited for his opportunity, and now he considered that it had come. We knew very well that this was the way in which he had always acted towards those whom he feared or doubted:

—when he saw them growing weak in the faith he ruined them, or did the best he could to that effect, before they finally left the Church. I urged my husband to resist this arbitrary decree on the part of the Prophet, and represented strongly the misery which would result from his failure, and the utter impossibility of success. But I soon found that, though he doubted Brigham, his faith in Mormonism was by no means all gone—he, like many another, feared that in disobeying Brigham, perhaps, after all, he might be resisting God. He could see the wrong-doing of the Prophet, and felt that his conduct was unworthy of one who pretended to such great things ; but he regarded this as the weakness of the Prophet's humanity, at the same time believing that in matters of religion he might be divinely inspired. He was still under the influence of the past—he could not yet break asunder the yoke, and bid defiance to Brigham and the Priesthood. He told me that now was the time for him to prove his obedience, cost what it might ; and all the brethren urged him to submit, saying that the Lord would overrule everything for his good.

Believing this, he broke up his establishment at Salt Lake City, and went, as “counselled,” to Ogden. There he remained for several months, during which time he was losing money every day. Finding at last that he could stand it no longer, he asked Brigham Young's permission to return and recommence his paper in Salt Lake City, for no one then dared stir a foot without permission. This was granted, for Brigham had now accomplished his purpose. But some of our friends told me that the teachers, when making their weekly visits, were telling the people not to take in Brother Stenhouse's paper again, if he came back to Salt Lake City, for he was apostatising, and they must not sustain an Apostate. Now, I thought, my husband will believe that I was right in my judgment of Brigham's motives.

My own family and that of the second wife, did not accompany my husband to Ogden ; he was therefore quite at home when he returned, but the expense of transferring his business

from one place to another was perfectly ruinous. He had not only purchased valuable property, as I before mentioned, in the City, but he had also realised quite a comfortable little fortune by the success of his paper; but now the property had to be mortgaged, and his fortune was, of course, utterly insufficient for these heavy daily losses. Just then, the severe illness of my eldest son, in San Francisco, made it necessary that we should leave immediately to attend him, for we had received intelligence that he was not at all likely to recover. As it was my own son who was sick, my husband had very naturally determined that I should accompany him; but this brought on such a severe fit of jealousy on the part of his young wife, who already was by no means too happy, that when we returned, after my son's recovery, she threatened to obtain a divorce. My husband told me of this, but I had so frequently heard such threats from wives who were unhappy or neglected that I thought little about it.

One day, not long after our return, I was quite surprised to see Mr. Stenhouse and Joseph A. Young drive up to the door, looking as if something of great importance had just transpired. Mr. Stenhouse jumped out of his buggy and hurriedly gave me a letter, as I thought,—at the same time saying, "Take great care of this for it makes me a free man again." Saying this, he left the house, jumped into the buggy again, and was gone, while I stood holding the paper, wondering what it all could mean.

My husband had told me to "take care" of the paper. He neither said "read it" or "don't read it," and, of course, I was not in the least curious. The envelope was not sealed, so I made up my mind that, though he had not said so, he must have wished me to read what was inside, and at any rate I resolved to risk doing so. To my astonishment I found that the document which he said set him free, was nothing else than a bill of divorce between him and his young wife. It appeared afterwards that she had been to Brother Brigham, had told him of her grievances, and had asked for a divorce.

Now when the wife of any man who is of good standing in

the Church, and whom Brigham wishes to honor, comes to him for a divorce, he generally sends for the husband *first*, tells him about it, and they talk it over together. The husband is counselled to "make the matter up," and a compromise is effected. In the case of my husband, Brigham acted otherwise. The clerk had been directed to make out the papers, which the second wife signed, and, as far as she was concerned, her marriage was dissolved. My husband was then notified that he was wanted at the Prophet's office, and he had a very shrewd guess as to what the nature of the business was for which his presence was desired. He waited till the afternoon when he knew that Brigham would be absent, and then as he was driving out with Joseph A., the Prophet's son, he drew up before the office and asked Joseph to accompany him inside in order to witness a little business which he had to transact. Joseph agreed; but when he found what the business really was, he strongly urged my husband not to sign the papers, or, at least, to take time and consult with President Young first. Mr. Stenhouse, however, never for a moment doubted that Brigham had expected by this hasty move to bring him to his feet, and he would not therefore yield. So, asking the clerk for the papers, he signed them, and Joseph also signed them as a witness—the other witness was David Mackenzie, Brigham's clerk. Belinda had already affixed her name. Ten dollars were then handed over as the usual fee; My husband took one copy of the "bill of divorce," the wife had a right to a second copy, and the third was deposited in the archives of Zion. My husband had then, as we have seen, hastened home to tell me that he was "a free man:"—and yet these two had been "sealed" to each other at the altar in the Endowment House. "*for all eternity!*"

This is the way that divorces are granted in Utah:—there is not the slightest difficulty about them, if only Brother Brigham is willing. The reader would, perhaps, be interested in seeing one of these terrible documents. I therefore append a true, perfect, and exact copy of my husband's own bill of divorce. It is a *fac simile*—type, signatures, and all. This is

a specimen of an orthodox divorce among the *bon ton* in Salt Lake City. Out in the Settlements they do things in a much more primitive style, and some of their documents are rather amusing. The following is a correct copy of a Mormon divorce bill taken from the records of Beaver City:—

March 8th 1871

To whomsoever it may concern

This is to certify that in the beginning of 1869 when I gave a bill of divorce to Sarah Ann Lowry I gave to her for the good of her four children the following property viz A parcel of land of about nine acres enclosed all around with a house of two rooms and one cow and heifer

WILLIAM C RITTER

I could, if space permitted, give many others equally interesting.

I cannot say that I was much grieved at the sight of my husband's divorce. At the same time, long training in the school of trouble had hardened my heart and rendered me almost indifferent, and I cannot say that I very greatly rejoiced. Nature adapts us morally, as well as physically, to the positions which we have to occupy in life. The hand of him who labors much becomes hard, and the unshodden foot grows horny, and the heart which at first is tender and, like the æolian harp, ready to answer to the slightest passing breath, by and by, beneath the rough hand of trial and the world, becomes callous and stony, and the roughest storms and the sweetest pleasures alike seem to make little impression upon it.

Thus it was with me when I received that paper. A few years before, a reliable assurance that my husband would never enter into Polygamy would have been to me the realisation of my best earthly wishes. But now my heart was almost dead, and I felt as if I hardly cared one way or the other. If I felt thus, who had still all my darling children around me, who had never missed one dear little face from the fireside or from the table; what must have been endured by those mothers who not only gave away their husbands to other wives, but who lost child after child, until, bereft of all they loved on earth, they could but, like Rachael, sit down in ashes and mourn for the dead?

DUPLICATE.

Know all Persons by these Presents:--That we the undersigned Thomas M. Stenhouse
and Belinda Stenhouse his Wife, before her marriage to him Belinda Smith
do hereby mutually **Covenant, Promise and Agree** to **DISSOLVE** all the relations which have
hitherto existed between us as HUSBAND AND WIFE, and to keep ourselves **Separate and**
Apart from each other, from this time forth.

In Witness Whereof We have hereunto set our hands at Salt Lake City
this 25 day of November A. D. 18 69

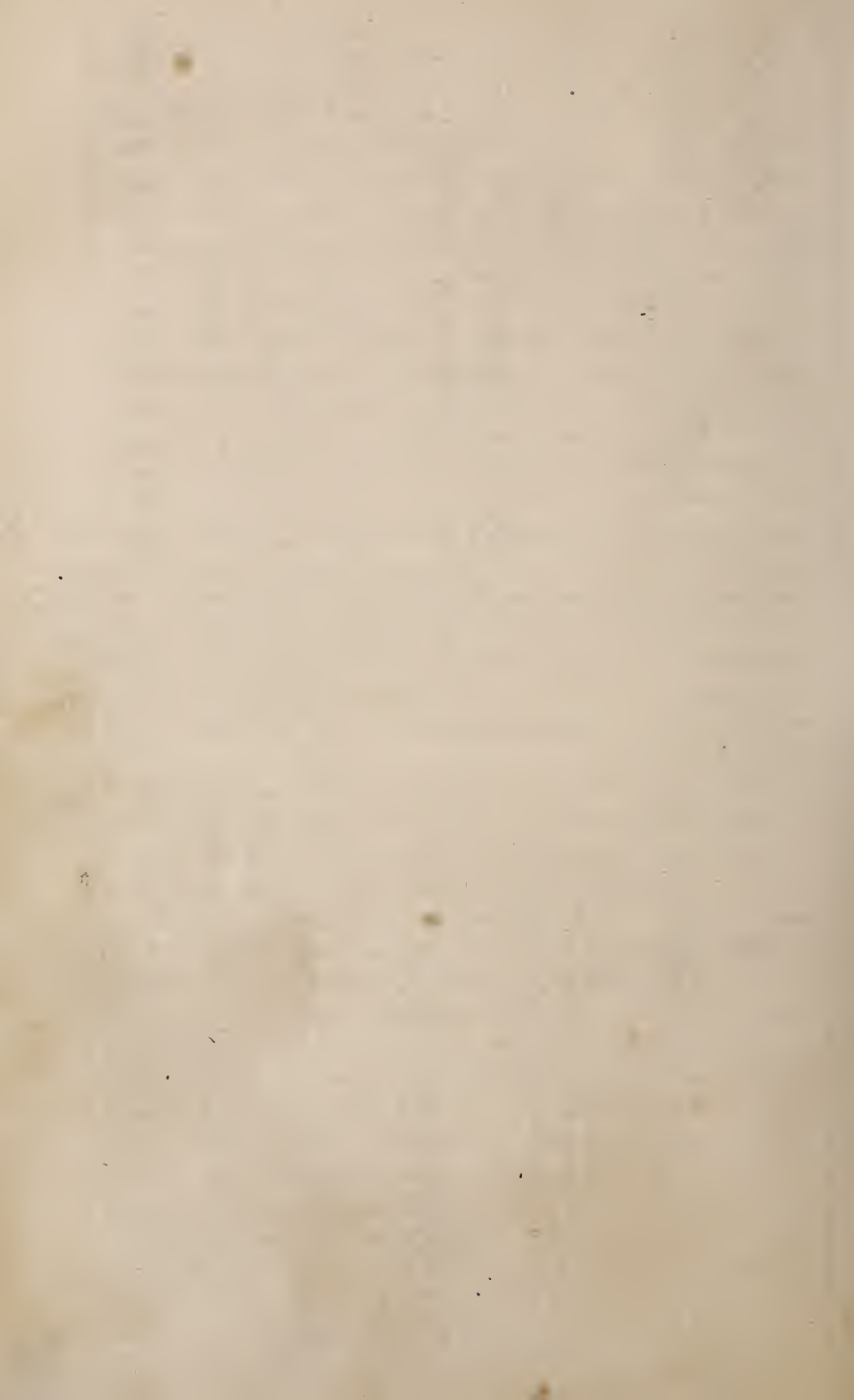
Signed in the Presence of

J. B. Stenhouse

James M. Stenhouse

Belinda Stenhouse

J. M. Stenhouse



But the more I thought over what had happened, the more doubtful I felt as to what the result would be. That there would be some great change in our life, I felt assured ; but to me the change was coming almost too late. Then, too, the young wife who in her hasty anger had obtained the divorce.—I felt that her happiness must surely be gone, and I could not bear the thought that my peace should be purchased with the sorrows of another. Brother Brigham's part in the matter was also ever present in my mind. That he had resolved to bring ruin upon my husband I did not now for a moment doubt. But if a weak woman's efforts could in any way assist in thwarting his designs, I fully resolved that he never should have the satisfaction of seeing those designs successful. I would stand by my husband, I would work for, and assist, him, and would give not even a passing thought to what I might have suffered, or remember that he had ever loved others better than myself. I would be to him now the true wife that before God I had vowed to be, for worse as well as for better; and however I myself might have been wronged, I would, for my part, endeavor faithfully to perform my whole duty to my husband and to God.

After I had formed this mental resolution, and had begun to realise our new position, I felt as if awakening from a long dream of many years;—I was released from the clutches of that frightful nightmare—Polygamy ; and I could once more take my place beside my husband as his wife. I knew that he would have much to contend against, and would need all the moral support that I could accord to him. Brigham's efforts in respect to my husband's paper had been far too successful, and although it was still carried on, fresh difficulties sprang up every day. My husband had been deceived by Brigham's oily manner and plausible way ; but to others his intention in sending him away was no secret. A man, named Bull, who is now and was also at that time, employed in the *Deseret News* office, said that no one but Mr. Stenhouse had ever been deceived by what the Prophet had done—it was commonly reported that Brigham intended to ruin my husband, and that

when he prophesied that the paper in Ogden should be a great success, he was himself perfectly aware that it was utterly impossible that such should be the case.

Whether Brigham was the deceiver or the deceived, I do not wish to say. Men who consider themselves inspired, and go on day by day uttering all sorts of nonsense and blasphemy, and giving impertinent and mischievous advice in the "name of the Lord," at last become thoroughly impervious to reason, and daily and hourly deceive themselves. I hope, for his own sake, it was so with Brigham, for I would rather believe him a self-made fool than a downright knave; and in many of his transactions—perhaps I ought almost to say *all*—it is clear to every one that he is either one or the other. Of one thing I am certain,—I was fully contented that we should lose all, if only my husband were taken, once and for ever, clean out of the meshes of Mormonism. We might have to make a terrible sacrifice, but to me it was a sacrifice well worth the making.

CHAPTER XL.

MARY BURTON—LIFE'S JOURNEY ENDED · REST AT LAST.

Sent for in Haste—"Sister Mary had taken Poison"—Mary's Troubles—Elder Shrewsbury's Wives—Removing to Salt Lake City—Domestic Life without Love—A Wife's Despair—A Divided Household—Seeking Sympathy—The forsaken Wife—The change which Polygamy produced in a Husband—Comforting a heartbroken Wife—Dark thoughts—Waiting for the End—Mary attempts to destroy Herself—A Painful Story—Heartless conduct of Elder Shrewsbury—A Wife's Curse—Shadows of the Night—Broken-Hearted—The Little Medicine Chest—A fatal Potion—Elder Shrewsbury visits his dying Wife—"What a Curse was there!"—With my dying Friend—Life's Journey Ended—Rest at last.

IT was about this time that one morning, very early, before I was well up, a young girl came to the house in a great hurry, asking to speak to me without a moment's delay.

I threw a wrapper round me, and went out at once to see her. She said she came from the house of Sister Mary Burton, and begged me to come directly and see her, for Mary had taken poison and it was thought she was dying.

Now, I have been so much engaged of late in telling my own sorrows, that Mary Burton has quite dropped out of my story. But it must not be supposed that all that time I saw nothing of my poor friend. On the contrary, I had seen her much more frequently of late than I used to when I first came to Salt Lake City. When I last spoke of her it was when she was about to return to Southern Utah, where she and her husband then resided. It was evident to me from her conversa-

tion, as it must have been to the reader, that her faith in Mormonism had even then entirely gone, that she felt her husband's neglect and unkindness most keenly, and that she had become a miserable, broken-hearted woman. It was very painful to contrast what she now was with what she had been when I first knew her, and then to think what a happy wife and mother she might have been if the spectre of Mormonism had not crossed her path.

Mary and her husband, Elder Shrewsbury, left the Settlements about a year after the time I last mentioned her, and took up their abode in Salt Lake City. Elder Shrewsbury had prospered exceedingly, and when he came to Salt Lake he brought with him, besides Mary, his second wife, Ellen, who, as we before noticed, had become very much attached to her. The other three wives and their children were left at the farm in Southern Utah. He would probably have brought them all with him, had there been in the City a house large enough to hold them all. As it was, he purchased a good lot about half a mile from where we resided, with a comfortable house upon it; and there his first and second wives lived together. This was the man who had solemnly sworn before God, that *he* would *never* practice Polygamy! But I doubt if Elder Shrewsbury, with his comfortable house in the City, his farm and lands in the South, his fast increasing property, and his many wives, felt truly the hundredth part of the happiness which he would have experienced in the devotion of *one* faithful heart, even had it been in the midst of poverty and care. He, however, poor infatuated man, did not think thus; he was actually even now courting a young girl of about seventeen years of age, who the two wives daily expected would be brought home to aid in building up their husband's "Kingdom." I do not think Mary cared much about this. It was the taking of the first plural wife that was her great sorrow. After that, her love for her husband weakened, until it altogether died out, and she did not care how many wives he took.

Mary's high spirit was always urging her into rebellion. In married life both husband and wife give way to each other in

a thousand little things, of no consequence in themselves, but quite sufficient, without the presence of love, to sow the seeds of discord. But when love has fled, and the husband looks upon his wife—the companion of his youth, the mother of his children—not as the partner of his whole life and the sharer of all his joys and sorrows, but as a person whose presence is a reproach to him and who is an inconvenience rather than otherwise ;—and when the wife regards her husband as one whom formerly she loved with true devotion, but who has cruelly broken her heart and trampled upon her feelings, and who is nothing to her now but a tyrant whose very presence is painful to her,—can there then be any forbearance, any of those gentle kindnesses, any of those loving forgivenesses, any of those mutual tendernesses and sweet confidences which constitute the charm of married life, and make it what the Apostle said it was—a type of the sacred union between Christ and His people in heaven.

In giving up Mormonism, my unhappy friend gave up, as too many have done, faith in all else. She had lived, as she thought, a life of religion ; and when she found what a terrible mockery of all that is holy that so-called religion was, she cast it aside, thinking that all religion was vain. She did not see that she would have acted just as wisely in rejecting all food because she chanced to partake of some that was poisoned ; she did not see that, although the broken reed on which she rested was unable to yield her any true support, nevertheless the everlasting foundations of Eternal Truth which God Himself has laid can *never* be removed ; and that though creeds and systems may fail and pass away, only to give place to others equally unsatisfactory, yet those divine verities are established for ever, are beyond the reach of earthly vicissitudes, and know nothing of time or change.

Utterly miserable and sick at heart, Mary cared not whether she lived or died. There was nothing to bind her to life, and beyond the life of this world she was altogether without hope. A more wretched existence it is scarcely possible to imagine.

While they were still in the Settlements, she treated the other wives with the greatest contempt, sitting by them at the table or passing them in the house without vouchsafing a look or a word. Her husband, as might be expected, avoided her whenever it was possible, and the other wives returned her coldness and disdain, and in turn annoyed her as much as they could when they were not too busy looking after one another. It would be impossible to picture a house more divided against itself than was that of Elder Shrewsbury.

When the two wives, Ellen and Mary, lived together with their husband in Salt Lake City, Mary, of course, had no opportunity of showing her hatred and contempt for the Polygamic wives. But towards her husband she evinced a cold disdain, as if he were now nothing at all to her—as if her very heart itself had been withered. For Ellen, who since Elder Shrewsbury had taken his other wives had clung to her with a child-like affection, and to her own little girl alone, she showed that deep and constant love which she had once lavished upon such an unworthy object.

She used to come to me and tell me all her griefs ; and in a passion of rage and tears she would hurl defiance at Mormonism and curse bitterly the system that had wrecked her life. Then I would soothe her, and speak calmly to her, and try to place matters in their best light ; and she would sit and listen in a painful state of apathy as if she cared for none of these things. Presently she would rise and go, and then, perhaps, I would not see her for weeks together, unless I chanced to call upon her at her own house. Sometimes, for days and even weeks at a time, she would shut herself up in her room and refuse to see her husband or any one else, except her little girl, who slept in the same room with her, and who at such times used to bring in what food they wanted ; for in these melancholy fits she would not even let the servants come near her.

There was a little table near the window, and from the casement of the window could be seen in the far distance the lofty ranges of the Wahsatch Mountains. And sitting at that

table, gazing from that window, with her cheek resting upon her hand, Mary would watch the whole day long as if entranced in some ecstatic vision. Her little girl—a child of winning ways, bashful to an extreme and very pretty, but, though so young, with a look of wistful sadness upon her childish face—had become accustomed to her mother's ways; and when one of these long spells of melancholy came upon her, she would either steal out quietly and wander away for a long walk all by herself—for she never played with the other children in her father's house—or else, as was more frequently the case, she would sit down on the ground near her mother and silently amuse herself with a book or some childish toy.

To my mind there was something inexpressibly painful in all this. When Mary did not come to see me, I would call round at her husband's house, and try to draw her out from her melancholy seclusion. It was very seldom that I saw Elder Shrewsbury, and I cannot say that I wished to do so. He had, as his wife told me, undergone a complete change since I knew him in England.—The open look, the upright bearing, the earnestness of speech, which then characterised him, were now gone for ever. He was still a handsome man, rather portly, and evidently well to do in the world; but there were lines about his eyes which ought not to have been seen in the face of a man of his years; and his lips, without uttering a word, told their own story. I could remember watching those lips—rather full and voluptuous even then—in the old days when Polygamy was unknown and Mormonism came upon us in all its freshness and stirred our very souls to their utmost depths.—Then they seemed instinct with the thought and intellect of the man, and their very expression conveyed a meaning almost as eloquent as the words which proceeded from them. Now they were listless and heavy; and if any expression hovered around them still, it was an expression of sensuality and selfishness. Was it, I sometimes asked myself, Polygamy that ruined that man; or was there in his nature—hidden of course in early days—that

which led him to Polygamy, and which, had there been no Mormonism, would have developed itself in some other degrading way?

Heartbroken and wretched, weary of life, and yet with no hopeful assurance of life beyond the grave, poor Mary lived on year after year, while those who seemed to dance in the very sunshine of existence were cut off like the summer flowers in the harvest-field. Lately, however, I thought I saw symptoms of a change. The pitcher may be taken often to the fountain, but it will be broken at last, and this poor, weak body of ours, wonderful as its powers of endurance are, cannot last for ever. With a mind at ease and happy, we can bid defiance to many of the ills which flesh is heir to, but when the mind is troubled, and the heart is weary, and the flesh also is weak, the thread of life is ready at any moment to be snapped asunder.

I saw this clearly in the case of my poor friend. Every time she came to see me, or I called at her house, I noticed that she was perceptibly growing thinner and thinner; her eye seemed brighter, and there was always a flush upon her cheek, which would have been beautiful had it not been for the seal of melancholy which was stamped upon every feature. But the brightness of the eye, and the flush upon the cheek, were not symbols of health, but the imprint of the finger of death.

She did not know this. Though she longed to die, she little thought that death was so near her. Sometimes she would talk almost happily of the old by-gone days; then she would sit brooding over her griefs; and then again she would talk anxiously about the future of her little daughter. I had seen other wives as wretched as poor Mary was,—aye, more so, for they had abject, grinding poverty superadded to all their woes;—but, more than for any other I felt for my poor friend, and exerted myself to the uttermost to comfort her. In this I had been to a certain extent successful. She would appear for a time a little more cheerful, but it was not long before she relapsed into her habitual melancholy way.

That which troubled me most of late, in my intercourse with Mary, was the fact that she was always talking about *death*. This certainly was no matter of surprise to me, but it was very painful. Over and over again she would discuss the question—whether under *any* circumstances suicide could be justified, and whether if any one, in absolute despair were to take away their own life, God would ever pardon them.

I would never enter into such subjects as these, for I considered that such conversation showed a morbid condition of mind, could not possibly be of any good to either of us, and would only suggest harmful thoughts. But again and again Mary reverted to the subject, and I really at last began to grow quite anxious about her.

It was not, therefore, with surprise that I received the summons that morning. I did not wait to ask any questions about the poisoning, but hastened to the bedside of my unfortunate friend, trusting that I might yet be in time to render some assistance.

I found her lying on the bed, partly dressed, and, as it seemed to me at first, asleep. There was, at the bedside, and bending over her, the second wife, who was in as much trouble as if the sufferer had been her own sister. The poor girl had been weeping, and was evidently very much distressed. There was also present in the room another sister, whom I recognised as a friend of Mary's. The little daughter of the unfortunate woman was there as well. One person, whom every one would naturally have expected to see at the bedside of a dying wife under such circumstances, was conspicuous by his absence,—I mean, of course, Elder Shrewsbury himself.

I sat down on the bed, beside poor Mary, and took her hand in mine. It was cold but damp, and her breathing was somewhat heavy. She was still unconscious. I asked the pretty pale-faced girl—the second wife—who was bending over her, how it had all happened, and whether they had had a doctor.

"Oh, yes," she said, sobbing all the time, "we sent for the doctor, and he has only just gone. He said he had done all he could, and that we could let her sleep on now."

She then told me what had taken place. It appeared that the night before, Elder Shrewsbury had gone up into Mary's room to speak to her about a matter of some importance. Although living in the same house she had not seen him for several weeks, and the mere fact of being in his presence agitated her. He told her he had come to talk about her child—little Mary, called Mary after her mother. For some reason or other, which nobody then seemed to understand, Elder Shrewsbury had taken a fancy that the child should be separated from her mother; he wanted to send her to stay with his other family in the Settlements, and it was for this purpose he came to see Mary that night. It certainly did seem the refinement of cruelty to separate the child from her poor mother, who would thus have become, as one might say, doubly widowed; and I am strongly inclined to question whether Elder Shrewsbury's motives were of the purest kind. It is, however, only just to state, that subsequently, when speaking to a friend about the matter, he said that he had long noticed in his wife what he considered were incipient symptoms of madness, and he thought that his duty towards the child imperatively demanded that he should immediately take her away from her mother. He added—as was indeed true—that his other wives in the South would have taken the greatest care of her.

Mary was furious when the proposal was made to her. She bitterly upbraided her husband for all his cruelty and neglect, she cursed him for his perfidy, and she vowed that nothing but death should separate her from her little girl.

Elder Shrewsbury trembled at the anger of his poor forsaken wife, and he crept out of her room and downstairs. But Mary could not be appeased. She went to the room of the second wife—the only creature in the house, besides her little girl with whom she sometimes condescended to hold intercourse—and there she acted in a very wild and extrav-

“AND IT SHALL COME TO PASS THAT AT EVENTIDE THERE SHALL BE LIGHT.”



agant way. It was with great difficulty that she was at last persuaded to lie down and take a little rest. She would not go to her own room; so Ellen—the second wife—persuaded her to remain with her all the night. She lay down, but did not sleep. She muttered strange things, and by and by sat up in the bed and spoke as if people were present whom she had known years and years ago. Ellen was frightened; but out of love to Mary, and not wishing that others should see her in that crazy condition, she did not call for help, thinking that presently she would fall asleep and in the morning all would be right. But the long night passed away, and just before day-break Ellen fell into a sort of fitful slumber. It would seem that just then poor Mary discovered for the first time that she was not sleeping in her own room, and that her little daughter was not with her. Distracted as her mind was, she probably thought that they had stolen the child away, and went in search of her.

She found her way to her own room, and then what happened no one, of course, could tell. She must have seen that her child was safe; and it is not unlikely that, reassured on that point, she felt that she needed rest, and thought that it would be best to take some sedative to produce the sleep which she believed would restore her to herself again. She had in her room a little leather medicine-chest—a very useful article for any one travelling, or to keep in the house—and to that she must have had resort. Certain it is, that when, an hour later, Ellen awoke and went to see what had become of her husband's first wife, she found the little medicine-chest open upon the bureau, Mary lying upon the bed, apparently asleep, and a faint sickly smell, which one better versed in such things would have known was the smell of opium, pervading the whole room.

Ellen began to scream and call for help, and one of the women about the house, who was up at that early hour, came to see what was the matter. She, upon hearing what Ellen said, rushed downstairs shrieking for assistance. Fortunately for every one, Elder Shrewsbury, who had just risen, was

standing in the hall-way below. He took hold of the noisy woman and asked her what was the matter, and after hearing all she had to say he sent her to attend to her domestic duties, with a strict injunction to say nothing to a living soul about what she had seen or heard.

Elder Shrewsbury then went up to Mary's room, and there he learned that all that the silly woman had just said to him was quite true. He, however, betrayed no emotion. Very calmly he put the stopper back into the laudanum bottle, then looked at his watch and hesitated, all the while that pale-faced Ellen was looking anxiously at him, wanting to know what she could *do*. After a few moments of indecision, Elder Shrewsbury turned to Ellen and said, "Yes; go for the doctor."

Ellen flew upon her mission.

Meanwhile, Elder Shrewsbury looked towards the bed where poor Mary lay—Mary, for whose love he had perjured his soul—Mary who never would have been his had he not given that sacred promise, the breaking of which made him an outlaw from heaven and a thing to be despised of men. He looked for one single moment at his poor wife as she lay there, and then he turned upon his heel and went out of the room. For the wealth of all the world I would not feel as that man felt, if the thoughts which then crowded upon his brain were what, for the sake of our common humanity, I trust they were. The remembrance of the life which his folly or fanaticism—it matters little which—had blasted; the thought of that solemn vow which he had taken to love her only and for ever; the sight of that dear one to whom he had once plighted his troth, now desolate, forsaken, almost maniac in her wretchedness.—Oh God! what a curse was *there* for any man's soul to bear!

The physician, when he came, administered an emetic and made them walk the patient about the room. Ellen and the friend of Mary who was present volunteered for this service. They supported her, one on each side, and paced her round and round the room, thus compelling her to exer-

tion ; and from time to time they made her swallow doses of strong coffee, in which a little brandy had been mixed. When, at length, signs of returning consciousness were apparent, the physician left, promising to call again in the course of the morning.

It was then that some one present thought of sending for me, and I arrived not long after the physician had gone. I was the only person, outside the family, beside the friend whom I have mentioned, who knew of any thing that had taken place—so careful were they that the matter should not get abroad ; and I should certainly not have been summoned had it not been for the close intimacy which existed between Mary and myself, which made us more like sisters than friends. The reader must not, however, suppose that in relating this I am even now betraying a trust ; for my friends in Utah know as well as I do that so many unhappy wives have in their desperation been driven to attempt self-destruction, that having no clue in the name, which solely out of love for my poor friend, I have all through this narrative given her, they will not know who to fix upon as the person to whom I allude.* There is, however, *one* still living—*he* will know—let his own conscience be his accuser.

In about half an hour's time, Mary began to recognise those who were around her, but she did not seem disposed to speak. She opened her eyes and looked dreamily at me for a long time, but the slight pressure of my hand was her only recognition of my presence. I bent down over her and whispered a few assuring words in her ear, and for a moment a faint, weary smile lighted up her thin, pale face. It was not like the sweet smiles of the by-gone days which used to suffuse her whole countenance with sunshine—it was but the very ghost of a smile. Presently she sank into a gentle slumber ; but I still sat by her on the bed, holding her hand in mine, and I

* Besides poor Mary's family, in *every* other instance [with the solitary exception of Sister Ann—my "talkative friend"—who is still living and is so well known in Salt Lake City,] I have been as scrupulous in giving *real* names as I have been in stating only facts which I had either witnessed or knew beyond question were true.

remained there for two or three hours. Then, after seeing that every thing was at hand which she could possibly want if she awoke, and assured by Ellen that she would not leave her until she was able to sit up, I left for my own home.

At the bottom of the stairs, in the hall-way, I was confronted by Elder Shrewsbury himself. This surprised me, as hitherto he had most sedulously avoided coming in contact with me. He gave me one searching glance, as if to read my thoughts, and then said: "Sister Stenhouse, this is a most unhappy affair, but say nothing about it—no good can come of talking of such matters."

I assured him that for Mary's sake—not for his—I would not speak of what had transpired; but when he held out his hand for me to shake I affected not to see it, but wished him good-morning, and left the house.

* * * * *

For some time she said nothing to me about the sad event which had so greatly troubled us, and when at length she hesitatingly alluded to it, I was much relieved to find that the taking of the deadly drug was on her part wholly accidental. It was as I from the first suspected—for I knew and loved my dear friend too well to wrong her even by a thought. Cruelly as she had suffered, wretched and miserable as she was, bitterly as she felt, the instincts of her heart were too true and her nature too noble to allow of her seeking oblivion from her troubles in voluntary and premeditated death, as I have known was the case with many wretched Mormon wives. She had only thought to take an opiate to soothe the feverish excitement which had almost bereft her of reason, and, in the weak and enfeebled condition in which she was, the draught had been too powerful for her. Guiltless as she was, she dreaded that others might impute wrong motives to her in what she had done; and even to me she spoke of her sickness painfully and with hesitation.

After this, I called day after day upon my poor friend, until she was sufficiently recovered to walk about and even to get out of doors a little. The story of the unhappy attempt

which she was supposed to have made upon her life, by some means, however, got rumored abroad, and she heard of it. She said nothing at the time, but I believe it preyed upon her mind. Weak and failing in health, as she long had been, the shock which her system had received was too much for her, and it was evident to every one who saw her that her earthly trials would soon be ended. She sank gradually, and life ebbed from her gently and without pain. A few days before she died, she sent for me, and I spent several hours with her. I might say that they were happy hours; for the near prospect of death seemed to have dispelled all those gloomy fears of the future life, which had for so many years troubled her soul; and she now looked forward with peaceful resignation to her approaching change. Death came at last to her when she was sleeping, and she passed away tranquilly and without a sigh. I almost rejoiced when I heard that at last her weary journey was over and she was at rest. She had been ever very dear to me, and I loved her with the fondest affection. But I shall never think of her without bitter feelings towards that unholy system which brought her to an untimely grave; for she of all others was one of the fairest flowers which were ever blighted by Mormonism and Polygamy.

CHAPTER XLI.

MY HUSBAND DISFELLOWSHIPED—WE APOSTATISE— BRUTAL OUTRAGE UPON MY HUSBAND AND MYSELF.

A Crisis—Effects of Superstition and Blind Obedience—Questioning Brother Brigham's Authority—The Faithful are "Counselled" Against My Husband—The School of the Prophets—Arbitrary Measures—My Husband is Disfellowshipped—"I *Will* Be Free!"—The Breaking of Bonds—The Day of Liberty—Asking to be "Cut Off" from the Church—A Brutal Outrage Upon My Husband and Myself—The Secret Police—Who Were the Guilty?—How the Bodies of Murdered Men are "Discovered!"—The Fate of Apostates—Carrying Out the Teachings of Brigham—Who *Ought* to be Blamed—What an Ill-Treated Wife Told Me—Brigham's Explanation—He Accuses Belinda's Brothers—How Crimes Are Explained Away—Why Brigham Withdrew an Offered Reward—What People Dared Not Say.

NOTWITHSTANDING all my own personal troubles and the difficulties which surrounded us, the loss of my dear friend affected me very deeply. And yet her story is the same as might be told of hundreds of other English girls who have been lured from their happy homes and have died broken-hearted and neglected in Utah.

Now came that change in our life which I had so long hoped for, but which had always seemed to me so very far distant. We had been tossed by many a storm, but the violence of this last gale was such that it forced us clean out of the sea of Mormonism, and landed us high and dry upon the firm ground of apostacy.

My husband had been so long engaged in the defence of

Mormonism that it had become almost a part of himself ;—its doctrines and observances seemed to him beyond a question, its weak and doubtful points were ignored, and implicit obedience to the behests of the Priesthood was with him an article of faith. When therefore I heard him, with others, talking over some of the questionable teachings of the Church, criticising Brigham's counsellings, doubting some of his measures, and speaking of him as they would of any of the other brethren, I was satisfied that his days of faith were numbered. The point that I had all along been aiming at was to get him to think for himself, for hitherto he had been a mere tool in the hands of the Priesthood. Long years of submission and receiving as divine inspiration all that a "Prophet" is pleased to say, necessarily benumbs the soul and withers its life, until unconsciously the victim becomes an abject slave. And this is the position to-day of many otherwise well-informed and intelligent people in the Mormon Church—they are mere automata.

About the time when my husband returned with his paper to Salt Lake City, the *Utah Magazine*, a liberal journal just struggling into existence, began to call in question some of Brigham's measures, and the editors, who were all men of some mark in the Mormon Church, presumed to hint that the people had rights and privileges as well as the Priesthood. This was done in a very quiet, unobtrusive way, but it was, nevertheless, pronounced rebellion and apostacy. My husband's paper was silent upon the subject ; and, in consequence, he was suspected of being in league with the enemy. This was another good reason why the people should be "counselled" not to take in the *Telegraph*. Although he was not yet sufficiently advanced in thought to give much direct aid to the questioners of Brigham's authority, I saw with pleasure that he did not wish to oppose them ; the tone of his paper was evidently changing, and the articles which appeared from time to time gave serious offence to Brigham Young. This, however, was not all his wrong-doing ;—he had of late been neglectful in his attendance at the "School of the Prophets"

—a meeting which was then held every Saturday for the benefit of the Elders, but which has now for a time been discontinued, on account of some of the brethren turning traitor and revealing all that was said.

Together with the editors of the *Utah Magazine*, Mr. Stenhouse and one or two others were summoned to appear at the School on the following Saturday, to give their reasons for previous non-attendance. This they had all along anticipated, and were therefore not surprised at the summons, but they hardly expected that Brigham would act so precipitately; for, without waiting to hear their reasons, he disfellowshipped them all for irregular attendance.

Brigham's assumption of the right to disfellowship men from the Church because of irregular attendance at the School was a stretch of authority which startled my husband: "What will he not do next?" he said. "To submit would be to acknowledge him absolute, and me a slave. There is but one alternative now—slavery or freedom. Cost me what it may, I *will* be free!"

Those who have never been enslaved by a superstitious faith which mentally and bodily enthrals its devotees, as Mormonism does, can form no idea of the joy, the happiness, which is experienced when, after years of spiritual servitude, the shackles are burst asunder and the slave is "FREE!" There is pleasure even in the thought itself that one is free—free to think and free to act, free to worship according to the dictates of one's own conscience, and free to speak one's own opinions and sentiments, without the constant fear that some spy is listening to every word and that the consequences may be far from pleasant!

In August of the same year, my husband sent a respectful and kindly letter to the Bishop of our Ward, stating that he had no faith in Brigham's claim to an "Infallible Priesthood," and that he considered that he ought to be cut off from the Church. I added a postscript, stating that I wished to share my husband's fate—little thinking that within three days my request would be answered in a too literal manner.

A little after ten o'clock, on the Saturday night succeeding our withdrawal from the Church, we were returning home together. The night was very dark, and as our residence is in the suburbs of the City, north of the Temple block, and the road very quiet, the walk was a very lonely one and perhaps not altogether too safe. We had gone about a third of the way, when we suddenly saw four men come out from under some trees at a little distance from us. In the gloom of the night we could only see them very indistinctly, and could not distinguish who they were. They separated; and two of them came forward and stumbled up against us, and two passed on beside us. For a moment I thought that they were intoxicated, but it was soon clear that they were acting from design. As soon as they approached, they seized hold of my husband's arms, one on each side, and held him firmly, thus rendering him almost powerless. They were all masked, for it was supposed that thus we should not be able to discover their identity, and that if by any chance an investigation should subsequently be made into the doings of that night it would not be possible for any one to witness against them.

I am inclined to think that these wretches, when they planned the attack, had not calculated upon my being present with my husband, and I imagine that when they saw me with him they supposed I should scream and run away, after the manner of many women. In this, however, they were mistaken. I still clung to my husband's arm, but with my left hand caught hold of one of the ruffians by the collar of his coat; for I apprehended the worst, well knowing of what atrocities these men were capable. It is no secret that the police of Salt Lake City—for it is the police who there commit murders and other inhuman outrages—treat with the greatest brutality all the unhappy Gentiles and Apostates whose misfortune it is to fall into their power. This also is the wretched effects of the fanatical teaching of the Church. These men believe that Utah is Zion—the “Kingdom of God,” and that citizens of the United States are but intruders upon this holy ground; that they ought to be driven out and

despoiled of everything, and even murdered if opportunity offers. They make no secret of these feelings towards the Gentiles, and towards Apostate Mormons it is shown, if possible, in a somewhat stronger manner.

The movements of the two men who held my husband were somewhat impeded by my clinging to his arm, and they seemed to hesitate for a moment. The other two, who stood a few feet distant from us, also hesitated. One of the men who held my husband said to them, "Brethren, do your duty." We recognised his voice at once as that of a certain policeman—a young man whom we had known in England when a child, and with whose family we had been upon the most friendly terms.

In an instant I saw them raise their arms, as if taking aim, and for one brief second I thought that our end had now surely come, and that we, like so many obnoxious persons before us, were about to be murdered for the great sin of apostacy. This, I firmly believe, would have been my husband's fate, if I had not chanced to be with him or had I run away;—they would probably have beaten him to death;—they, who I have every reason to believe were two of the regular and two of the special policemen;—and then, the next morning, they would have "discovered" the body, and it would have been said that he had been murdered by Gentiles or Apostates in a personal quarrel or a street brawl. My presence somewhat disarranged their plans, and it was that probably which caused the two men to hesitate, not knowing what would be considered their "duty" under present circumstances.

A much less noble fate than assassination was reserved for us. The wretches, although otherwise well armed, were not holding revolvers in their hands as I at first supposed. They were furnished with huge garden-syringes charged with the most disgusting filth, in the preparation of which they took especial pains. So kindred to their own base natures was such an act that I doubt not they found it quite a labor of love. The moment the syringes were pointed at us, my husband, thinking a shot was coming, moved his head, and thus to a certain

extent escaped the full force of the discharge. I, however, was not so fortunate. My hair, bonnet, face, clothes, person—every inch of my body, every shred that I wore—were in an instant saturated, and my husband and myself stood there reeking from head to foot.

The villains, when they had perpetrated this disgusting and brutal outrage, turned and fled. We ran after them for some little distance, but we had no arms and nothing with which to defend ourselves; in fact we pursued them instinctively rather than with any idea of overtaking them. There was another man standing a little distance off in the direction in which they were running, and we could not tell how many might be concealed:—the place, too, was dark and lonely, for they had gone behind the Temple block—a fit corner for murderers to skulk in; a convenient spot for the commission of any unholy deed. I was burning with indignation, and longed to revenge myself upon the brutal cowards who had assaulted us. In my anger I called upon them to come and kill us outright, for I would have preferred death to such an indignity. I almost wonder that they did not take me at my word and return and finish their foul work, for they have long acted upon the principle that “dead men tell no tales.”

There were, at that time, in Utah, a great many special or secret police who were always ready for any dirty, brutal, or murderous work. Just near our home in Salt Lake City, there is one miserable old fellow who has not yet been called to account for his numerous crimes and villainies. In his younger days he was one of these secret police, and, to judge from his language, his only regret now is that he is no longer fit for active service. He has often told a neighbor of mine, who he believes is a good Mormon, that nothing would give him more pleasure than to serve my husband and myself as he thinks we deserve—simply because we have dared to oppose Mormonism. The wife of one of the men whom we had suspected, not long after came to see me and told me that she did not doubt that her husband had been engaged in the affair, for she had accused him of it and he had not denied it. It seems

perhaps strange that any wife should act thus, but this poor woman had a great regard for me, but none at all for her husband who treated her most brutally.

I shall never forget that night. I declared that henceforth I would tear from my heart every association—every memory—every affection, which still remained to bind me to Mormonism—not one solitary link should be left. Henceforth I would be the declared and open enemy of the Priesthood. To the utmost of my power—weak though I might be—I would arouse the women of Utah to a sense of the wrongs which they endured; I would proclaim to the world the disgrace which Mormonism is to the great American nation, the foul blot that it is upon Christianity and the civilisation of the age!

I do not blame the mass of the Mormon people that such outrages as this can be perpetrated in their midst,—I blame the Priesthood, and I blame the leaders and their teachings. I know the honest hearts of the Mormon community at large, and that as a body they revolted at the atrocious wrong that had been done to us. Although no one who valued their standing in the Church dared openly express what they felt, hundreds did so in private; while the whole Gentile community was aroused and indignant, and letters came from all parts of the country, and visitors daily called upon me to express their sympathy.

My son-in-law, Joseph A. Young, on the night of the attack offered a reward to the chief of the police, for the apprehension of the ruffians; but we knew well enough they would never be discovered. A few Gentile friends also offered a reward of five hundred dollars for any evidence that might lead to their identification, but nothing, of course, was elicited. The Mormon paper, in order to divert attention from the guilty parties, insinuated that the outrage had been provoked by some family difficulty, and suggested that the brothers of my husband's second, and now divorced, wife were the offenders. This I knew was utterly false, for they were respectable young men who would have scorned such an action, and between them and my husband not the slightest ill feeling existed. I

therefore sent a letter to Belinda, telling her what had been said and asking her to write to me stating that it was all untrue. I felt sure that she would willingly comply with my request, and I proposed, as I informed her, to publish her reply, and thus exonerate her brothers from all blame.

A lady who was present when Belinda received the note, told me that she asked her mother, who was also there at the time, what she should do about it, and that her mother said—"You had better take the letter to Brother Brigham, and do whatever he counsels you to do." She did so, and Brother Brigham told her to pay no attention to it. Brigham did not care whether her brothers or any one else were disgraced, or who was made the scapegoat, so that the vile minions of the Priesthood might escape undetected.

The suggestion that a personal difficulty or a family matter had provoked the outrage was by no means a new one. In the same way the "Indians" had been credited with many a deed of blood when Apostates fleeing from Zion were found murdered and horribly mangled in the Cañons or on the Plains. The same course also was adopted when Dr. Robinson, of whom I have already spoken, was assassinated. On the following Sunday, in the Tabernacle, Brigham Young suggested that the doctor had met his death in a gambling quarrel, and that some man whom he had personally wronged had dealt the fatal blow. But every one in Salt Lake City—whether Mormon or Gentile, Brigham Young included—knew that Dr. Robinson was innocent of any gambling predilections, and was the last man to make a personal enemy. Then Brigham offered a reward of five hundred dollars for the discovery of the murderers; but subsequently, when several of the brethren had been arrested, charged with that very crime, and indictments against them had been found by the Grand Jury, he withdrew his offer lest, as he said, some evil-minded person might commit perjury for the sake of the reward!

It was the same with ourselves. Every one could conjecture with tolerable accuracy who it was that had planned the outrage, but the reward which was offered was, as we well

knew it would be, all in vain. Good Mormons did not dare to express their thoughts ; but we all knew that the outrage was the direct result of the teachings of the Tabernacle, and that although the authorities might not, and probably did not, *directly* command it, they connived at it, and never took the first step towards the discovery of the wretched scoundrels who perpetrated the deed.

CHAPTER XLII.

AMUSING TROUBLES OF MY TALKATIVE FRIEND—CHARLOTTE WITH THE GOLDEN HAIR!

Another Visit from my Talkative Friend—A preliminary Fuss—"The picture of Despair?"—He did it on Purpose—"That little Shrimp of a Girl"—Her red hair: "Charlotte's hair is *Golden!*"—A Little Hasty!—An Object of Interest—"My husband is a Man"—"You can't calculate a Man"—A nice Question of Privilege—Rather too much to Manage—A nice *Young* Woman of Thirty-Five or so!—Stout in Proportion—Old enough to be his Grandmother, and Squinted—Getting used to a proposed Bride—Watching a Truant Husband—Not the least Jealous?—A curious kind of Church-Meeting!—Keeping up his Dignity—"Enjoying themselves without *me!*"—A little "Unpleasantness"—Charlotte's Scratched Face—She didn't like such "Accidents"—"My Henry and that Girl!"—Millinery and Prayers—Bringing a Husband to Reason—Wife against Wife—Too busy to Apostatise.

NOT long after our separation from the Mormon Church, I received another visit from my talkative friend.

As according to her custom she was making a preliminary "fuss" at the door before entering, I heard her voice, and was at a loss to conjecture whether she came for the purpose of lamenting my apostacy and entreating my immediate return to the bosom of the Church, or to condole with me concerning the brutal outrage to which we had been subjected. In both suppositions I was, however, mistaken—she came to talk about her own woes.

"You'll be surprised, my dear Sister Stenhouse," she said, "to see me looking so utterly miserable. I'm sure I must look the picture of despair, and I feel it. You don't know

what I've been suffering, and how shamefully I have been used."

"You look very well I think, but I'm sorry to hear you have met with any difficulty," said I, when she stopped for a moment to take breath.

"Oh, you may say so," she replied, "but you know you don't think so in your heart. Why, I did not even stop to put on my bonnet straight," she said, stealing a look at the glass, "and I ran all the way here, for I felt as if I should die if I could not pour my sorrows into the bosom of some faithful-hearted friend. Oh! I have been treated shamefully, and I feel it the more as you know what a reserved woman I am and how seldom it is that I open my lips about family matters, even to my dearest friends!"

"Well, but," I said, "what really is the matter? You have not yet told me what your trouble is."

"Sister Stenhouse," she said, "you have had a few little vexations in the course of your life, I know, but they are nothing to compare to the frightful indignities that I have suffered in the course of the last few days. I never thought I should come to this! I hate every man in the place, and I detest my husband most of all, and I loathe his wives, and I execrate Brother Brig—"

"Why, Sister Ann, what can have happened?" I exclaimed, interrupting her.

"Happened!" she cried, starting from her chair in indignation, "I tell you, Sister Stenhouse, nothing has '*happened*'—nothing was done by chance—he did it all with his eyes open and against my advice—I tell you he did it *on purpose*!"

"Did *what*?" I asked, "and *who* was it that did it?" But by this time I had begun to form a shrewd guess as to *who* the culprit was.

"Why, he married that wretched little shrimp of a girl, with blue eyes, and red hair, and a die-away, lackadaisical manner—it was *he*—my husband, Henry—he married her this very day, and I tell you he did it on purpose!"

"I'm sorry that it annoys you," I said, "but really I am sur-

prised after all you have said to me that you should care if he had taken half-a-dozen wives, to say nothing of the one he married this morning, and who you say is only a very little one

“It doesn’t matter the size, Sister Stenhouse,” she said, “but the color of the eyes and the shade of the hair matters a great deal. If that miserable little minx had had black hair or green eyes I daresay Henry would not have cared two straws about her, unless he had done it out of sheer perversity, for all men are made of the same contrary stuff. But he dotes on blue eyes; I heard him myself tell her so one day, when I was listening to them through the crack of the door, and they didn’t know I was so near. But my wounded feelings would not suffer me to remain silent, and I bounced in, and, said I,—Henry, how dare you talk such outrageous nonsense to that child in my presence?”

“‘But I didn’t know you were present,’ he said.

“I tell you,” said I, “I’m quite disgusted with you; a man with three wives—and *me* one of them—to go talking twaddle to a little chattering hussy like that, with her cat’s eyes and her red hair!”

“‘Golden hair, my dear,’ he said, ‘Charlotte’s hair is golden.’

“I say *red*!—it’s straight, staring *red*—as red as red can be, I told him; and then we had a regular fight over it. I don’t mean that we came to blows, but we had some hot words, and he went out and left us two alone. Then that young hussy was impudent, and I don’t know how it was, but, somehow, when we left off our conversation I found some of Charlotte’s red hair between my fingers; and there”—she said, innocently, holding out quite a respectable sized tuft of auburn hair,—“there; I put it to you, Sister Stenhouse, *is* that red, or is it not?”

I was about to reply; but, without waiting an instant, she dashed the stolen locks to the ground, and said—“I daresay Sister Stenhouse, you think me a little hasty, and yet among my friends I’ve always been quite proverbial for the calmness and evenness of my temper; but I’ve been tried very much

lately, and—if only you would not keep interrupting me, dear !—if you'd just allow *me* to say a word or two in my turn !—I'd tell you something that would open your eyes to the ingratitude and wickedness of men. I don't wonder that you have left the Church ; I am thinking of doing so myself, and you won't wonder at it when you hear what I've got to say. What do you say to *my* leaving the Church ? Won't people be astonished ? But I declare, Sister Stenhouse, I *do* seriously mean to leave the Church as soon as I get my new bonnet—”

“ Why your new bonnet ? ” I asked in surprise.

“ Because, dear, I shall become an object of interest. All the sisters will have their eyes upon me, and even Gentiles will say—There's a lady who had the courage to leave the Mormon Church and quit an ungrateful husband who was not worthy of her. And you know, Sister Stenhouse, it would not do to have people looking at me and talking about me before I got my new bonnet.”

This was a rather amusing reason for delay in changing one's religion, but it was quite characteristic of my friend. So I humored her a little and tried to get her to explain how it all came about.

“ Oh yes,” she said, “ I ought to have told you that before, but I was so angry at what had just happened that I forgot everything else. The fact is, my husband is *a man*, and there's no calculating what a man will do. Women, you know, are proverbial for the constancy of their affections and their slowness in changing their minds—you know when you're talking to a woman that she *is* a woman, and you know exactly what to do with her ; but with a man it's quite different. You can't calculate a man—you can't fathom him. When you've been thinking one way and another, and at last begin to fancy you know what to do, why then, a man—if it's him you've got to do with—will turn just round, and while you've been making everything smooth for him to do one thing, he'll go and do exactly the opposite. I know what men are by this time, and I speak from experience.

“ It was just so with Henry and this girl. He has gone

quite against the grain with me, and I feel it all the more because he used to be so quiet and anxious to do exactly what I wanted. But he doesn't care a fig now whether I'm pleased or not—he only thinks about this red-headed girl. In fact he's quite crazy about her, and if there's any sin in apostacy, you may remember that it was he who drove me into it."

"That seems hardly fair," I said, "for you knew all along that it was his privilege to take more wives."

"That's very true," she exclaimed, "it *is* his privilege to take wives, but it's *my* privilege to choose them for him. I'm a good Mormon and I don't mind how many wives my husband takes, if he'll only act reasonably about getting them. But, Sister Stenhouse, I do *not* want a parcel of girls about the house. I'm so far from wishing to usurp authority, that, as I told Henry, I would not mind if his wives were even a little older than me, but I won't have them younger. It makes Henry look so silly. Why, to see him with that girl Charlotte, now, who isn't more than half my own age—No ; I don't mean that, I mean she's slightly younger than I am—you might really almost imagine that he thought more of her than he does of me. I know he doesn't, for he has told me so, but any one to see them together would get quite a wrong impression."

"When did he marry Charlotte?" I asked. "You spoke so hastily, Sister Ann, that I did not quite understand you."

"When? Why he married her this morning, as I thought I told you—he has only just done it.—He said he was anxious to be in a quiet state of mind to-day, so I gave him a piece of *my* mind, and he was so astonished at the pointed way in which I explained to him what a fool he'd been making of himself that he quite showed it in his face. The fact is, Sister Stenhouse, he has lately become rather more than I could manage. About six months ago he seemed, I thought, to be getting a little inattentive to his last wife, so I thought it was quite time for me to see about finding him another. So I looked round, but didn't for some time meet with a suitable person. At last I found a very nice young woman, thirty-five

or forty years of age, who I thought would do. She was nice and tall—a little taller than Henry himself, but that didn't matter for she was stout in proportion. Henry would have it that she didn't look straight with her two eyes, but that was all nonsense. She was a nice, motherly woman, with a deep bass voice which sounds so well in large, fat women; but though she wasn't what you would call handsome, she certainly wasn't plain. My reason in choosing her was that I thought she would do nicely for the housework and could look after the children, for I was forced to stay at home so much that it was quite injuring my health."

"A very good reason," I said.

"So I thought, dear," she replied; "but I could not bring Henry to see it in that light. Whenever I spoke to him about her he said she was old enough to be his grandmother, and squinted. At last I got quite tired out, for I could never get him to call upon her, and when she came to the house he hardly said a word to her; so I got her to come and stay with us, for then I thought Henry would become accustomed to her presence. But he took to holding his tongue at meal times—the only times when we all met together—and it was as much as I could do to keep up the conversation, for you know I am naturally very taciturn. Then he suddenly took to attending all the Church meetings, and it was astonishing how many he discovered it was his duty to attend, he seemed to be absent almost every evening. The mystery to me was, what could have made him so pious all of a sudden—he seemed altogether too good—You can understand, Sister Stenhouse, that had there been any young girl at the meetings, to whom he had taken a fancy, it would have been useless for them to try to throw dust in *my* eyes—you know that *I'm* not likely to be deceived?"

I said that I did know it, and she continued:—

"There was one of the brethren—a near neighbor of ours, who, between ourselves, I think rather admires me, for he said once quite publicly that I beat every one he knew in conversation, and if that's not a compliment, I don't know what is:—

well, this brother I got to watch my husband. I told him that I did not want him to act as a spy upon his movements, as that would have been very mean. I only wanted him to watch carefully all that he said and did at the meetings and to notice who he spoke to, and if it was a meeting where women were admitted, to be doubly watchful, and especially to notice how he looked when he talked with any one. You see, Sister, I agree with you that it is quite right for us to look closely after our husbands, although, of course, I would be the last one to encourage a system of *espionage*."

I ventured to suggest that I had not expressed any opinion at all about watching our husbands, and said I believed there were not half-a-dozen women in Salt Lake City who would dare to think of such a thing.

"Well, never mind all that, Sister Stenhouse," she said, "If you did not have that opinion you might have had it, and it comes to much the same thing. I used to see the good brother I spoke of very frequently—in fact, almost every day—and the first question I always asked was—Did my husband come to meeting last night? As often as not he said he didn't know for he hadn't been himself, and after a month or more I had learned nothing, except that my husband was never seen with a lady at any of the meetings. This was all very well; but so certain was I that all his dressing and titivation was not done for nothing, and that he wouldn't be so pious without expecting to get something in return—for he is a very good and sensible man in all religious matters—that I resolved to take the whole affair in hand myself, and ferret out the mystery, if there really was one. The very next night he went out as usual, and I, having dressed myself in readiness, followed him. But we hadn't gone two minutes walk before I met the brother I just mentioned, and, of course, I was compelled to stop and tell him all about it; and, by the time we left off, my husband was out of sight and it was no good looking after him. Some people, when they begin to talk, you never know when they'll end, and this good brother is one of them—you can't edge in a word.

"Well, you see, now I was out it seemed a pity to go home without calling upon some one; so I went round to Sister Ellis. They told me she was out and I was just going away when, lo and behold, who should I see but my dear Henry marching down the street in the direction of the theatre with a red-headed girl hanging on his arm. Oh, said I to myself, that's the kind of Church-meeting you go to my dear, is it? They were so busy with one another—I never saw Henry look worse or more stupid in my life—that they didn't see me at all. I did not cross over to them, for I felt too much compassion for their folly to wish to interrupt them then. Go on, my dears, I thought; make the most of your opportunity for I'll answer that *one* of you won't go to the theatre again for some time. I wasn't the least bit jealous—jealousy is a sentiment that could never dwell in *my* bosom—but I *did* hate the sight of that odious girl, and I resolved to take my husband in hand immediately."

"Well Sister," I said, "I should have thought that his finding a wife for himself would have saved you a world of trouble."

"Oh dear no, Sister Stenhouse," she replied, "it was trouble I did not want to be saved. Men have no business, in my opinion, to choose their own wives, after the first. I know the men do do it, one and all; but it's a shameful stretch of authority. I should like to know whether it is not of much more consequence to me what wife my husband has than it is to him? However, I resolved that my husband should never marry the red-headed girl, and the very next morning I told him so, and what do you think the inhuman creature said? 'You've been persuading me all these years,' he said, 'to take another wife, although I've already got three, and now I've begun to do so you blame me. I think I've as good a right as any one to say who I'll marry and who I won't.' Did you ever hear of such ingratitude? Would you hear of such a thing from *your* husband, Sister Stenhouse?"

I told her that with Mormonism my husband had given up Polygamy; and she continued:

"Well, I tried to bring him to reason, but it was of no use.

And then I told him that the girl should never set foot inside the house while I was in it. This was a very unfortunate speech, for I do believe that up to that time he wanted as much as possible to keep the girl out of my way; but the moment I said that, to show his dignity I suppose, he declared that she should come to tea with us that very afternoon, and he would go and fetch her; and he did so. I wouldn't go down to tea at first, though both the other wives were there and he sent up for me, but my pride would not allow me to stoop. At last I got tired of being all alone, and as it occurred to me that perhaps they might be enjoying themselves without me, I resolved to go down and see if I could not do something to annoy them. Down I went, and Henry, all smiling, introduced the girl to me as 'Sister Charlotte,' talking of her as if he had known her for years. Was it not shameful?"

"It must have been very awkward for you," I said.

"It was indeed, Sister Stenhouse, and I soon made it awkward for *them*; I assure you, after I joined them, there was not a soul present who had a moment's comfort till that girl went away. My husband, however, took her home, and from that very day he seemed resolved to have the upper hand. He never for a moment would listen to a word I said about the girl; he brought her in every evening and took her to the theatre constantly, and paid her ten times more attention than he ever paid me. I wasn't jealous, Sister Stenhouse; no one—as I said before—could ever suspect *me* of jealousy, but I *did* hate that girl. If he had not loved her, I can't say whether I myself might not have liked her. But the very fact of him loving her makes me detest her, but its only a little proper pride on my part—I'm not in the least jealous, Oh dear no!"

"Of course not," I said.

"I don't know about that," she said, "I've borne enough from those two to drive fifty women crazy with jealousy, and things went on from bad to worse, until the other day when, as I told you, we had that little unpleasantness. My husband

when he came back was downright angry, and made use of shocking language, and told me that, if he could not have peace in the house, he would have me board out by myself in some other part of the city. He said that I had scratched Charlotte's face and torn out her hair; but that was quite untrue, as I told him; and as for the hair which fell out, it was all an accident. He said that Charlotte did not like such accidents and that he would not put up with it. He was very cross and disagreeable all the rest of the day and made me quite miserable and broken hearted, and the next day, to wind it all up, he told me that he and Charlotte had arranged the day of the wedding. I stormed and raved, for I had fully resolved that, marry whom he might, he should never marry a girl if he *really* loved her or if I had not chosen her. But it was of no use—I was forced to go over with him to the Endowment House to give him that detestable little vixen. I tell you, Sister Stenhouse, I hate her; and oh, oh, dear what *shall* I do now my husband has fallen in love with her!"

Here, to my infinite astonishment, she rose from her seat and rushed about the room, wringing her hands and exclaiming, "Oh dear! Oh dear!" She then threw herself right down on the couch and actually burst into tears, crying out "Oh dear, what shall I do with my Henry and that girl!"

I raised her up and tried to comfort her as well as I could, but she was a very awkward woman to deal with under such circumstances. The more gently I spoke to her, the more violent did she become, and the louder were her lamentations. She forgot that she had been the cause of her husband taking any plural wives at all, and she upbraided him as the source of all her woes. One moment she would denounce him as a heartless wretch: then she would go into fits of maudlin sympathy over him, declaring that her Henry was the dearest man alive until "that horrid red-headed girl" led him astray. "Oh dear, dear Sister Stenhouse," she exclaimed as she threw both her arms round my neck and covered me with tears—"never do as I have done—*never* get a wife for your husband again, or he'll learn to do it for himself. And, oh, Sister Stenhouse

let us kneel down and ask the Lord to strengthen us in this hour of tribulation; and, oh," she added piteously, "I should take it such a very great favor, Sister, if you wouldn't mind trimming that bonnet for me—you've got such taste!"

I assured her that I would trim the bonnet or do anything else that would help to assuage her grief. So she had her cry out and then she went on talking. She stopped and had some lunch, and still she talked; and at last when a little girl came round with a message from her husband saying that she was wanted at home, she left me in the middle of a long speech in which she was explaining the steps which she meant to take to bring her Henry "to reason," and to compel him to obtain a divorce from "that red-headed hussy."

The same evening she came again. This time she brought with her the bonnet and the materials for trimming it, and I promised her that she should have but a little while to wait; for she said she was overflowing with anxiety to quit the Mormon Church, and she felt convinced that that could not properly be done by any one wearing an old or dowdy bonnet. She had had a warm time with the bride and bridegroom, and seemed quite cheerful at the thought that she had thoroughly spoilt the happiness of their wedding-day, for she had left them both with ruffled tempers and in the worst of humors. After that she was almost always with me until the bonnet was finished, which was not until a couple of days later, for I was delayed by some more important matters which unexpectedly engaged my attention; and when she went away she was as lavish with her thanks and praises as she was with her promises respecting the mighty things which she was going to do, and the bright example she would become to the women of Utah.

I did not see her for several weeks, and then I accidentally met her in the street, and asked her why she had not called upon me lately. She was wearing the new bonnet, but I had heard nothing about her apostacy.

"Oh, Sister Stenhouse," she said, "I'm delighted to see you! You've been constantly in my thoughts, but I've been so hard

at work—Oh, *so* busy, that I really had not time for anything—not even to apostatise.”

“How was that?” I asked.

“Oh,” she replied, “when I thought over the matter I saw very clearly that it wouldn’t do to render myself conspicuous with this old dress. The bonnet’s very nice and I want to thank you, dear, for the trimming; but I must wait till I get that silk dress which Henry says I really shall have soon. I’m not so very sure though whether he would give me the dress if I were to apostatise, so I’d better wait and get it first. Then, too, you see I’ve had my hands full. If you want to make a man slight one woman and get tired of her, there’s nothing like putting a nicer woman than her in his way. So I reconsidered the matter and resolved, cost what it might, I’d get another wife for my husband right away. I don’t care now whether she’s old or young, ugly or pretty, so long as she cuts out that detestable red-headed girl. I’ve run all over the town and rushed about here and there, all for his sake, though he’ll never be grateful for it; and now at last, do you know, dear, I really do think I’ve got the girl I want. She’s all dark—dark hair, dark eyes, dark complexion. If he marries her, as I mean him to do, she’ll lead him a fine life, notwithstanding all her winning ways. I wouldn’t stand in *his* shoes when she’s his wife; but I know *I* shall be able to manage her, for I have a deeper insight into character than he has, and a better command of temper. She’ll teach Miss Charlotte to keep her place, and she’ll make Henry mind too. It’ll do him good;—I’ve done it all out of love to him, not a spark of jealousy or ill feeling, as you are well aware.”

The idea of setting one wife against another, in order to keep the peace, would appear in the case of my talkative friend to have been successful; for, sure enough, six months after the time of which I have just spoken, her Henry did marry the dark beauty, and she and her auburn predecessor presented an interesting contrast when they chanced to appear in the street together in the company of their husband. There did not seem to be much love lost between them.

Successful in her plans, and having, as she said, now brought her Henry to reason, my talkative friend gave up all idea of leaving the Church, and when I last saw her she said "I'm busy now looking after a likely girl, for I do think a man in my Henry's position ought to live his religion and have *at least seven wives!*—seven, you know, is such a very lucky number."

CHAPTER XLIII.

AFTER WE LEFT THE CHURCH—INTERESTING FACTS AND FIGURES—THE MORMONISM AND MORMONS OF TO-DAY.

After We Left the Church—Beginning Life Afresh—The Coldness of Our Former Friends—Disposing of the Daily Telegraph—How Fuller Flourished: Ran a Paper and Ran Away—Our New Position—My Husband Goes East—Effects of the “New Movement”—“Zion’s Co-operative Mercantile Institution”—Brigham’s Store—“Country-folks Seeking After a Sign”—An Old Lady’s Stock in the “Coöp”—A Pound and a half of Nails!—The “Order of Enoch”—The Crowning Swindle!—The Very Vilest Slavery of All—How Reporters and Visitors are Fooled by Brigham—The Ladies’ Petitions—Legalising the Marriage of Children!—The Franchise Conferred on Mormon Women—How Unanimously they Vote!—The Ballot Farce in Utah—How they Allowed the Mules to Vote!—Finery *versus* Faith—The Position in Utah To-day—The Apostasy of Brother Brigham’s Son—Some Singular Statistics—Undoing the Past.

“The world was all before them where to choose
Their place of rest : with Providence their guide,
They hand in hand with trembling steps and slow,
Through Eden took their solitary way.”

Paradise Lost.

WHEN we left the Mormon Church, we were not quite as badly off as were our first parents when they began life, although in some respects we certainly resembled them. The world was all before us, and it was necessary that we also

should choose a place of rest; but it was by no means an Eden from which we were dismissed,—or, rather, had dismissed ourselves,—and in the matter of experience in the thorny ways of that world in which we were about to begin afresh the battle of existence, we certainly had the advantage over the exiles from Paradise.

The crisis of our own lives had now arrived;—the act of sending in our resignation as members of the Church cut us off from all the associations of the past and all the friendships and pleasant intimacies of so many years;—a great gulf divided our by-gone life from the unknown future which lay before us.

My husband was now made painfully aware that it was altogether useless for him to attempt to carry on his paper, for his subscribers, as I before stated, had been “counselled” to discontinue taking it in. The *Daily Telegraph* had had a very large circulation, but as there was very little money in the Territory, the yearly subscriptions were mostly paid at harvest time, and many of them in grain. At the time, therefore, when the paper was finally given up, the Mormon people, as the book-keeper in Ogden informed me, owed about twenty thousand dollars; but when it was discovered that we were “Apostates,” the majority of them considered that they were released from all obligations on that score, and my husband being an easy, generous-minded man, most of them evaded payment. The idea that, because we had left the Church, no Saint was bound to pay us any debts which they might happen at the time to owe, was the natural result of the teachings of the Tabernacle. Apostates are delivered over to “the buffetings of Satan,” and the Saints consider it is *their* duty to begin in this world their master’s work of castigation. Any ill turn that can be done to an Apostate is consequently a good action in the opinion of the Mormons, and they neglect no opportunity of showing that these are the sentiments which influence them.

Although we had now left the Mormon Church, never to return, my husband could not at once shake off entirely that influence which had so long held him captive. His thoughts

and belief, his hopes and ambitions, had for a quarter of a century all pointed in one direction, and the very idea of rebellion on his part against the authority of the Priesthood, would, but a very little while before the time of which I speak, have been considered by him an utter impossibility. It was impossible, in a few short months only, to undo the work of five-and-twenty years—the best years of his life. He could no longer remain in the Church or conscientiously support Brigham Young; but he had not outgrown Mormonism sufficiently to enable him to throw off the yoke entirely and make his paper an opponent of Brigham and his faith. Could he have done so, I think it is highly probable that the *Telegraph* might yet have been saved, for I know that many of the more influential of the Gentiles would have aided him materially in such a course. As it was, nothing remained but to give it up with the best grace he could.

Two offers in reference to the paper were received by Mr. Stenhouse, and it remained for him to decide which he would accept. One of them came from a Gentile, who proposed to run it in opposition to Brigham Young, and the other came from a certain Mr. Fuller, who had for some time been my husband's travelling agent, and was a very intimate friend of John W. Young, Brigham's youngest son by his first wife. We knew that this Mr. Fuller had nothing beyond his salary, but, as the friend of Brigham's son, we thought that probably it was the Prophet's wish that he should have this paper and we believed that he was simply buying it for the Church. My husband argued that, although he could no longer unite with the Mormons, he could at least refrain from doing them any injury; he therefore concluded that, rather than let the paper go into the hands of an avowed enemy, he would sell it to Mr. Fuller, who, on account of his friendship for the Prophet's family, would, he presumed, try to be just to the people.

This, no doubt, was very conscientious and just, although, of course, no Mormon would give my husband credit for entertaining such sentiments. For my own part, I naturally wished him to accept the offer that would pay him best, which

was that made by the Gentile. He could not, however, bring his mind to do this. The paper, therefore, was sold to Mr. Fuller, who ran it for a few months and then himself ran away, leaving behind him debts enough to swallow up everything. Thus ended the *Telegraph* under that name, but destined, however, to rise again as the *Salt Lake Herald*—a paper devoted to the interests of Brigham and the Priesthood. To my husband it was an utter loss, but it was hardly fair that his conscientious conduct should meet with such an ill return.

It was now necessary that some steps should be taken to provide for our family. The reader may, perhaps, remember that when we first arrived in Salt Lake City, as I stated, I myself engaged in business until my husband was able to find some suitable and profitable employment. When the *Telegraph*, however, was established and proved such a great success, and we were in a position of affluence, I considered—the pressure of necessity being removed—that I should do well to resign my own business connection and employ my time more profitably in domestic affairs. This was a great relief to me, for I always felt considerable repugnance to mixing with the world in the way of business, while among my children and attending to their wants and interests I found myself in my own legitimate sphere. But there was now no alternative. All interest in the *Telegraph* had been resigned; my husband's property had been wasted in an attempt to keep it up, and he had nothing now to depend upon. Something must be done, and I resolved that I would not be backward in bearing my full share of the burden.

It was only natural that we should feel very much unsettled in mind by the great change which had taken place in our position, for it is no easy matter to cut asunder the ties and associations of a life-time. Any one suddenly changing his religious faith would, to a certain extent, feel and understand what I mean in this respect. But in reference to any ordinary religion, the person forsaking it would probably experience comparatively little alteration in his every-day life. In Mormonism it is very different, especially to any one who has

occupied a prominent position among the Saints. To resign our religion was to revolutionize our lives. Every thing was changed: the friends of years would look coldly on us and avoid us; persons whom we had before shunned as Gentiles or Apostates would be the only individuals who would regard us with favor;—our entire position in the midst of a most exclusive community was completely reversed; in a word, we ourselves were now "Apostates!"

Thinking to turn the current of his thoughts, and believing that change would be beneficial to him, I suggested to my husband that he should pay a visit to the Eastern States. In New York I believed he could find employment which would help to divert his thoughts from Mormon affairs and, at the same time, would be profitable to him in other respects. My suggestion was acted upon, and my husband set out East, while I prepared to engage again in the same business which I had formerly conducted so successfully.

Now, for the first time since I embraced Mormonism, I mixed freely with Gentiles and those who had left the Church, and it was not long before I found that this intercourse with the outer world produced a marked and decided effect upon my mind. My views were enlarged and my thoughts became more liberal in their tone. My husband's letters showed me that a similar change was taking place in him.

We were not the only Apostates from the Church at that time. The New Movement, as the reaction against the tyranny of Brigham Young was called, was then in progress; and the minds of all intelligent Saints were led to reflect upon the unheard-of claims of Brigham's "Infallible" Priesthood. At this time the Prophet endeavored to rivet still more firmly the fetters which bound his deluded followers, by establishing "Zion's Coöperative Mercantile Institution" and reviving the "Order of Enoch."

The Coöperative Institution was announced as a joint-stock concern, established under the pretence that it would be a benefit to the working classes, and all the members of the Church were invited to purchase shares, which were sold at

twenty-five dollars each. The statement so often made by Brigham and repeated by strangers, to the effect that the exorbitant prices charged by Gentile merchants necessitated the establishment of such an institution was, as every Mormon knows, only a pretence, and a very shallow one, too; for the Walker Brothers and other merchants had, for many years, supplied goods to Mormons and Gentiles alike, at what, under the circumstances, were reasonable and just prices; for the railway not then being constructed, and every article of commerce being of necessity carried across the Plains—a distance of over a thousand miles—by horse-teams, prices were, of course, very high, and would, if this circumstance were not taken into consideration, appear extortionate. In fact, subsequently, the "Coöperative" stores, which had started with high rates, under the belief that every rival would be crushed, were compelled to lower their prices to those of the Walker Brothers, or, in spite of their faith, the Mormons would have forsaken Brigham's Institution for the sake of their pockets. Many, in fact, did secretly go to Gentile stores, but they were watched by the police and reported to the teachers.

That large Mormon store, in which Brigham Young had such a heavy interest, was to become the parent establishment, the fountain-head from which temporal blessings, in the shape of cheap goods of every description, were to flow unto the people. Each Ward was to have its own store, and there the Saints of that Ward were expected to deal exclusively, and, as the teachers said, "keep off Main street where the Gentile stores were located." These Ward-stores purchased their goods from the parent store where nothing was sold by wholesale.

All the lesser Mormon Merchants were "counselled" to sell out their stock to the Church, for just what the Church chose to offer them, or dispose of it otherwise as best they could, and then they might go farming, or on mission, or anything else—but sell out they must, for they were plainly told that they would not be allowed to carry on business in opposition to the new Institution.

Now, instead of benefitting the poorer Saints, by supplying goods to them at a small advance upon cost prices, as was at first proclaimed to be the object of the "Co-op"—as the Institution was briefly and familiarly called—the reverse was the case, for competition was altogether banished. All the trade of the Gentile merchants—with one or two exceptions—was forcibly taken from them, for the people were not to trade in any store without first looking to see if the sign of the Institution—a picture of "The All-seeing Eye," and the words "Holiness unto the Lord"—were over the door-way. How often I have seen groups of country people straggling along, with their heads thrown back and their eyes straining aloft in eager quest of that sign, although perhaps their purchases would only amount to a few yards of ribbon or a paper of pins!

No one can predict what the Church—otherwise Brigham—will do, if money should chance to tempt him. In this case, the parent Coöperative store turned, as I might say, traitor to the Ward-stores—its own children—for no sooner had they all been established, and had bought up all the old stock from the parent store, than it was whispered abroad that the latter was about to open in the retail line with a splendid stock of new goods—to suit the Gentiles, of course; for the Saints were not allowed to trade outside of their own Ward-stores, where they were expected to buy up all the old goods. In fact, in order to gain Gentile trade and fill the pockets of Brigham and the leading Elders who really constituted the Institution (and do so still), the same prices were asked at the parent store as had been charged the poor, confiding stock-holders of the Ward-stores at wholesale. This, of course, caused great dissatisfaction, and many of the Saints rebelled, declaring they would go where they pleased to spend their money, when they had any to spend. The Ward-stores, in consequence, were obliged, at great loss, to lower their prices, and many were utterly ruined. Others which had more capital tided over the difficulty, and learned a lesson concerning the honesty of the Church leaders which it is to be hoped did them good.

As an example of the way in which matters were managed, I may instance a very old and infirm woman who was one of their victims. She came to me one day and said, "Sister Stenhouse, will you buy out my stock in the Coöperative store? Our store has failed, and I have my twenty-five dollars' worth in my basket. I pitied her and asked her to let me see her stock, and thereupon she brought out *a pound and a half of nails!* I *did* buy out her stock, for I thought that the nails might be handy to have in the house, although I did not give her twenty-five dollars for them. Another person—a Frenchman, whom I knew—bought a share, and when he saw certain ruin looming over his Ward-store, he went to the headquarters and purchased twenty-five dollars' worth of goods, and having got them all secured, laid down his shareholders' receipt in payment and beat a hasty retreat. He was a fortunate man and acted prudently, but Alas! for the poor souls who ventured all their little savings in these Church "Institutions" and then were left to poverty and starvation.

The "Order of Enoch" is the crowning swindle of all. Its victims, under a legal form, make over to the Church every cent of which they may be possessed, even to the very clothes upon their backs, and place themselves—their whole life and being—entirely at the command of "The Church." They do, in fact, *literally* make themselves slaves, only their slavery is infinitely worse and more debasing than the bondage of the Negro, for *they* give soul and mind, as well as body and goods, utterly, absolutely, and for ever, into the iron grasp of the Mormon Priesthood. This "Order of Enoch" is quite a favorite institution with Brigham Young, who has lately been preaching it up throughout Utah; and many hundred fanatical and deluded Saints have at his instigation *given*—not sold, for they receive nothing in return—themselves into this abject slavery. And yet these are the institutions which "unprejudiced" newspaper reporters and editors, when they visit Utah, and are, according to the fixed and ordinary custom of Brigham, treated and toadied to until, poor dupes, they think that the favors they receive are simply marks of the appre-

ciation of the Mormons for their own conceited or deluded selves personally, and not part and parcel of his system:—these, I say, are the institutions which such visitors laud to the skies when they speak of the Prophet's generosity, his open-heartedness, his patriarchal benevolence, and his other saintly virtues.

When we left the Church, these institutions were attracting a good deal of attention among the Saints. The "Coöperative" still flourishes, and the "Order of Enoch" has within the last few weeks been gathering into its net, not tens, but hundreds of dupes.

About this time, also, it was that the Mormon women, under the auspices of Eliza R. Snow and the Female Relief Society, got up that petition to Mrs. Grant, to which I have referred in another place, begging her to use her influence with the President in favor of a toleration of Polygamy. The names to that petition were affixed without any reference to propriety or right. Hundreds of names were copied from the books of the Society without any permission being obtained, or even asked, of their owners. It was then, as I before stated, that the names of the dead were actually added as subscribers to the petition, and in one case, when a lady mentioned that her dead daughter had never belonged to the Church, as she died before her mother heard of Mormonism, she was told that her daughter would now, of course, have found out that Polygamy was the true order of domestic life in heaven, and that she would certainly be willing to subscribe if she could return to earth. Her name was, therefore, added without any further ceremony, although she had been dead a good many years.

In January, 1872, a counter-petition was got up by the Gentile and Apostate ladies. It set forth the cruel bondage which Polygamy inflicts upon women; spoke of the heartless conduct of the Mormon leaders, and of the murders and other foul crimes which had been committed by them or at their instigation; showed that, should Utah become a State, under the name of *Deseret*,—which has ever been the ambition of Brigham Young,—there would be no protection for life or

property; stated that the authorities themselves had declared that when statehood was conferred, Gentiles and Apostates would have good cause to tremble; and, finally, prayed the National Government to stretch forth its long arm of power for the defence and protection of honest and law-abiding citizens. This petition was signed by four hundred and forty ladies of Utah, most of them members of the Mormon Church, whose *real* names were all fairly and openly *affixed by their own selves*. It was presented to the Senate by the Hon. Schuyler Colfax—then Vice-President; was read, discussed, and ordered to be printed. As might be supposed, it excited a great deal of angry discussion on the part of the Church authorities; and the following Sundays the names of those who had signed were read out in the Tabernacle, and *strong* remarks made upon their conduct, in order to intimidate them and prevent others from following their example. The consequence was that many of their husbands and sons were threatened with loss of employment, and they were thus forced to retract.

That same year, a bill was brought into the Territorial Legislature, providing that *boys of fifteen years of age and girls of twelve might legally contract marriage*, with the consent of their parents or guardians! In stating this disgraceful fact, I feel certain that the reader who has never lived among the Saints and is not versed in Utah affairs will think that I must be mistaken in what I say. It is, however, I am sorry to say, only too true, and the records of the Legislature will bear me witness. The fact was stated in the *New York Herald* of January 27, 1872.

It will be a matter of interest to the advocates of women's suffrage to learn that Brigham Young conferred the franchise upon the Mormon ladies. This, at first, appears to be a very liberal measure; but let not the innocent reader be deceived thereby. The opening of the mines and the great influx of Gentiles, consequent upon the completion of the Union Pacific Railroad, proved very clearly to Brigham that the day *might* come when the Gentiles would have an equality, if not a

majority, of votes, and in that day the slavish despotism of the Mormon Priesthood would be overthrown. The time, certainly, was very far off, but it was wise to provide for contingencies. So a bill was brought in conferring upon women the privilege of voting. No Mormon woman would for a moment ever dream of voting otherwise than she was directed by her husband, and no man would think of voting except as he was "counselled" by the Priesthood. Thus, a man with half a dozen wives would now have half a dozen votes, and Brother Brigham, instead of having only his own single vote, would have nineteen for his nineteen wives, to say nothing of his daughters and the whole army of spiritual wives which he might produce. I have often seen one solitary man driving into the City a whole wagon-load of women of all ages and sizes—they were going to the poll, and their votes would be *one* ! It is very easy to see how in this way the influence of the Priesthood has been extended, and women themselves have been made the instruments for rivetting still more firmly their own fetters. But it is by no means easy to see that women in Utah have derived any benefit from being permitted to vote.

Voting among the Saints has always been carried on in a very free and easy manner. One gentleman—an English convert—not long since told me that when he had been less than two months in the States, and, of course, was not naturalised, and had no rights as a citizen, he was "counselled" by the Mormon leaders to give in his vote; he did so, and, in obedience to instructions received, he gave in also his wife's vote and the vote of their little baby girl—an infant of only a few months old—although that was before the voting of *women* was legalised.

Others have voted two or three times, so as to make sure that the Church should not lose their interest. And this very common practice of the same persons voting over and over again renders all statistics given by Mormon authority utterly untrustworthy. Besides which, the voting-tickets are all numbered, and the voters' names carefully registered in a book, so that the Priesthood can tell at a moment's notice on which

side, or for whom, a man has cast his vote. In this way the ballot in Utah becomes a most ridiculous farce, instead of a means for obtaining unbiassed and uninfluenced elections. Anxious to obtain admission into the Union as a State, it is the interest of Brigham Young and the leaders to swell the numbers of the population by every means in their power. For this they have strained every nerve to bring over converts from abroad, and with the same object—to “build up the kingdom”—they have forced Polygamy upon the people. The most unscrupulous measures have been resorted to, and it is even said that on one occasion when a goodly show of names was needed, not only were the names of the dead and of relations and converts who had never been in the country at all, added as subscribers to the document, but that they actually Christened their mules—conferring upon them the names of men, and then made *them* vote also!

Notwithstanding the vigilance of the Priesthood, many young Mormon ladies have preferred Gentile husbands, and some of them have left the Territory; but they have been invariably traduced and scandalised, and whenever the rumor of misfortune occurring to any of them reached Salt Lake City, it was retailed with undisguised gratification, as a sweet morsel, by the Priesthood. Some Mormon mothers, hating the idea of their daughters marrying polygamists, have encouraged the addresses of Gentiles, and were only too glad to have their children marry out of Mormonism. Such mothers, of course, are apostate in heart, although nominally they may not have left the Church.

The extravagancies of modern dress render it every year more and more difficult for men of moderate means to support many wives. Fashion is proving a deadly foe to Polygamy, and the feminine taste for finery is in Utah helping to bring about some really good practical results. There is now a pleasing change noticeable in the plural marriages in Salt Lake City. There are not nearly so many marriages of this kind among the actual citizens as there were three or four years ago. The opening of the mines and the construction of

the railroad brought so many strangers among us that it was impossible to withstand their influence. Many of our young Mormon maidens have been beguiled into matrimony by these wicked Gentiles, against whom Brother Brigham has so often warned us; and not only so, but many good Saints have apparently come to the conclusion that though Polygamy was so absolutely necessary to their own salvation, it is not by any means essential to the salvation of their daughters. Thus, some of them have given their daughters to the sons of strangers, to become in due time mothers of a race of wicked Gentiles, and if one might judge from their conversation they do not appear to regret it very much.

The dislike of the women to Polygamy has increased, especially in Salt Lake City, although in the Settlements fanaticism is as rampant as ever, and the "Celestial" system is the order of the day. Young Mormon girls are disgusted when they hear young men and even boys talking of their "privileges," boasting how many wives they mean to take, and how they will take two on the same day in order to preserve peace. Girls of the slightest feeling or intelligence resent all this and the more refined regard these little would-be Polygamists, and all they say, with intense loathing and contempt. To Gentile girls such insults are of course unknown, and the Mormon girls, when they have the opportunity of mixing with the outside world, are not slow to discover that while, if they marry among people of their own faith, they will never occupy their proper position in society, if they become Gentile wives they will be the cherished companions and equals of the men to whom they are united. Sensitive girls will say that they would rather have a little less glory in the world to come and have a little more comfort in this.

Then, too, the married women compare the condition of the Gentile wives with their own, and the comparison is by no means in favor of Polygamy. A polygamic wife who is one of many and only sees her husband occasionally, and that as a favor, cannot well visit a Gentile wife in her own home without drawing a comparison by no means in favor of Mor-

monism. Many Mormon wives have thus become unhappy ; and hence the most strenuous exertions are made on the part of the leaders to prevent as far as possible all intercourse between the Saints and the outside world. Notwithstanding this, a leading attorney in Salt Lake City told me, that during the year succeeding our abandonment of Mormonism, more than one hundred first wives called upon him proposing to enter suit for divorce and alimony, and this represents but a small proportion of those who would sacrifice almost anything if only they could escape from Polygamy.

Left to itself, Mormonism would long ago have perished, so great has been the number of Apostates. But England and Scandinavia furnish yearly a multitude of dupes, who come over every summer by thousands to aid in carrying on the imposture. These, with the people in the Settlements, who are purposely kept in ignorance, slavery, and poverty, perpetuate Polygamy in Utah.

John W. Young, the Prophet's son, to whom I have already alluded, became disgusted with Polygamy and abandoned it. Therefore, according to his father's teaching, he cannot now enter into the "Celestial Kingdom." But Brigham Young says that he, as the successor of Joseph Smith, holds the "Keys of the Kingdom," and he probably thinks that he will be able to shuffle his son John W. in, in a quiet way. For my own part I do not suppose that Brigham Young believes one word of the nonsense he teaches to the people—he is far too shrewd for that ! A certain Utah official once said to my husband, "Brigham has got the best thing in America, and he means to hold on to it." *That* is about the sum and substance of Brigham's religion.

About eight years ago, John W.—who is a handsome, gentlemanly young man—married a Miss Lucy Canfield, of Ogden—it was said, in obedience to the "counsel" of his father. Two years subsequently he married Miss Clara Jones, whose father when living had occupied a prominent position in the Church. This lady also, it was stated, he married in obedience to a command of the Prophet, who had

been known to say that he wished one of his sons to marry her and that, if they did not, he would marry her himself. Brigham has often told men to marry certain women, and they have felt bound to obey, believing, probably, as Mormon men generally do, that it makes very little difference, after all, who they married, as they have got to have a certain number of wives in order to enter the "Celestial Kingdom," and among them all they will be sure to find one whom they can love. Mormon men are not very different from other men; for although they tell their numerous wives quite another story, they can truly love but one woman at a time. Some good Saints, I doubt not, do really believe to the contrary, but love thus divided is not worthy of the name. In this respect men resemble women,—no woman can love two men at the same time.

The two young girls, the wives of John W. Young, of course, each in turn, believed that she was the beloved one; but subsequently they discovered how greatly they had been mistaken, for John W. had not yet met with his "affinity." In the course of time, however, the fair one appeared who was to enslave his heart, and John W. submitted without a murmur.

Mrs. Lucy Canfield Young, the first wife, had cousins living in Philadelphia, and as John W. was returning from England, where he had been on mission, at the request of his wife he called to see them, and there he met with his fate in the person of Miss Lizzie Canfield—one of his wife's cousins. He immediately fell deeply in love with this young lady and requested her to go with him to Salt Lake City to visit his wife. She agreed, and, with her sister, accompanied him, and before they arrived at the termination of their journey she had promised to marry him. She had no faith in Mormonism, but every thing was forgotten in love.

After their marriage, Miss Canfield—now Mrs. John W. Young, number three—became very unhappy, for she felt deeply her degraded position, and though she dearly loved her husband, would have left him had she not felt that such a step

would render him perfectly miserable, for it was evident that he cared nothing at all for his other two wives. They, poor girls, were also destined to become victims to this disgraceful system—abandoned in their youth, and one of them the mother of two or three children.

The first wife—Lucy Canfield Young—perceiving that her husband no longer cared for her, with true womanly dignity withdrew from his husbandly care, obtained a divorce, and became “Miss” Lucy Canfield again.

Mrs. Clara Jones Young could not so easily bring her mind to leave the father of her children, but still hopes that her truant husband will return to his unhappy wife, from whom he has not yet been divorced, although he no longer lives with her. In this, however, she is mistaken;—John W. will never return to her, for he is completely disgusted with his father’s pet scheme of “Celestial” marriage, and, undoubtedly, would be formally separated from his second wife, were it not that, according to Mormon law, the wife alone has the privilege of applying for a divorce. He is, in fact, at heart a “vile Apostate,” as his father calls seceders from the Church; for no one can possibly be a good Mormon without believing with all his soul in Polygamy. Take Polygamy and the Endowments from Mormonism, and there is nothing left to distinguish that faith from any other of the absurd religions which have from time to time been advocated by fanatical men.

John W. Young, notwithstanding the apostate spirit which has fallen upon him, has lately been appointed to preside over the Saints at St. George, in Southern Utah, and I sincerely trust that he will lead all those good Saints, over whom he is sent to preside, to think as he does respecting plural marriage, and that his wife may do her best to create in the minds of the unhappy and degraded sisters around her a desire for that higher social position, that perfect equality with man, which is the inalienable right of every woman.

It is very fortunate for John W. Young that he is the son of his father; for if he had been any other man’s son, and had abandoned Polygamy, he would never have been appointed

to preside over the Saints in St. George, or anywhere else. But Brigham is all-powerful in Mormondom; it is he who controls the affairs of the "Kingdom"; and if he chooses to allow an Apostate son not only to pass muster but to be accounted worthy to rule among the Saints, who shall gainsay it? Brigham has a bitter hatred of Apostates and apostacy. The very name—"Apostate"—is the most cruel arrow in his quiver. And yet the very man, who if Brigham's own precedent were followed, ought to succeed him—Orson Hyde, the President of the Twelve Apostles, was once an Apostate, in Missouri, and a very cowardly one at that. Brigham himself, little as he perhaps imagines it, is the Prince of Apostates. He became an Apostate Methodist when he left Methodism and joined the Mormons, and certainly he is now an Apostate from Mormonism as Joseph Smith first taught it. The change from Methodism to Mormonism, as it was first presented to the world, was nothing near so great as the departure which Brigham has made from the original faith of the Saints. There have been many Apostates from the teachings of Joseph in early days, but, of all Apostates, Brother Brigham is the chief.

It may, perhaps, surprise the reader to learn that in polygamous Utah, notwithstanding the constant importation of young girls from abroad, there are two thousand and fifty-six more males than females. In four counties only are the females in excess of the males. In Salt Lake County, which includes Salt Lake City, there are two hundred and ninety-nine more females than males; in Cache County there are ninety-three more; in Iron County there are thirty-one; and in San Pete there are two hundred and thirty-eight more females than males. In all the other seventeen counties, the males are in excess of the females. In many instances the sexes are singularly balanced; as, for instance, in Washington County, where there are fifteen hundred and thirty-two males and exactly the same number of females. Weber County has an excess of three hundred and thirty-six males; Piute has sixty-nine males to thirteen females, and in Sevier County

there are nineteen unfortunate males who are not blessed with the presence of a single female! These figures I obtained from the Census Bureau at Washington. They speak for themselves, and clearly demonstrate that, as far as Utah is concerned, instead of Polygamy being a necessity on account of the preponderance of the female sex, the facts are exactly the reverse; and if some men have two, four, six, eight or ten wives, for every wife they take some other man is forced to remain single. Considering the multiplicity of wives among the more pious Saints, and the large number of miners who, of course, are either unmarried or have not brought their wives with them to Utah, it is quite evident that there must be a good many single men in Utah.

But before closing my narrative, I must add a few words relative to myself. After my husband had been in New York for some months, it became necessary on account of business that I should join him there. I did so, and found him busy upon a history of Mormonism which he had for some years contemplated writing, and for which he had collected a large amount of valuable facts and statistics from the Historian's Office in Salt Lake City. While still a Mormon he had proposed to vindicate the Saints and justify their leaders, but now that his eyes were open to the degrading superstition and cruel bondage of the system, he was determined, as far as he had ability to do so, to expose the corruption and tyranny of the Priesthood. I heartily coincided with him, and encouraged him with wifely commendations.

At that time, I had no idea of becoming myself an author, and it was not until the close of that same year, when I paid a second visit to New York, that I first seriously entertained the idea of appearing before the public. I was induced to write a little volume which I thought would expose some of the cruel wrongs which Mormon Polygamy inflicts upon deluded, helpless women. My work was very kindly received and extensively circulated, but it was, I must confess, only a very imperfect and brief sketch. In this present volume I have endeavored to supply the deficiencies of the former, and in a

truthful, if imperfect, sketch of my own life and my own experience in, and observations of, the workings of the polygamic system, I have endeavored to give my readers a just idea of what Polygamy and Mormonism really are.

With the exception of the little literary efforts which I have made from time to time to expose through the press the iniquity of the "Celestial Order of Marriage," no event of more than personal and private interest has, since I left the Mormon Church, interrupted the even tenor of my life. Last year, however, I was able to deal another blow—weak, it might be, but still it was a blow—directed at that false system against which I have sworn eternal enmity. I lectured upon Mormon Polygamy in Washington, and Boston, and other large cities, and attempted in my humble way to attract the attention of the Gentile world to the iniquities of that terrible superstition which, in Utah, has degraded womanhood and wrecked the happiness of thousands of my deluded sisters. I met with sympathy everywhere, and then, as now, I resolved that efforts like these I would never relax until, if God spared my life, I should see the last stone in the fabric of Mormonism overturned and Mormon Polygamy counted among the sins and follies of the past.

His literary work accomplished, my husband returned to Salt Lake City. Looking back over the past, our Missionary life and our faith in Brighamism seems like a dream, so difficult is it for us to realise that we ever submitted our souls to the slavery of the Priesthood or placed any credence in that mass of folly, superstition, and licentiousness, known as Mormonism. During all his efforts to obey counsel and build up a "kingdom," my husband, I know, never ceased to love me. For the misery which he then; in—as I firmly believe—his conscientious endeavors to live his religion, inflicted upon me, I have long ago freely and fully forgiven him. I think that during all that time he never ceased to entertain the fondest affection for me; and, if he was foolishly confiding in those who he believed were divinely authorised and speaking by inspiration, can I blame him when I remember that I myself was actuated by the same faith?

It was impossible to obliterate utterly the education and influences of a whole life's experience. That wall of partition—Polygamy—which separated my husband from me for so many years, is now for ever broken down. But the effects of Mormonism will, no doubt, though unconsciously to ourselves, tinge the whole of our future life. We can never forget the past. The mournful sympathy which, according to the poet, the Peri at the gate of Paradise expressed over the sins and sorrows of humanity, might, with a slight variation, be applied to our own lives :—

“Poor race of men, said the pitying spirit,
Dearly ye pay for your primal fall ;
Some traces of Eden ye still inherit,
But the trail of the serpent is over them all.”

The terrible effects of our religion will, I know, follow us to our graves ; but that temporary alienation has, I think, like the quarrels of lovers, only made us still dearer to each other ; and now, happy in our family circle, and with our children growing up around us, untainted by the fearful superstition which embittered and wasted their parents' lives, we feel that in them is our greatest blessing, and thank God that we have lived to see the day when our greatest ambition is, by every effort which lies within our reach, to aid in undoing that work which we spent the best years of our life in endeavoring to perform.

L' ENVOI.

In the preceding pages I have endeavored to present to the reader the story of my life's experience in Mormonism and Polygamy, and to place before him a truthful picture of the doctrines and practices of the Saints.

Much has already been written on this subject—much that is in accordance with facts, and much that is exaggerated and false. Hitherto, with but one exception*—that of a lady who wrote very many years ago, and who in her writings, so mixed up fiction with what was true, that it was difficult to determine where the one ended and the other began—no woman who *really* was a Mormon and lived in Polygamy ever wrote the history of her own personal experience. Books have been published, and narratives have appeared in the magazines and journals, purporting to be written by Mormon wives; it is, however, perhaps, unnecessary for me to state that, notwithstanding such narratives may be imposed upon the Gentile world as genuine, that they were written by persons outside the Mormon faith would in a moment be detected by any intelligent Saint who took the trouble to peruse them.

Two objects influenced my mind when I first proposed to write this volume. In the first place, I earnestly desired to stir up my Mormon sisters to a just sense of their own position. I longed to make them feel, as I do, the cruel degrada-

* Mrs. Ettie V. Smith.

tion, the humiliating tyranny, which Polygamy inflicts. I wanted to arouse them to a sense of their own Womanhood, and a just appreciation of those Rights and Duties which, as women, God has conferred upon them. I was anxious that they should understand and know the inconsistency and folly of that superstitious faith by which they have been so egregiously deluded; that they might learn to hate and loathe the falsely-named "Celestial" system of marriage; and rising in honest indignation and disgust against the tyranny of the oppressor, break asunder the yoke of bondage, cast from them for ever the moral, religious, and social fetters wherewith they are bound, and, walking in the light of truth, assert their perfect equality with their sons, their husbands, their fathers, and their brethren, and henceforth claim and occupy that position which God assigned them, and which *by right* is theirs!

In the second place, I was anxious to enlist for them the sympathy of the Gentile world. Most strenuous efforts have been made, large sums of money have been spent, and secret intrigues, as well as open and honorable negotiations, have been carried on for the purpose of obtaining admission for Utah into the Union, under the title of *The State of Deseret*. The name "Deseret" itself is taken from the Book of Mormon, and is said to signify in the celestial tongue a honey-bee; wherefore it is that the escutcheon of Utah Territory is a bee-hive; and to grant that name "Deseret" alone would be a concession to Mormon superstition. Out here in the Valley of the Great Salt Lake we are perfectly well aware that, with Utah once admitted as a State, it would be almost impossible for Gentiles to live peaceably and safely among the Mormons; and of this fact their leading men and their official organs have repeatedly boasted. With Utah as a State, and Brigham Young once more Governor, the enslavement of the people to the Priesthood would be complete, and the cruel bondage of Polygamy would be rivetted a thousand times more firmly upon the unfortunate women. I was anxious, therefore, to attract the attention of Congress and the Nation at large to these facts; that thus, when Mormon bills and

Mormon petitions, replete with falsified statistics, and perverted, and—in many instances—utterly untrue, statements, are presented to the National Legislature, neither the representatives of the Nation nor the Nation itself may be deceived thereby. These were the two objects which I proposed to myself in writing my own experience as a wife and mother among the Mormons, and I trust to some extent at least I have realised them.

I have told my story simply, but truthfully, and, as far as was possible, I have endeavored to TELL IT ALL. Some facts I have had occasion to relate, so horrible and repulsive, that a person unused to Mormonism and unversed in Mormon doctrine and Mormon practice would find difficulty in giving credence to such things—and yet, Alas! they are *all too true!* It is only right that I should add, that in the conduct and publicly expressed opinions of Brigham Young and many of the leaders, there have been such disgusting atrocities and such impure statements that for the sake of decency and propriety I dared not even mention them. For this *suppressio veri* I feel assured the reader will not blame me. In all that I have said I have most scrupulously kept to *the very letter of the truth*—I have neither exaggerated nor concealed, and in every respect my great endeavor has been to act with the strictest impartiality and justice.

Mine, in one sense, is the story of a wasted life. From the day when I linked my destiny with that of a Mormon Missionary Elder, to the time when, after long weary years of trial and endurance, I abjured the faith of the modern Saints, I suffered a constant martyrdom. Poverty, self-denial, and suffering, I gloried in, when I believed myself the humble instrument in the hands of the Almighty for proclaiming the “Fulness of the Gospel” to those who were walking in the darkness of unbelief. The trials of a Missionary life were to me a pleasure. I bore with gladness the cross, believing that hereafter I should exchange it for the glories of an eternal crown; and I think, even now, I should never have wearied of that life of devotion, so great was my faith in my religion, had

the leaders of the Church remained steadfast to that simple Gospel creed which we were at first taught was the Evangel of the Latter-Day Dispensation. But when Polygamy—that accursed thing!—that offspring of deceit and licentiousness!—came across our path, darkening the way and blighting the affections, the hopes, the whole life, of every true woman among the Saints; when Polygamy came, casting its foul stain over all that was holy, crushing out from our hearts all that was good, and pure, and heaven-born, degrading our womanhood and embittering existence itself; when its dark shadow, like the gloom of the deadly Upas, brought death of the soul and the withering of the heart's true love to all who came within its influence;—then my faith began to waver, my zeal to wax cold, and in anticipation, and subsequently in realisation, of the cruel wrong which that system could inflict upon the affections and life of a wife and mother, I endured daily a trial of my faith—a moral and spiritual martyrdom, such as I trust my readers may never experience.

Not a day passed but what more and more evidence of the wickedness of the system, and its cruel debasement of woman's nature, was brought beneath my observation. Whatever came in contact with it, whoever fell beneath its influence, was the subject of immediate loss;—men, women, and children alike suffered from its effects. The innocence of childhood was sullied by its contamination; girlhood and youth were degraded and disgraced; the fair, sweet dreams of virgin purity were marred by its presence; the ideal of love—pure, faithful, holy, heavenly, which God himself has implanted in the heart, was rudely trampled upon, and perverted, and destroyed; the lives of wives and mothers were but the record of outrage, cruelty, and wrong, or else the deadening and blasting of every holy impulse and every tender emotion; while men themselves were brutalised and debased;—the husband became the lord, and frequently the tyrant and the despot; and the wife was either the toy of the hour, or the drudge who looked after the children—but never the cherished companion, the help-meet of the man. Such was the influ-

ence of Polygamy—such the results of the “Celestial Order of Marriage!”

Contrary to the laws of the land; contrary to the holiest sentiments of the heart; contrary to the divine teachings of Heaven, that system still exists! It is a disgrace to the National Government; it is a reproach to Civilisation; it is a blot upon the fair escutcheon of the World's Greatest Republic!

And yet visitors will come from Utah, and will tell you that the Mormon women are happy in Polygamy, for it is a part of their religion. Never; until new hearts and new natures are given to the women of Utah, and all that is womanly, and pure, and sacred, is crushed out from their souls, can one single woman be truly happy in Polygamy! They may *say* so publicly, they may, for their religion's sake, *tell strangers* that thus it is; but listen to them when they are alone among themselves; read, if you can, their hearts, and mark the bitterness which they try to stifle there; nay, see upon their very features the handwriting which bears witness against their assertion that they are happy and which proclaims to the world the sorrow which they vainly try to hide!

I send forth this little book with many earnest prayers and many heartfelt aspirations that my Mormon sisters may be benefitted thereby. Out of the evil which man originates, God alone can produce good; and I trust that my feeble attempt to portray the cruel wrong which Polygamy inflicts upon the Women of Utah may excite the sympathy of every man and woman whose influence may avail to hasten that time when this relic of ancient barbarism may be utterly rooted out before the advancing civilisation of the age.

The night—the gloomy night of superstition—cannot last for ever. Already there are signs of the coming dawn. The time, I trust and pray, will not long be delayed when the veil shall be removed from the eyes of the enslaved men and women of our modern Zion, and they shall cast aside for ever the yoke of the Priesthood. I trust that I shall yet live to see the day when the Mormon wives and mothers shall awake to

a sense of their position and responsibilities, shall understand that God never required that their womanhood should be degraded, their love crushed out, and the holiest instincts of their nature perverted; I trust to see them assert their inalienable rights—their womanly prerogatives—their very birthright itself; I trust to see them shake off the slavery of that cruel superstition which has so long held them captive; I trust to see them take their places side by side with Gentile matrons—the honored wives and mothers of the men of Utah; I trust to see that dark shadow banished from their features, banished from their hearts, banished from their lives,—I trust to see them FREE!

Full of love for them—my sisters, my friends, the companions of my life hitherto, whose religion was once my own, whose hopes and joys I have shared, whose sorrows and trials have been also mine—with hopeful prayer I lay down my pen and present my labors to the world. And if my humble efforts shall have conduced, even in the smallest degree, to keep one sister from entering into this sinful “Order”; if they shall have aroused the Women of Utah to investigate the foundations of their faith, to calmly and impartially consider the iniquities of the system of Polygamy, to renounce the man-made slavery of the “Celestial Order”; if I shall be found to have awakened in the minds of thinking men and women a hatred for the licentious doctrine which enslaves the wives and daughters of the Saints; if I have to any extent enlisted active, practical sympathy in their behalf—I shall feel that my endeavors have been abundantly rewarded and that my labors have not been bestowed in vain.

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H. V. OSBORNE, EDITOR.

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MAY, 1874.

WHO WROTE THE BOOK OF MORMON?

BY
ROBERT PATTERSON,
OF PITTSBURGH.

REPRINTED FROM THE ILLUSTRATED HISTORY OF WASHINGTON COUNTY.

PHILADELPHIA :
L. H. EVERTS & CO.
1882.

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THE BOOK OF MORMON.

THE conviction has become almost universal, except among Mormons themselves, that the "Book of Mormon" was founded upon Rev. Solomon Spaulding's romance, entitled "Manuscript Found." It is eminently fitting, therefore, that a history of Washington County, Pa., in one of whose villages Spaulding spent his last years, and where, after a checkered life, his wearied body found its resting-place, should contain at least a brief notice of the man whose pen has been the guiltless cause of one of the most remarkable delusions the world has ever witnessed.

Solomon Spaulding was born in Ashford, Conn., in 1761; graduated at Dartmouth College, N. H., in 1785; entered the ministry of the Congregational Church; preached for three or four years, and then, on account of impaired health, relinquished the sacred office, removed to Cherry Valley, N. Y., and engaged in mercantile business; in a few years failed in this enterprise, and in 1809 removed to Conneaut (formerly New Salem), Ashtabula Co., Ohio, where he engaged in building a forge. This business also proved unsuccessful, and he became involved in debt. Residing at Conneaut for three years, his attention was arrested by the numerous Indian mounds and fortifications in its vicinity, and being a man of literary tastes, and particularly fond of history, he conceived the project of writing a romance which would purport to account for the presence of the mound-builders on this continent, and to narrate their history. This employment beguiled the tedious hours of his enforced leisure, and when the romance approached completion, the idea suggested itself that its publication, by the profits arising from its sale, might enable him to discharge his debts.

The time of Spaulding's residence at Conneaut was chiefly spent in the preparation of this historical romance, and as the work progressed the author was accustomed to inform his neighbors, who would gladly assemble to hear each new installment read. In this small frontier settlement, where books were few and mail facilities very limited, each additional portion of the romance was awaited with the same interest with which the reader of the modern magazine looks for the number that will contain a fresh installment of the popular serial of the day. The characters and the incidents became subjects of general discussion, the outlines of the narrative were deeply impressed on the

minds of the hearers, and the names of the prominent personages grew "familiar as household words."

At last, in 1812, with the fond hope that his day-dreams might be converted into something more substantial, Spaulding removed to Pittsburgh, at that time a small but rapidly-growing city (its population in 1810 was 4768, with 767 houses in all), and took his manuscript to the printing-office of Mr. Patterson (father of the present writer) to see if arrangements could be made for its publication. For some reason, probably lack of funds on the part of the author and doubts of success on that of the publisher, it was not given to the world. In 1814, Mr. Spaulding removed to Amity, Washington Co., Pa., where he died Oct. 20, 1816.¹ His widow removed to the home of her brother, W. H. Sabine, Esq., at Onondaga Valley, N. Y.

Thus far all accounts agree. What became of Mr. Spaulding's manuscript is not so clear. That it was not published is matter for profound regret. How many bitter tears had remained unshed, how many homes undesolated, how many hearts unbroken had the printing in 1812 of Spaulding's prose epic rendered forever impossible the imposture under which, eighteen years afterwards, with many incongruous additions, it saw the light!

In this discussion there are manifestly but two points to be considered. The first is to establish the fact that the historical portions of the Book of Mormon are certainly derived from Spaulding's "Manuscript Found;" and the second to show, if practicable, in what way and by whom the plagiarism was probably effected. Of these, the first is the only vitally important one. If the identity can be determined the imposture will be proved, even though it may not be possible to demonstrate absolutely how the fraud was perpetrated.

¹ The headstone which formerly marked the grave of Mr. Spaulding at Amity has almost entirely disappeared. Rev. Abner Jackson, of Canton, Ohio, when visiting Amity in 1840, thoughtfully copied the inscription, then entire, from the crumbling stone, and records it in his letter published in the *Washington Reporter* of Jan. 7, 1881. It was as follows:

IN MEMORY OF

Solomon Spaulding, who departed this life Oct. 20th, A.D. 1816. Aged 55 years.

"Kind cherubs, guard the sleeping clay
Until the great decision day,
And saints complete in glory rise
To share the triumphs of the skies."

I. THE PLAGIARISM.—In our inquiries upon the first point a merited tribute should be paid to the value of Mr. E. D. Howe's "Mormonism Unveiled," issued by its author at Painesville, Ohio, in 1835, only five years after the publication at Palmyra, N. Y., of the Book of Mormon, by Joseph Smith. Mr. Howe's work was the pioneer upon this subject, and though long out of print, the few copies extant are still the store-house from which successive investigators derive their most important facts. It contains the statements of eight witnesses, whose testimonials were obtained in 1833, twenty-one years after Mr. Spaulding left Conneaut, seventeen years after his death, and three years after the appearance of the Book of Mormon. Their authenticity has never been impeached. Our limits permit only the extracts given below, but as printed in full by Mr. Howe they show the opportunities of the respective writers to become fully acquainted with Mr. Spaulding's romance, and this feature, had we room for the entire statements, would give them great additional force. Our transcript is taken at second-hand from D. P. Kidder's "Mormonism and the Mormons," Carlton & Lanahan, publishers, New York, 1842.

I. John Spaulding, a brother of Solomon, visited the latter at Conneaut just before his removal, and states as follows:

"He then told me he had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the 'Manuscript Found,' of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of NEPHI and LEHI. They afterward had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. . . . I have recently read the Book of Mormon, and, to my great surprise, I find nearly the same historical matter, names, &c., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with 'And it came to pass,' or 'Now it came to pass,' the same as in the Book of Mormon, and according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter."

2. Mrs. Martha Spaulding, wife of John Spaulding, states in regard to Solomon Spaulding and his writings as follows:

"I was personally acquainted with Solomon Spaulding about twenty years ago. . . . The lapse of time which has intervened prevents my recollecting but few of the leading incidents of his writings; but the names of Nephi and Lehi are yet fresh in my memory as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and sea till they arrived in America, after which disputes arose between the chiefs, which caused them to separate into different bands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and these being buried in large heaps was the cause of the numerous mounds in the country. . . . I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spaulding; and I have no manner of doubt that the historical part of it is the same that I read, and heard read, more than twenty years ago. The old obsolete style, and the phrases of 'And it came to pass,' &c., are the same."

3. Henry Lake, the partner of Spaulding in building the forge, writes from Conneaut in September, 1833, as follows:

"He [Spaulding] very frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with their contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with a rapid sale. I designed doing so, but the forge not meeting our anticipations we failed in business, when I declined having anything to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time when he was reading to me the tragic account of Laban I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home, and thought no more of it. About a week after my wife found the book in my coat-pocket as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than twenty years before from his 'Manuscript Found.' Since that I have more fully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally if not wholly taken from the 'Manuscript Found.' I well recollect telling Mr. Spaulding that the so frequent use of the words, 'And it came to pass,' 'Now it came to pass,' rendered it ridiculous."

It should be stated in explanation of the above that the Book of Mormon, at the time of its publication, was frequently spoken of as the "Golden Bible." Also that an incongruity occurs in the story of Laban, in the First Book of Nephi, where Nephi says they "did speak many hard words unto us, their younger *brothers*, and they did smite us even with a rod." Whereupon an angel appears and says, "Why do ye smite your younger *brother* with a rod?" Consistency would require that the number, whether plural or singular, should be the same in both sentences. The oversight is in itself a trifle, but its occurrence in both the Spaulding manuscript and the Book of Mormon is an unanswerable proof of identity.

4. John N. Miller writes from Springfield, Pa., September, 1833, as follows:

"In the year 1811 I was in the employ of Henry Lake and Solomon Spaulding, at Conneaut, engaged in rebuilding a forge. While there I boarded and lodged in the family of said Spaulding for several months. I was soon introduced to the manuscript of Spaulding, and perused it as often as I had leisure. He had written two or three books or pamphlets on different subjects, but that which more particularly drew my attention was one which he called the 'Manuscript Found.' . . . It purported to be the history of the first settlement of America before discovered by Columbus. He brought them off from Jerusalem under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, &c. He said that he designed it as an historical novel, and that in after-years it would be believed by many people as much as the history of England. . . . I have recently examined the 'Book of Mormon,' and find in it the writings of Solomon Spaulding from beginning to end, but mixed up with Scripture and other religious matter which I did not meet with in the 'Manuscript Found.' Many of the passages of the Mormon Book are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names are brought fresh to my recollection by the Golden Bible. When Spaulding divested his history of its fabulous names by a verbal explanation, he landed his people near the Straits of Darien, which I am very confident he called Zarahemla. They were marched about that country for a length of time, in which wars and great bloodshed ensued. He brought them across North America in a northeast direction."

5. Aaron Wright, a former neighbor of Spaulding, writes at Conneaut, August, 1833, as follows:

"I first became acquainted with Solomon Spaulding in 1808 or 1809, when he commenced building a forge on Conneaut Creek. When at his house one day he showed and read to me a history he was writing of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants. Upon this subject we had frequent conversations. He traced their journey from Jerusalem to America, as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon I know to be the same as I read and heard read from the writings of Spaulding more than twenty years ago; the names more especially are the same without any alteration. He told me his object was to account for all the fortifications, etc., to be found in this country, and said that in time it would be fully believed by all except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. . . . In conclusion, I will observe that the names and most of the historical part of the Book of Mormon were as familiar to me before I read it as most modern history."

6. Oliver Smith, another old neighbor of Spaulding, writes at Conneaut, August, 1833:

"When Solomon Spaulding first came to this place, he purchased a tract of land, surveyed it out, and commenced selling it. While engaged in this business he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing an historical novel founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America; give an account of their arts, sciences, civilization, wars, and contentions. In this way he would give a satisfactory account of all the old mounds so common to this country. During the time he was at my house I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters when they first started for America. . . . [Mr. Smith narrates his last interview with Spaulding, when the latter was about starting for Pittsburgh, and solicited Smith's leniency as one of his creditors, not to prevent his going. Mr. Smith then closes as follows:] This was the last I heard of Spaulding or his book until the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writing of old Solomon Spaulding. Soon after I obtained the book, and on reading it found much of it the same as Spaulding had written more than twenty years before."

7. Nahum Howard, another of Spaulding's neighbors in Ohio, writes from Conneaut, in August, 1833, as follows:

"I first became acquainted with Solomon Spaulding in December, 1810. After that time I frequently saw him at his house and also at my house. I once, in conversation with him, expressed a surprise at not having any account of the inhabitants once in this country, who erected the old forts, mounds, etc. He then told me that he was writing a history of that race of people, and afterwards frequently showed me his writings, which I read. I have lately read the Book of Mormon, and believe it to be the same as Spaulding wrote, except the religious part. He told me that he intended to get his writings published in Pittsburgh, and he thought that in one century from that time it would be believed as much as any other history."

8. Artemas Cunningham, of Perry, Geauga Co., Ohio, who visited Spaulding in October, 1811, at Conneaut for the purpose of securing a debt due him from Spaulding, found the latter "destitute of the means of paying his debts," his only hope resting "upon the sale of a book which he had been writing," and which, he thought, "would meet with a ready sale." Mr. Cunningham, writing in 1833, proceeds to say:

"Before showing me his manuscripts he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or Scripture style of writing. He then presented his manuscripts, when

we sat down and spent a good share of the night in reading them and conversing upon them. I well remember the name of Nephi, who appeared to be the principal hero of the story. The frequent repetition of the phrase 'I, Nephi,' I recollect as distinctly as though it was but yesterday, although the general features of the story have passed from my memory through the lapse of twenty-two years. He attempted to account for the numerous antiquities which are found upon this continent, and remarked that after this generation had passed away, his account of the first inhabitants of America would be considered as authentic as any other history. The Mormon Bible I have partially examined, and am fully of the opinion that Solomon Spaulding had written its outlines before he left Conneaut."

The testimony of these eight witnesses was published by Mr. Howe in 1835 at Painesville, Ohio, in close proximity to Kirtland, then the headquarters of Mormonism, where Rigdon in that very year delivered his seven famous lectures on faith, which are prefixed to the Mormon "Doctrine and Covenants," where the same year the first "quorum of the twelve apostles" was ordained, and where in the following year the first Mormon temple was dedicated. Through all this portion of Ohio public curiosity in regard to this new fanaticism had been intensely excited, and Mr. Howe's book was widely disseminated by his agents. Of its contents Rigdon and Smith could not possibly have remained in ignorance. Yet no denial, no protest, not the slightest attempt to evade these clear proofs of plagiarism was made, and under such a charge, so direct and public, preferred by persons of intelligence and of unimpeachable veracity, silence was equivalent to a confession of guilt. So strong, moreover, was Mr. Spaulding's disposition to read his history to every willing auditor, that the number of attestants to its general character and contents could at that date easily have been quadrupled. Other witnesses in other places have since 1835 added their evidence to that already given. Extracts from their statements are subjoined:

9. Mrs. Matilda (Spaulding) Davison, the widow of Rev. Solomon Spaulding (married in 1820 to Mr. Davison, of Hartwick, Otsego Co., N. Y.) made a statement in 1839 to Rev. D. R. Austin, of Monson, Mass., which was written down by him and published in the *Boston Recorder* in May of that year. She relates substantially, as already mentioned, the circumstances under which her late husband's "imaginary history" was composed, and adds,—

"It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of 'Manuscript Found.' The neighbors would often inquire how Mr. Spaulding progressed in deciphering the manuscript; and when he had a sufficient portion prepared, he would inform them, and they would assemble to hear it read. . . . After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the 'Manuscript Found' was written. A Mormon preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognized by all the older inhabitants as the identical work of Mr. Spaulding, in which they had all been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking."

10. Mrs. M. S. McKinsty, the only child of Rev. Solomon Spaulding, made a statement at Washington, D. C., April 3, 1880, which was carefully taken down by Mrs. E. E. Dickinson, and was published in *Scribner's Monthly* for August, 1880, in which, speaking of her father's "Manuscript Found," she says,—

"He read the manuscript, which I had seen him writing, to the neighbors and to a clergyman—a friend of his—who came to see him. Some of the names that he mentioned while reading to these people I have never forgotten. They are as fresh to me to-day as though I heard them yesterday. They were 'Mormon,' 'Maroni,' 'Lamanite,' 'Nephi.'"

11. William H. Sabine, Esq., of Onondaga Valley, Onondaga Co., N. Y., a lawyer of eminence and accustomed to weigh evidence, was the brother of Mrs. Solomon Spaulding, at whose request she gave D. P. Hurlbut authority to receive her late husband's "Manuscript Found" from Mr. Clark, at Hartwick, N. Y., in whose care it had been left. Mrs. McKinsty, in her statement above referred to, says that "Mr. Sabine had undoubtedly read the manuscript while it was in his house, and had faith that its production would show to the world that the Mormon Bible had been taken from it." He based his request for the loan of the manuscript to Hurlbut upon his "desire to uproot this Mormon fraud."

12. To these statements of members of Spaulding's family or connection must be added the testimony of Joseph Miller, of Amity, Pa., born Feb. 1, 1791, and now in his ninety-second year. His memory, notwithstanding his advanced age, is remarkably clear and distinct; he has long been a ruling elder in the Cumberland Presbyterian Church, and his veracity is unimpeachable. He was intimately acquainted with Spaulding during the entire residence of the latter in Amity; often heard him read his romance; assisted in nursing him during his last illness, in performing the last offices to his remains, and in settling his temporal affairs. He is the oldest of three men who are living witnesses to the identity of the Book of Mormon with the Spaulding manuscript as read in their hearing by its author. Mr. Miller's testimony has been repeatedly published. The following extracts are taken from the record made, with the utmost care to be accurate, by Dr. W. W. Sharp, of Amity, and published in the *Pittsburgh Telegraph*, Feb. 6, 1879. Mr. Miller says,—

"I was well acquainted with Mr. Spaulding when he lived in Amity, Pa. . . . Mr. Spaulding seemed to take delight in reading from his manuscript (written on foolscap) for the entertainment of his frequent visitors. Heard him read most, if not all of it, and had frequent conversations with him about it. Some time ago I had in my possession for about six months the Book of Mormon, and heard most of it read during that time. . . . On hearing read the account from the book of the battle between the Amlicites and the Nephites [Book of Alma, chapter 1], in which the soldiers of one army had placed a red mark on their foreheads to distinguish them from their enemies, it seemed to reproduce in my mind not only the narration but the very words, as they had been impressed on my mind by the reading of Spaulding's manuscript. . . . The longer I live the more firmly I am convinced that Spaulding's manuscript was appropriated and largely used in getting up the Book of Mormon. I believe that, leaving out of the book the portions that may be easily recognized as the work of Joe Smith and his accomplices, Solomon Spaulding may be truly said to be its author. I have not a doubt of it."

13. Redick McKee, Esq., formerly a resident of Washington County, Pa., afterwards of Wheeling, W. Va., and now of Washington, D. C., a ruling elder in the Presbyterian Church, and esteemed for his many Christian virtues, is another living witness to the similarity of the Book of Mormon and Spaulding's manuscript. In a communication from Washington, D. C., April 14, 1869, published in the *Washington (Pa.) Reporter* for April 21, 1869, and suggested by a statement then recently published in the *Reporter* by Rev. J. W. Hamilton of the reminiscences of Mr. Joseph Miller, above mentioned, Mr. McKee writes,—

"In the fall of 1814 I arrived in the village of 'Good Will,' and for eighteen or twenty months sold goods in the store previously occupied by Mr. Thos. Brice. It was on Main Street, a few doors west of Spaulding's tavern, where I was a boarder. With both Mr. Solomon Spaulding and his wife I was quite intimately acquainted. . . . I recollect quite well Mr. Spaulding spending much time in writing (on sheets of paper torn out of an old book) what purported to be a veritable history of the nations or tribes who inhabited Canaan. . . . He called it 'Lost History Found,' 'Lost Manuscript,' or some such name, not disguising that it was wholly a work of the imagination, written to amuse himself, and without any immediate view to publication. . . . I was struck with the minuteness of his details and the apparent truthfulness and sincerity of the author. . . . I have an indistinct recollection of the passage referred to by Mr. Miller about the Amlicites making a cross with red paint on their foreheads to distinguish them from enemies in the confusion of battle."

Also, in a letter to the present writer, dated Washington, D. C., April 15, 1879, Mr. McKee says,—

"There can be no doubt that the Book of Mormon was founded on and largely copied from the vigorous romance of Solomon Spaulding."

14. Rev. Abner Jackson, of Canton, Ohio, in a communication to the Washington County Historical Society, dated Dec. 20, 1880, and published in the *Washington Reporter* of Jan. 7, 1881, gives a more minute account of Spaulding's romance, and a fuller outline of its narrative, than any of the preceding witnesses. He also institutes a close comparison between its plot and that of the Book of Mormon, showing the strict adherence of the latter to the former. Just before Mr. Spaulding's removal to Pittsburgh he brought his romance to Mr. Jackson's father, read much of the story to him, and gave him an outline of the whole. The son, being confined to the house with a lame knee, was present, and heard the conversation that passed between them. He is the third surviving witness to the unmistakable resemblance between the Book of Mormon and Spaulding's story. Of the latter he gives his recollections, and adds,—

"Spaulding frequently read his manuscript to the neighbors, and amused them as he progressed with his work. He wrote it in Bible style. 'And it came to pass' occurred so often that some called him 'Old Come-to-pass.' . . . The Book of Mormon follows the romance too closely to be a stranger. In both many persons appear having the same name, as Maroni, Mormon, Nephites, Laman, Lamanites, Nephi, and others. Here we are presented with romance second, called the Book of Mormon, telling the same story of the same people, traveling from the same plain in the same way, having the same difficulties and destination, with the same wars, same battles, and same results, with thousands upon thousands slain. Then see the Mormon account of the last battle, at Cumorah, where all the righteous were slain. . . . How much this resembles the closing scene in the 'Manuscript Found.' The most

singular part of the whole matter is that it follows the romance so closely with this difference: the first claims to be a romance; the second claims to be a revelation of God, a new Bible! When it was brought to Conneaut, and read there in public, old Esquire Wright heard it and exclaimed, 'Old Come-to-pass has come to life again!' Here was the place where Spaulding wrote and read his manuscript to the neighbors for their amusement, and 'Squire Wright had often heard him read from his romance. This was in 1832, sixteen years after Spaulding's death. This 'Squire Wright lived on a farm just outside of the little village. I was acquainted with him for twenty-five years. I lived on his farm when I was a boy, and attended school in the village. I am particular to notice these things to show that I had an opportunity of knowing what I am writing about.'

The testimony of Esquire Wright was given above (No. 5). The constant recurrence in Spaulding's romance of the phrase, "And it came to pass" has been referred to by a number of the above witnesses, and Spaulding himself was admonished of its undue repetition, yet failed to remedy the defect. It is an important coincidence, worthy of special observation, that in no other volume probably in the whole range of English literature does the same peculiarity occur with one-tenth the frequency of its appearance in the Book of Mormon. This remarkable concurrence of a literary blemish is itself an indication of a common origin. The authorship of the Homeric poems, and even of some portions of the Bible, has been disputed by scholars on the ground of the presence or absence of much slighter peculiarities.

15. Rev. Robert Patterson, to whom the Spaulding manuscript was taken in 1812 for publication, should certainly have been applied to for information among the first. Mr. Howe, in his book already mentioned, states that "Mr. Patterson said he had no recollection of any such manuscript being brought there for publication, neither would he have been likely to have seen it, as the business of printing was conducted wholly by Lambdin at that time." This statement seems irreconcilable with the testimony of the widow and daughter of Spaulding, and also in conflict with the fact that the partnership of R. Patterson and Lambdin was not formed until Jan. 1, 1818. In 1812, Lambdin was a lad of fourteen in the bookstore of Patterson & Hopkins, and afterwards was continued in the employ of R. & J. Patterson. Mr. Howe, on being applied to for his authority for the statement, answered, "I think Hurlbut was the person who talked with Patterson about the manuscript." But Hurlbut himself informed the present writer (Aug. 19, 1879) that he had never seen Mr. Patterson or had any communication with him. There is therefore no known authority for the statement in Mr. Howe's book. On being applied to in 1842 by Rev. Samuel Williams, who was preparing for publication a pamphlet entitled "Mormonism Exposed," Mr. Patterson wrote the following brief certificate, which we copy in full from Mr. Williams' pamphlet:

"R. Patterson had in his employment Silas Engles at the time, a foreman printer, and general superintendent of the printing business. As he [S. E.] was an excellent scholar, as well as a good printer, to him was intrusted the entire concerns of the office. He even decided on the propriety or otherwise of publishing manuscripts when offered,—as to their morality, scholarship, &c., &c. To this character, he informed R. P. that

a gentleman, from the East originally, had put into his hands a manuscript of a singular work, chiefly in the style of our English translation of the Bible, and handed the copy to R. P., who read only a few pages, and finding nothing apparently exceptionable, he [R. P.] said to Engles he might publish it if the author furnished the funds or good security. He [the author] failing to comply with the terms, Mr. Engles returned the manuscript, as I supposed at that time, after it had been some weeks in his possession, with other manuscripts in the office.

"This communication written and signed 2d April, 1842.

"ROBERT PATTERSON."

It is matter of sincere regret that so meagre a document is all the written evidence that Mr. Patterson has left. Mr. Williams introduces it with the remark (p. 16) that "Mr. Patterson firmly believes, also, from what he has heard of the Mormon Bible, that it is the same thing he examined at that time." So many errors of date have crept into this part of the history of Mormonism that it may be well to note the following: Mr. Lambdin died Aug. 1, 1825, in his twenty-seventh year; Mr. Engles, July 17, 1827, in his forty-sixth year; Mr. Patterson, Sept. 5, 1854, in his eighty-second year. Messrs. Williams, Howe, and Hurlbut are still living (March 4, 1882).

16. A coincidence may here be noted: Mr. Howe, in 1835, had in his possession a story in Spaulding's handwriting, and admitted to be his, which "purported to have been translated from the Latin, found on twenty-four rolls of parchment in a cave on the banks of Conneaut Creek," giving an account of a ship driven upon the American coast, with a party from Rome, previous to the Christian era. The Book of Ether, which is a portion of the Book of Mormon, purports to relate the history of a party which commenced its wanderings at the confusion of tongues at Babel, found its way to America, and whose history, written by Ether upon twenty-four plates whilst he was concealed in the cavity of a rock, was long afterwards discovered by the people of Limhi. Here is a threefold resemblance: each is the history of a colony not Jewish transported to this continent; each is recorded on the same number of plates or parchments, each colony seeming to have perished; and each history is hidden in a cave and is long afterwards discovered. That two plots so much alike should originate so nearly about the same time and place in two different minds seems incredible.

17. The statement which follows is accorded a place here not because it is entitled in its present form to be regarded as evidence, but that attention may be attracted to it and inquiry continued. In "Appleton's Cyclopædia," under the title "Mormons," occurs the following statement: "As early as 1813 this work [Spaulding's] was announced in the newspapers as forthcoming, and as containing a translation of the 'Book of Mormon.' Spaulding entitled his book 'Manuscript Found,' and intended to publish with it, by way of preface or advertisement, a fictitious account of its discovery in a cave in Ohio." The author of this article, on being interrogated, could not recall his authority for the statement, but was positive that he had ample warrant for it at the time of writing.

Few files of Pittsburgh papers of 1813 are in existence; some perished in the great conflagration of 1845; and all search for the said announcement has thus far been unsuccessful. Any reader of this paragraph who has access to a file of Pittsburgh newspapers of 1813 will do well to institute a search and report the result.

It should be remembered that the evidence adduced above has reference only to the historical portions of the Book of Mormon. Intermingled with these are crude ideas on various theological points that were themes of popular discussion in Western New York about the time when this pseudo-revelation was in preparation for the press. The opportunity of settling disputed points in favor of the side maintained by the medium of revelation was too good to be lost. For all such interpolations, and for the constant disregard of grammatical rules, Mr. Spaulding should not be held responsible.

The candid inquirer after truth cannot fail to be impressed by the concurrent testimony of a dozen witnesses, many of them personally unknown to the others and widely separated from them, yet agreeing in their recollections of Spaulding's romance, its plan and purpose, its general scope, the names of leading characters and tribes, its grand division of the population of this continent into two classes, the righteous and the idolatrous, and the discovery of the history of these people as recorded, and the record concealed in the earth. The same witnesses concur in recognizing precisely the same features in the "Book of Mormon,"—an identity in the names of prominent persons and places; an identity in the amazing frequency of wars and the vast number of sanguinary battles; an identity in events and the order of their occurrence so great that one witness declares that the "Book of Mormon was familiar to him before he read it," an identity of style, even the blemishes of the original being faithfully adhered to in the transcript; and an identity in the alleged discovery of the record in the earth. All this is established by the united testimony of men and women of unimpeachable veracity. Much of this evidence was published within five years after the appearance of the "Book of Mormon," must necessarily have been known to the Mormon leaders, and was never contradicted by them. The conclusion is irresistible that these two productions must have had a common origin. The adherents of Joseph Smith have never claimed that the "Book of Mormon" was the offspring of his imagination. They freely admit that he was too illiterate and ignorant to accomplish such a task. They contend that the "Book of Mormon" was divinely inspired, as truly so as the Bible itself. The question is thus narrowed down to a very simple alternative: either the "Book of Mormon" was inspired or its historical portion was the work of Solomon Spaulding.

II. THE PLAGIARIST.—If the origin of the "Book of Mormon" has been established by the testimony

cited above, we might at this point lay down the pen, were it not that public curiosity has been busy with the inquiry, How was the plagiarism effected? And we are free to confess that all the evidence thus far elicited creates simply a very strong circumstantial probability. One theory has been advanced that Smith might have stolen the manuscript from Mrs. Spaulding's trunk whilst it remained for some years unlocked in the house of her brother, William H. Sabine, Esq., at Onondaga Valley, N. Y., Smith being at the time, it is said, a laborer in Mr. Sabine's employ. No evidence is offered that Smith was thus employed; if so, he was not more than fifteen years of age, scarcely able to read, and the document would have been of no use to him; and Mrs. McKinstry's statement in *Scribner's Monthly* for August, 1880, effectually disposes of this hypothesis, as she testifies that about 1820 her mother sent to Mr. Sabine for her effects, and "that the old trunk with its contents reached her in safety." We have also the evidence of both mother and daughter that down to 1834 (the date of Hurlbut's visit and four years after the "Book of Mormon" was published) the alleged or suggested theft had not been discovered. Popular opinion has tended strongly towards the adoption of a different theory, that the agent through whom the romance was transformed into a revelation was Sidney Rigdon, and the evidence both for and against that judgment will be given as briefly as possible.

Sidney Rigdon was born near the present village of Library, Allegheny Co., Pa., Feb. 19, 1793; attended in boyhood an ordinary country school; joined the Baptist Church near his home May 31, 1817; studied divinity with a Baptist preacher named Clark in Beaver County, Pa., in the winter of 1818-19, and was licensed to preach; went to Warren, Ohio, where he was ordained, and in the winter of 1821-22 returned to Pittsburgh; became pastor of the First Baptist Church there Jan. 28, 1822, and for doctrinal errors was excluded from the Baptist denomination Oct. 11, 1823. He continued to preach in the court-house to his adherents, but in 1824, according to one account, he removed to the Western Reserve, Ohio; according to another account he engaged in the tanning business in Pittsburgh until 1826, and then removed to the Reserve, residing for brief periods at Bainbridge, Mentor, and Kirtland. At this time he was connected with the Campbellite or Disciples' Church, and preached its doctrines, mingled with extravagant conceits of his own, until in 1830 he joined the Mormons.

The theory hitherto most widely published and perhaps generally accepted has been that Rigdon was a printer in Patterson's printing-office when the Spaulding manuscript was brought there in 1812-14, and that he either copied or purloined it. Having it thus in his possession, the use made of it was an afterthought suggested by circumstances many years later. More recently another theory has been advanced, that Rigdon obtained possession of the Spaulding

manuscript during his pastorate of the First Baptist Church, or soon thereafter, 1822-24, without any necessary impropriety on his part, but rather through the courtesy of some friend, in whose possession it remained unclaimed, and who regarded it as a literary curiosity. The friends of Rigdon, in response to the first charge, deny that he ever resided in Pittsburgh previous to 1822, or that he ever was a printer, and in general answer to both charges affirm that he never at any time had access to Spaulding's manuscript. Taking up for convenience their statement first, we find the following evidence in its support:

1. Rigdon's relatives at Library, Pa., Carvil Rigdon (his brother) and Peter Boyer (his brother-in-law), in a written statement dated Jan. 27, 1843, certify to the facts and dates as above stated in regard to his birth, schooling, uniting with the church, licensure, ordination, and settlement in Pittsburgh in 1822. Mr. Boyer also in a personal interview with the present writer in 1879 positively affirmed that Rigdon had never lived in Pittsburgh previous to 1822, adding that "they were boys together and he ought to know." Mr. Boyer had for a short time embraced Mormonism, but became convinced that it was a delusion and returned to his membership in the Baptist Church.

2. Isaac King, a highly-respected citizen of Library, Pa., and an old neighbor of Rigdon, states in a letter to the present writer, dated June 14, 1879, that Sidney lived on the farm of his father until the death of the latter in May, 1810, and for a number of years afterwards, farming with very indifferent success; "it was said he was too lazy and proud to make a good farmer;" received his education in a log school-house in the vicinity; "began to talk in public on religion soon after his admission to the church, probably at his own instance, as there is no record of his licensure;" went to Sharon, Pa., for a time, and was there ordained as a preacher, but soon returned to his farm, which he sold (June 28, 1823) to James Means, and about the time of the sale removed to Pittsburgh.

3. Samuel Cooper, of Saltsburg, Pa., a veteran of three wars, in a letter to the present writer, dated June 14, 1879, stated as follows: "I was acquainted with Mr. Lambdin, was often in the printing-office; was acquainted with Silas Engles, the foreman of the printing-office; he never mentioned Sidney Rigdon's name to me, so I am satisfied he was never engaged there as a printer. I was introduced to Sidney Rigdon in 1843; he stated to me that he was a Mormon preacher or lecturer; I was acquainted with him during 1843-45; never knew him before, and never knew him as a printer; never saw him in the book-store or printing-office; your father's office was in the celebrated Molly Murphy's Row."

4. Rev. Robert P. Du Bois, of New London, Pa., under date of Jan. 9, 1879, writes: "I entered the book-store of R. Patterson & Lambdin in March, 1818, when about twelve years old, and remained there until the summer of 1820. The firm had under

its control the book-store on Fourth Street, a book-binding, a printing-office (not newspaper, but job-office, under the name of Butler & Lambdin), entrance on Diamond Alley, and a steam paper-mill on the Allegheny (under the name of R. & J. Patterson). I knew nothing of Spaulding (then dead) or of his book, or of Sidney Rigdon."

5. Mrs. R. W. Lambdin, of Irvington, N. Y., widow of the late J. Harrison Lambdin, in response to some inquiries as to her recollections of Rigdon and others, writes under date of Jan. 15, 1882: "I am sorry to say I shall not be able to give you any information relative to the persons you name. They certainly could not have been friends of Mr. Lambdin." Mrs. Lambdin resided in Pittsburgh from her marriage in 1819 to the death of her husband, Aug. 1, 1825. Mr. Lambdin was born Sept. 1, 1798.

6. Impartial justice requires the addition to the above testimony of the very explicit denial of Rigdon himself, addressed to the *Boston Journal*, dated at Commerce (better known afterwards as Nauvoo, Ill.), May 27, 1839, in reply to the letter of Mrs. Davison, published a few days before, as already mentioned. Another extract from her letter will be found farther on, which provoked the following rejoinder from Rigdon:

"It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was in Pittsburgh, and who is said to have kept a printing-office, and my saying that I was concerned in the said office, etc., etc., is the most base of lies, without even the shadow of truth. There was no man by the name of Patterson during my residence at Pittsburgh who had a printing-office. . . . Mr. Robert Patterson, I was told, had owned a printing-office before I lived in that city. . . . This Mr. Patterson, who was a Presbyterian preacher, I had a very slight acquaintance with during my residence in Pittsburgh. . . . If I were to say that I ever heard of the Rev. Solomon Spaulding and his hopeful wife until Dr. P. Hurlbut wrote his lie about me I should be a liar like unto themselves. Why was not the testimony of Mr. Patterson obtained to give force to this shameful tale of lies? The only reason is that he was not a fit tool for them to work with; he would not lie for them, for if he were called on he would testify to what I have here said."

A portion of this letter is too coarse for publication. The first sentence of the above extract does not impress one with its author's grammatical attainments. He is certainly incorrect, also, as to there being no Patterson's printing-office in Pittsburgh during his residence there, as his pastorate there began in January, 1822, and the firm of R. Patterson & Lambdin was in business until Jan. 1, 1823. But whatever may be thought of his testimony, as that of an interested party, there can be no doubt that the five preceding witnesses on this point have conscientiously stated what they firmly believed to be the facts. No one who knew them would for a moment doubt their veracity. On the other side, however, we have the following:

1. Mrs. Davison, in her letter of May, 1839, had used this language, "Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing-office of Mr. Patterson, as is well known in that region, and, as Rigdon

himself has frequently stated, became acquainted with Mr. Spaulding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment."

Rigdon's passionate reply to this charge by Mrs. Davison has just been given above; but her impression deserves to be considered in connection with the statements of the four witnesses next following. The question also suggests itself, How could Mrs. Davison have known anything, in her remote Massachusetts home, about Rigdon if he did not come to Pittsburgh until 1822, eight years after her departure?

2. Joseph Miller, of Amity, Pa., in his evidence, part of which has been already quoted, testified also as follows:

"My recollection is that Mr. Spaulding had left a transcript of the manuscript with Mr. Patterson, of Pittsburgh, Pa., for publication; that its publication was delayed until Mr. Spaulding would write a preface, and in the mean time the transcript was spirited away, and could not be found. Mr. Spaulding told me that Sidney Rigdon had taken it, or that he was suspected for it. Recollect distinctly that Rigdon's name was used in that connection."

On being closely questioned whether he had not possibly confounded subsequent impressions, derived from what he had read and heard, with his personal recollections of what Spaulding had said, he emphatically answered "No!" and affirmed positively that "it was Spaulding's own statement."

3. Redick McKee, Esq., already mentioned as an inmate of Spaulding's family at Amity, says in his letter of April 15, 1879,—

"Mr. Spaulding told me that he had submitted the work to Mr. Patterson for publication, but for some reason it was not printed, and afterwards returned to him. I also understood he was then occasionally re-writing, correcting, and he thought improving some passages descriptive of his supposed battles. In this connection he spoke of the man Rigdon as an employee in the printing or book-binding establishment of Patterson & Lambdin, in Pittsburgh; but about him I made no special inquiries."

Mr. McKee differs from Mr. Miller in his recollection as to the return of the manuscript, but agrees with him as to Rigdon being an employee. These two venerable men are above the suspicion of stating anything they did not believe to be true. We are thus confronted with the singular fact to which these witnesses testify, that at least fourteen years before the completion of the plagiarism, and some ten years before even the conception of it, the future perpetrator is an object of note, it would seem of suspicion, in the mind of the man he is one day so deeply to wrong. By what mysterious intuition did Spaulding mark the rustic, uneducated youth, innocent as the latter must then have been of any base intent, whose name was destined to be so strangely and sorrowfully blended with his own?

4. Rev. Cephas Dodd, who died Jan. 16, 1858, was long the pastor of the Presbyterian Church at Amity, also practiced as a physician, and in this capacity attended Mr. Spaulding in his last illness. Of his testimony Mr. George M. French, now in his eighty-third year, residing near Amity, and whose wife was a relative of Sidney Rigdon, retains a vivid impression.

Shortly after Mr. French's removal from Fayette County, Pa., to Amity in 1832, when the Mormon delusion was beginning to excite remark, Dr. Dodd took Mr. French to Spaulding's grave, and there told him his positive belief that Rigdon was the agent in transforming Spaulding's manuscript into the Book of Mormon. The conviction thus expressed within two years after the publication of the Book of Mormon, and three years before the appearance of Mr. Howe's book, which attributed the plagiarism to Rigdon, shows that Dr. Dodd's judgment was formed independently of any of the testimonies cited above. As to the plagiarism, it must have been based on his own knowledge of Spaulding's romance and comparing it with the Book of Mormon; and as to the agent, his attention, like Mr. Miller's, may first have been directed to Rigdon by Spaulding himself. Mr. French has no personal knowledge of Rigdon's connection with the printing-office.

5. Mrs. R. J. Eichbaum, of Pittsburgh, now in her ninetieth year, with a memory marvelously tenacious of even the minutest incidents, with the vivacity of a maiden in her teens, with health, until recently, exceptionally good for one of her years, with a still keen enjoyment of the humorous, a clear mind, a kindly heart, and the Christian's hope of a better existence, seems to realize Wordsworth's picture

"Of an old age serene and bright,
And lovely as a Lapland night."¹

We give her reminiscence in full, dated Pittsburgh, Sept. 18, 1879, only remarking that one who could hear her relate the incidents of her youth, and specify her reasons for fixing names and dates with unusual distinctness, would find it difficult to resist a conviction of the accuracy of her memory. She says,—

"My father, John Johnston, was postmaster of Pittsburgh for about eighteen years, from 1804 to 1822. My husband, William Eichbaum, succeeded him, and was postmaster for about eleven years, from 1822 to 1833. I was born Aug. 25, 1792, and when I became old enough I assisted my father in attending to the post-office, and became familiar with its duties. From 1811 to 1816 I was the regular clerk in the office, assorting, making up, dispatching, opening, and distributing the mails. Pittsburgh was then a small town, and I was well acquainted with all the stated visitors at the office who called regularly for their mails. So meagre at that time were the mails that I could generally tell without looking whether or not there was anything for such persons, though I would usually look in order to satisfy them. I was married in 1815, and the next year my connection with the office ceased, except during the absences of my husband. I knew and distinctly remember Robert and Joseph Patterson, J. Harrison Lambdin, Silas Engles, and Sidney Rigdon. I remember Rev. Mr. Spaulding, but simply as one who occasionally called

¹ Since above was written Mrs. Eichbaum has died, May 4, 1882.

to inquire for letters. I remember that there was an evident intimacy between Lambdin and Rigdon. They very often came to the office together. I particularly remember that they would thus come during the hour on Sabbath afternoon when the office was required to be open, and I remember feeling sure that Rev. Mr. Patterson knew nothing of this, or he would have put a stop to it. I do not know what position, if any, Rigdon filled in Patterson's store or printing-office, but am well assured he was frequently, if not constantly, there for a large part of the time when I was clerk in the post-office. I recall Mr. Engles saying that 'Rigdon was always hanging around the printing-office.' He was connected with the tannery before he became a preacher, though he may have continued the business whilst preaching."

These witnesses are all whom we can find after inquiries extending through some three years who can testify at all to Rigdon's residence in Pittsburgh before 1816, and to his possible employment in Patterson's printing-office or bindery. Of this employment none of them speak from personal knowledge. In making inquiries among two or three score of the oldest residents of Pittsburgh and vicinity, those who had any opinion on the subject invariably, so far as now remembered, repeated the story of Rigdon's employment in Patterson's office, as if it were a well-known and admitted fact; they "could tell all about it," but when pressed as to their personal knowledge of it or their authority for the conviction they had none.¹

The remaining testimony which now claims consideration is independent of any connection of Rigdon as an employee with Patterson, and it necessitates no charge of Rigdon's dishonorably acquiring the Spaulding manuscript, and no suggestion of such an improbability as that a young man, not noted for industry or application, would perform the arduous task of transcribing so large a document, clandestinely too, when he had at that time certainly no ulterior object in view.

6. The earliest published intimation we have seen that Rigdon had obtained the Spaulding manuscript occurs in Howe's book, issued in 1835, where it is advanced as "the strongest presumption," and is based on Rigdon's residence in Pittsburgh in 1823-24, on the probability that the manuscript had remained in the printing-office until then, and on Mr. Lambdin's friendship for Rigdon. Says Howe, "We have been credibly informed that he was on terms of intimacy with Lambdin, being seen frequently in his shop." The name of his informant is not given, as it

should have been. In support of the "presumption" of Rigdon's connection with the Book of Mormon, Mr. Howe states that "some new points of doctrine" which Rigdon had commenced preaching "were afterward found to be inculcated in the Mormon Bible." Also his frequent protracted absences from his home during the year or two preceding the publication of the Book of Mormon are cited as circumstantial evidence pointing to his co-operation with Smith.

7. Rev. Samuel Williams, of Castle Shannon, Allegheny Co., Pa., a successor of Rigdon in the pastorate of the First Baptist Church, Pittsburgh, published in 1842, as already stated, a pamphlet entitled "Mormonism Exposed." On page 4 he says, "In 1818, and for some years afterwards, Patterson & Lambdin were the principal firm engaged in printing and publishing books. The widow of Mr. Spaulding states that it [her husband's romance] was taken to that printing-office, and Mr. Patterson and many others of this city knew that Mr. Rigdon and Mr. Lambdin, who superintended the printing-office, were very intimate during Rigdon's residence here." On page 16, Mr. Williams expresses his conviction "that the manuscript remained in the office with others from 1814 until Sidney Rigdon came to this place and obtained it from Lambdin."

8. Rev. John Winter, M.D., was one of the early ministers of the Baptist Church, laboring in Western Pennsylvania and Eastern Ohio. During a portion of the time when Sidney Rigdon was pastor of the First Baptist Church in Pittsburgh, Dr. Winter was teaching a school in the same city, and was well acquainted with Rigdon. Upon one occasion during this period, 1822-23, Dr. Winter was in Rigdon's study, when the latter took from his desk a large manuscript, and said in substance, "A Presbyterian minister, Spaulding, whose health had failed, brought this to the printer to see if it would pay to publish it. It is a romance of the Bible." Dr. Winter did not read any part of it, and paid no more attention to it until after the Book of Mormon appeared, when he heard that Mr. Spaulding's widow recognized in the writings of her husband.

The authority for the above important statement is Rev. A. G. Kirk, to whom Dr. Winter communicated it in conversation at New Brighton, Pa., in 1870-71. Dr. Winter died at Sharon, Pa., in 1878. Mr. Kirk conveyed this information to the present writer by letter, March 23, 1879. Mrs. Mary W. Irvine, a daughter of Dr. Winter, writes from Sharon, Pa., April 5, 1881, as follows:

"I have frequently heard my father speak of Rigdon having Spaulding's manuscript, and that he had gotten it from the printers to read it as a curiosity; as such he showed it to father; and that at that time Rigdon had no intention of making the use of it that he afterwards did; for father always said Rigdon helped Smith in his scheme by revising and making the Mormon Bible out of Rev. Spaulding's manuscript."

Rev. A. J. Bousall, pastor of the Baptist Church at Rochester, Pa., and a step-son of Dr. Winter, au-

¹ If any one would learn an impressive lesson upon the transitory nature of man's hold upon the remembrance of his fellow-men, let him engage in an investigation into some matter of local or personal history dating back a half-century ago. So rapidly, in the very places where a man has lived and labored, does the recollection of him fade into rumor, or myth, or oblivion. The candid reader will doubtless suspend his judgment on this hitherto accepted theory of Rigdon's printership, or set it down as at most only probable, but certainly not yet proved.

thorizes the statement that he repeatedly heard Dr. Winter say that Rigdon had shown him the Spaulding manuscript romance, purporting to be the history of the American Indians, which manuscript he had received from the printers.

It was the impression of these three witnesses that Dr. Winter had himself committed his recollections of his above-mentioned interview with Rigdon to writing, as he intended to do, and was even understood to say he had done, but a careful search among his papers has thus far proved unavailing to find it. Dr. Winter was noted for his retentive memory and for his scrupulous accuracy in treasuring up conversations with brethren in the ministry and incidents in their history, many of which he contributed to the press in the form of sketches of Western church history. The reliability of the persons who have, in the interest of truth, related his statement to them will be confidently vouched for by all who know them; and Dr. Winter's evidence, thus attested, is of itself sufficient to establish the certainty that Rigdon, in 1822-23, had possession of Spaulding's manuscript.

9. Mrs. Amos Dunlap, of Warren, Ohio, in answer to inquiries, writes Dec. 7, 1879,—

"When I was quite a child I visited Mr. Rigdon's family. He married my aunt. They at that time lived in Bainbridge, Ohio. During my visit Mr. Rigdon went to his bedroom and took from a trunk which he kept locked a certain manuscript. He came out into the other room and seated himself by the fireplace and commenced reading it. His wife at that moment came into the room and exclaimed, 'What! you're studying that thing again?' or something to that effect. She then added, 'I mean to burn that paper.' He said, 'No, indeed, you will not. This will be a great thing some day!' Whenever he was reading this he was so completely occupied that he seemed entirely unconscious of anything passing around him."

10. Mr. Z. Rudolph, father of Mrs. Gen. Garfield, knew Sidney Rigdon very well, and has stated that "during the winter previous to the appearance of the Book of Mormon, Rigdon was in the habit of spending weeks away from his home, going no one knew where; and that he often appeared very preoccupied, and would indulge in dreamy, imaginative talks, which puzzled those who listened. When the Book of Mormon appeared and Rigdon joined in the advocacy of the new religion, the suspicion was at once aroused that he was one of the framers of the new doctrines, and probably was not ignorant of the authorship of the Book of Mormon."

11. Pomeroy Tucker, Esq., a native of Palmyra, N. Y., and well acquainted with all the Smith family from their coming to Palmyra in 1816 from Vermont, was the editor of the paper—the *Wayne Sentinel*—in the office of which at Palmyra, in 1830, the Book of Mormon was printed. He performed much of the proof-reading, and had frequent familiar interviews with Smith. In 1867, Mr. Tucker published a volume entitled the "Origin and Progress of Mormonism," of which he was so well qualified to write. The facts which he records as having occurred in his own vicinity may be accepted as either personally known to him, or as stated upon reliable and convincing testi-

mony. After narrating Smith's vicious and vagrant life down to the summer of 1827, he states (p. 28),—

"A mysterious stranger now appears at Smith's residence, and holds private interviews with the far-famed money-digger. For a considerable length of time no intimation of the name or purpose of this personage transpired to the public, nor even to Smith's nearest neighbors. It was observed by some of them that his visits were frequently repeated. The sequel of these private interviews between the stranger and the money-digger will sufficiently appear hereafter." [Great consternation was occasioned by the theft of one hundred and sixteen pages of Smith's translation from the golden plates, as it seems to have been impossible to retranslate the stolen portion. Whereupon (p. 46)] "The reappearance of the mysterious stranger at Smith's was again the subject of inquiry and conjecture by observers, from whom was withheld all explanation of his identity or purpose." [At last the Book of Mormon was printed, Rigdon was among the first converts, and Mr. Tucker says (p. 75):] "Up to this time Sidney Rigdon had played his part in the background, and his occasional visits at Smith's residence had been noticed by uninitiated observers as those of the mysterious stranger. It had been his policy to remain in concealment until all things should be in readiness for blowing the trumpet of the new gospel. . . . This man Rigdon now appeared as the first regular Mormon preacher in Palmyra. . . . 'Who can doubt that he and Smith had become confederates in a grand scheme of cupidity and imposture? They had surreptitiously possessed themselves of a fabulous composition peculiarly adapted to their design. Secrecy and falsehood were necessary to the success of such a scheme, and to these, it is self-evident, they were mutually sworn.'" (P. 121.)

12. Mrs. Dr. Horace Eaton, for the last thirty-two years a resident of Palmyra, N. Y., has published a brief sketch of the "Origin of Mormonism," in which, after careful and thorough study of the subject, she concurs with Mr. Tucker. She says, "Early in the summer of 1827 a 'mysterious stranger' seeks admittance to Joe Smith's cabin. The conferences of the two are most private. This person, whose coming immediately preceded a new departure in the faith, was Sidney Rigdon, a backsliding clergyman, at this time a Campbellite preacher in Mentor, Ohio." Mrs. Eaton also mentions a theory, which has a strong probability sustaining it, that Parley P. Pratt, a peddler who "knew everybody in Western New York and Northern Ohio," and who was a member of Rigdon's church, was the medium through whom Rigdon made the acquaintance of Smith when seeking a suitable tool for his purpose. Pratt became, of course, an immediate convert to Mormonism, and one of its most famous and successful missionaries. Through his persuasive powers, we are told, Rigdon himself became a Mormon!

13. The "History of Franklin County, Pa.," by I. H. McCauley, published by John N. Pomeroy, Chambersburg, Pa., states, as if a matter too well known to require argument (p. 198), that "Joseph Smith, the founder of Mormonism, and Sidney Rigdon were intimate acquaintances for a considerable time before Mormonism was first heard of."

14. The *Millennial Harbinger*, edited and published at Bethany, W. Va., by Rev. Alexander Campbell, the founder of the "Disciples" denomination, in the volume for 1844, p. 39, contains a letter dated Jan. 22, 1841, from Rev. Adamson Bentley, a very intimate friend of Rigdon (their wives were sisters), and whose testimony is beyond the imputation of doubt or suspicion. Mr. Bentley is writing to Rev.

Walter Scott, another old and cherished companion of Rigdon:

"I know that Sidney Rigdon told me there was a book coming out, the manuscript of which had been found engraved on gold plates, as much as two years before the Mormon book made its appearance or had been heard of by me."

The editor of the *Harbinger*, the Rev. Alexander Campbell, clinches the above as follows:

"The conversation alluded to in Brother Bentley's letter of 1841 was in my presence as well as in his, and my recollection of it led me, some two or three years ago, to interrogate Brother Bentley touching his recollections of it, which accorded with mine in every particular except the year in which it occurred, he placing it in the summer of 1827, I in the summer of 1826, Rigdon at the same time observing that in the plates dug up in New York there was an account not only of the aborigines of this country, but also it was stated that the Christian religion had been preached in this country during the first century, just as we were preaching it on the Western Reserve."

According to the testimony of these two unimpeachable witnesses, Rigdon was minutely informed that the Book of Mormon was in process of preparation, and was thoroughly acquainted with the character of its contents, at least three, if not four, years before its actual issue. His own personal responsibility for its appearance is the only basis on which this foreknowledge can be explained. This testimony also shows how little reliance can be placed upon Rigdon's solemn and repeated asseveration that he had never heard of Smith or of the Book of Mormon until he received the information from Parley P. Pratt, in August, 1830, and after a brief struggle accepted the new faith.

15. In Hayden's "Early History of the Disciples in the Western Reserve," pp. 239-40, occurs a statement from Rev. D. Atwater, a man noted for his strict regard for truth and justice, dated Mantua Station, April 26, 1873, from which the following extract is taken:

"Soon after this the great Mormon defection came on us. Sidney Rigdon preached for us, and notwithstanding his extravagantly wild freaks he was held in high repute by many. For a few months before his professed conversion to Mormonism it was noticed that his wild, extravagant propensities had been more marked. That he knew before of the coming of the Book of Mormon is to me certain from what he said the first of his visits at my father's some years before. He gave a wonderful description of the mounds and other antiquities found in some parts of America, and said that they must have been made by the aborigines. He said there was a book to be published containing an account of those things. He spoke of these, in his eloquent, enthusiastic style, as being a thing most extraordinary. Though a youth then, I took him to task for expending so much enthusiasm on such a subject, instead of things of the gospel."

16. As the character established by Rigdon among his brethren in the Baptist Church whilst he was a member of that denomination has a direct bearing upon the question of his probable guilt or innocence, we make two quotations touching his reputation at that time. (1) From Rev. S. Williams' pamphlet, already referred to, pp. 1, 2: "He professed to experience a change of heart when a young man, and proposed to join the church under the care of Elder David Philips. But there was so much miracle about his conversion, and so much parade about his profes-

sion, that the pious and discerning pastor entertained serious doubts at the time in regard to the genuineness of the work. He was received, however, by the church and baptized by the pastor, with some fears and doubts upon his mind. Very soon, Diotrophes-like, he began to put himself forward and seek the pre-eminence, and was wellnigh supplanting the tried and faithful minister who had reared and nursed and fed the church for a long series of years. So thoroughly convinced was Father Philips by this time that he was not possessed of the spirit of Christ, notwithstanding his miraculous conversion and flippant speech, that he declared his belief 'that as long as he [Sidney] should live he would be a curse to the church of Christ.'" (2) In the (Pittsburgh) *Baptist Witness* of Jan. 1, 1875, Dr. Winter, in the course of a historical notice of the First Baptist Church of Pittsburgh, says, "When Holland Sumner dealt with Rigdon for his bad teachings, and said to him, 'Brother Rigdon, you never got into a Baptist Church without relating your Christian experiences,' Rigdon replied, 'When I joined the church at Peters Creek I knew I could not be admitted without an experience, so I made up one to suit the purpose; but it was all made up, and was of no use, nor true.' This I have just copied from an old memorandum, as taken from Sumner himself."

17. As an apology for Rigdon, and probably in reply to Dr. Winter's article, quoted above, a communication appeared in the *Baptist Witness* two months later, March 1, 1875, from A. H. Dunlevy, of Lebanon, Ohio, who, giving as his authority Dr. L. Rigdon, of Hamilton, Ohio, an elder brother of Sidney, states as follows:

"Sidney Rigdon, when quite a boy, living with his father some fifteen miles south of Pittsburgh on a farm, was thrown from his horse, his foot entangled in a stirrup and dragged some distance before relieved. In this accident he received such a contusion of the brain as ever after seriously to affect his character and in some respects his conduct. In fact, his brother always considered Sidney a little deranged in his mind by that accident. His mental powers did not seem to be impaired, but the equilibrium in his intellectual exertions seemed thereby to have been sadly affected. He still manifested great mental activity and power, but he was to an equal degree inclined to run into wild and visionary views on almost every question. Hence he was a fit subject for any new movement in the religious world."

The most skeptical reader will find it difficult to resist the conviction, after an impartial consideration of the preceding testimony, that Rigdon as early as 1823 certainly had possession of Spaulding's manuscript (how he obtained it is unimportant for the present purpose); that during his career as a minister of the Disciples' Church in Ohio he carefully preserved under lock and key this document, and devoted an absorbed attention to it; that he was aware of the forthcoming Book of Mormon and of its contents long before its appearance; that the said contents were largely Spaulding's romance, and partly such modifications as Rigdon had introduced; and that during the preparation of the Book of Mormon Rigdon had repeated and long interviews with Smith,

thus easily supplying him with fresh installments of the pretended revelation. The conclusion is irresistible that Sidney Rigdon was the agent by whom the plagiarism was effected. The memory of Lambdin should, however, be relieved from any charge of complicity in Rigdon's guilty use of the manuscript, and of any culpable intent in allowing him to peruse it as a curiosity in literature. Lambdin was resting in his early grave before Rigdon had conceived his criminal scheme.

III. THE TWO MANUSCRIPTS.—The question has been propounded with a somewhat triumphant air by Mormons, Why not produce the Spaulding manuscript and publish it with the Book of Mormon in parallel columns, and thus demonstrate the plagiarism?

This was the very work for which Mrs. Davison, in 1834, gave D. P. Hurlbut an order for the delivery to him of her copy of her husband's "Manuscript Found;" and she in her lifetime was fully convinced, as is her daughter now, that Hurlbut obtained that invaluable document and treacherously sold it to the Mormons. In confirmation of this opinion we quote from "Gleanings by the Way," by Rev. John A. Clark, D.D., published by Robert Carter, New York, 1842. This volume is made up largely of letters published in the (Philadelphia) *Episcopal Recorder*. On page 263, Rev. Mr. Storrs, of Holliston, Mass., in a letter dated June 28, 1841, to Rev. Dr. Clark, says, "Dr. Hurlbut took the manuscript. It is reported in Missouri that he sold it for four hundred dollars; that the manuscript is not to be found." On page 265, Rev. D. R. Austin, of Monson, Mass., in a letter to Dr. Clark, dated also June 28, 1841, writes, "He (Dr. Hurlbut) stated some time after he had received the manuscript that he had made \$400 out of it. Mrs. Davison has not the least doubt now but that he obtained it in order to sell it to the Mormons." This is the earliest report we have seen of this alleged embezzlement, dating only seven years after Hurlbut's visit, but the statement has been often repeated since. It should be remembered, too, that only with the greatest reluctance did Mrs. Davison authorize the lending of the manuscript to Hurlbut at the solicitation of her brother, W. H. Sabine. The present writer called on Hurlbut at his home, and interrogated him with reference to this charge. The result of this interview is contained in the following paper, which Mr. Hurlbut signed:

"GIBSONBURG, OHIO, Aug. 19, 1879.

"I visited Mrs. Matilda (Spaulding) Davison at Monson, Mass., in 1834, and never saw her afterwards. I then received from her a manuscript of her husband's, which I did not read, but brought home with me and immediately gave it to Mr. D. P. Howe, of Painesville, Ohio, who was then engaged in preparing his book, 'Mormonism Unveiled.' I do not know whether or not the document I received from Mrs. Davison was Spaulding's 'Manuscript Found,' as I never read it; but whatever it was Mr. Howe received it under the condition on which I took it from Mrs. Davison, to compare it with the 'Book of Mormon' and then return it to her. I never received any other manuscript of Spaulding's from Mrs. Davison or any one else. Of that manuscript I made no other use than

to give it, with all my other documents connected with Mormonism, to Mr. Howe. I did not destroy the manuscript nor dispose of it to Joe Smith, or to any other person. No promise was made by me to Mrs. Davison that she should receive any portion of profits arising from the publication of the manuscript if it should be published. All the affidavits procured by me for Mr. Howe's book, including all those from Palmyra, N. Y., were certainly genuine.

"D. P. HURLBUT."

This statement conflicts with the one given in 1834 by Hurlbut to Mr. Howe, as contained in his book, from which it appears that Hurlbut obtained this manuscript from "the trunk referred to by the widow," it being the only manuscript there in Spaulding's handwriting. When his attention was called to this discrepancy, Hurlbut had no explanation to offer, nor did he give any satisfactory reason when asked why, after spending months in securing testimony to the identity of the Spaulding manuscript and the Book of Mormon, he did not avail himself of the opportunity of settling the question beyond dispute when he had, as he supposed, the very document in his hands, without waiting for days until he gave it to Mr. Howe, at Painesville, and not reading it even then.

Whatever opinion the reader may form of Hurlbut's conduct, and of his refusal to account for it, it is at least clear, from the testimony of Mrs. Davison and her daughter, that Spaulding's "Manuscript Found" had been with his other writings in the old trunk at Hartwick, N. Y., and that it was abstracted either by Hurlbut or by some one else previous to his search. In either case it is simply adding insult to injury to call upon Mr. Spaulding's daughter now to collate the Book of Mormon with her father's manuscript, of which she has been so shamefully robbed. The Mormon who resorts to this dishonorable plea only shows to what a desperate strait he has been reduced in defending his "inspired" book.

Whether the manuscript which Rigdon had in his possession was Spaulding's own or a transcript made by Rigdon, is a matter of comparatively little moment, and it is one which it is impossible now to determine. It would not be strange if Spaulding, being a man of leisure, and fond of writing, had made out a revised copy for the printer, retaining his own first sheets, and that these latter were what he took to Amity, leaving the other at Patterson's office, possibly with a faint hope that some means of putting it to press might yet "come to pass." It is true Mrs. Davison says that the manuscript was returned to him, but she also says that Mr. Patterson was the "editor of a newspaper," which was an error easily made, as he had a job printing office; and, in like manner, after the lapse of twenty-five years, she might readily have forgotten that there were two copies, if such were indeed the case. Be this as it may, the copy passing through Rigdon's hands of course we cannot follow. Thus, unfortunately, both copies (Rigdon's and Mrs. Davison's) of Spaulding's now famous romance would seem to be irretrievably lost.

In the collection of the materials for the above imperfect presentation of a question of no little historical interest, the writer takes pleasure in acknowledging the courtesy of the numerous correspondents to whom he has applied for information, and will be pardoned for mentioning his special obligations to Dr. W. W. Sharpe, of Anity, Pa., to George Plumer Smith, Esq., of Philadelphia, and to James T. Cobb, Esq., of Salt Lake City, at the instance of the last named of whom he commenced this inquiry, and to whom he is indebted for many of the references made.

IV. CLOSING REMARKS.—It was not the object of the present investigation to account for the origin of Mormonism, or to trace its rise and growth, or to describe it as a system of belief. This would have opened a far wider field of research, and would have required sketches of Joseph Smith and his numerous coadjutors, only one of whom has any connection with the question here under discussion. The one topic proposed for consideration was the authorship of the historical parts, constituting much the larger portion, of the Book of Mormon. Hence we have left entirely out of view the absurd fables devised by Smith—or, more probably, invented for him—to account for his possession of the Book of Mormon, namely, that an angel showed him, Sept. 22, 1823, where the golden plates were concealed; that four years afterwards, Sept. 22, 1827, Smith removed them from the place of deposit where they had remained for fourteen hundred years; that these plates were covered with Egyptian characters, which he could not understand, but by looking at them through two transparent stones which had been deposited with them the proper English words, one at a time, became visible to him; and being himself unable to write a legible hand, the words were by him dictated one by one to a scribe, who sat separated from Smith by a blanket hung up as a screen, as it would be certain death for any one but Smith to see the golden plates. In this way his first scribe, Martin Harris, in 1828 wrote one hundred and sixteen pages, which Mrs. Harris (honor to her memory) committed to the flames. As this portion, for some reason, could not be retranslated, the work was suspended until April 17, 1829, when a second scribe, Oliver Cowdery, undertook the labor, and in June, 1829, the manuscript was taken to the printer. To persons who accept Joseph Smith's statements in regard to his angelic visitants it does not seem at all incredible that Cowdery could in two months perform the stupendous task of writing out from dictation a manuscript about equal in magnitude to the Old Testament! And one story is as probable as the other. Such is the Mormon version of the origin of their sacred book, and the intelligent reader can choose between this theory and the only alternative offered, the Rigdon-Spaulding one.

It may not be amiss, in closing this summary of the evidence proving the fraudulent origin of the Book of

Mormon, to remember that whilst honest indignation cannot and ought not to be suppressed against those who wrought this wickedness, nothing but sincerest compassion should be felt and shown for their deluded victims. That multitudes of them are honest in the convictions they express, incredible as at first it may appear, cannot be denied by any one who has acquainted himself with the heroic endurance and patient suffering, even unto death, which numbers of this misguided people have shown. The heart must be hard indeed that would not ache for them in reading Col. Kane's graphic narration of their banishment from Nauvoo and their pitiful pilgrimage to Utah, their pathway marked by the graves of those that perished.

And still more to be commiserated than the fate of those who fell by the way is the inexpressibly sadder lot of those poor women who survived the hardships, and their successors since, whose devotion to their God has been so wrought upon by designing men that, in dread of disobedience to a divine command, they have submitted to a polygamous relation against which every feeling of their souls revolted. The horrors of the lated Inquisition had no torture so terrible for the flesh to endure as that living death of agony to which many a pure spirit has been and is still subjected by this conscience-enforced union with a beastly tyrant. Let the galling chain be broken, but let not the innocent captive be punished for the crime of her cruel master. Surely among these soul-stricken sufferers the compassionate Saviour has his hidden ones.

Should the eyes of any honest believer in the inspiration of the Book of Mormon fall upon these pages, his impartial and unbiased examination of the evidence here adduced is earnestly solicited. The number of attesting witnesses is not a tenth part of what it would have been had a thorough investigation been undertaken even a score of years ago. This has been made painfully manifest in the progress of this inquiry by the frequently-repeated statement that this one and that one had recently died who could have given the very information sought. A conviction that the delusion would be short-lived operated, unfortunately, to prevent the collection of a far more abundant mass of testimony. But what is here presented should convince every sincere searcher for truth that the Book of Mormon, as issued by Smith, originated in fraud, and therefore with it the whole Mormon superstructure falls.

It is scarcely necessary to say that Spaulding himself must be acquitted of all intention to deceive, even though four of the hearers of his romance as read by him have attested his singular presentiment—was it prescience?—that in after-years his romance would be accepted by thousands as veritable history. But even he could not have foreseen that this coinage of his brain would ever pass current as having been enstamped by the authority of heaven. The uncon-

scious prophet of a new Islam, in all his imaginings he did not dream that his hand was outlining the Koran of a dark delusion, that the fables which beguiled his restless hours would be accepted by hundreds of thousands of his fellow-men as the oracles of God, and that in inglorious yet heroic martyrdom some of them would even seal with their blood their faith in the inspiration of his phantasies. Journeying to Pittsburgh in 1812, with the sanguine hope of soon seeing his romance in print, it never entered his mind that in threescore years and ten thereafter the shades of Laman and Nephi, of Mormon and Maroni, evoked by his magic wand from the sepulchral mounds of Conneaut,—the graves of a long-forgotten race,—would be stalking over two hemispheres, and would be leading through the very city of his sojourn their

myriad victims of deception to distant homes of wretchedness and shame. Struggling to escape the burden of his debts, he little imagined how vast the burden he was about unwittingly to lay upon his country.

Sleep on, humble dreamer, in thy lowly bed! Thy fond desire to win a public hearing for thy wondrous story was denied thee in thy toilsome life. Thou knowest not that a strange immortality awaited it and thee. Rest peacefully, for from thine eye, which sought to penetrate the past alone, this saddest of future visions was mercifully withheld. Surely never hitherto have passed such sorrowful processions near the grave of so innocent an author of their woe.¹

¹ Correction of errors or additional information will be gladly received. Address R. Patterson, 198 Penn Avenue, Pittsburgh.



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no. 3

THE
“MANUSCRIPT FOUND.”

— OR —

“MANUSCRIPT STORY,”

OF THE LATE

REV. SOLOMON SPAULDING;

FROM A

VERBATIM COPY OF THE ORIGINAL

NOW IN THE CARE OF PRES. JAMES H. FAIRCHILD,
OF OBERLIN COLLEGE, OHIO.

INCLUDING CORRESPONDENCE

TOUCHING THE MANUSCRIPT, ITS PRESERVATION AND TRANS-
MISSION UNTIL IT CAME INTO THE HANDS OF
THE PUBLISHERS.

LAMONI, IOWA:

PRINTED AND PUBLISHED BY THE REORGANIZED CHURCH OF
JESUS CHRIST OF LATTER DAY SAINTS.

1885.

THE

"MANUSCRIPT FOUND."


A Verbatim Copy from the Original.

HEREWITH we present to the reader the notorious "Manuscript Story" ["Manuscript Found"], of the late Rev. Solomon Spalding. What gives this document prominence is the fact that, for the past fifty years it has been made to do duty by the opposers of the Book of Mormon and the Church of Jesus Christ of Latter Day Saints, as the source, the root, and the inspiration, by and from which Joseph Smith and Sydney Rigdon wrote said Book of Mormon and organized said Church. It has been popularly and persistently claimed that the plan, subject matter, including prominent names and localities, history of the origin of the aboriginal races of America, with their arts and sciences, civilizations and customs, were identical in this "Manuscript Found" and in the Book of Mormon. Thousands have believed this false and foolish statement, without giving its truth or falsity an hour's fair and unprejudiced investigation, and then fought the book and the church with a readiness and a zeal almost without a parallel. And now that this veritable "Manuscript Found," with an unbroken chain of evidence proving its identity and running back to E. D. Howe, D. P. Hurlbut, Spalding's "old trunk," and so back

to Pittsburgh, Conneaut, and to the very pen of Solomon Spalding, has by the providence of God been furnished us and that, too, by those not of the Church, we take pleasure in exhibiting in the sunlight of solid facts, this hob-goblin of the pulpit, this "nigger-in-the-woodpile" of the press and the forum, that with which they have fooled and frightened the masses and blinded those inquiring into the origin and character of the Book of Mormon.

This seeming huge hindrance and insurmountable obstacle which is always thrown in the way of the investigator with all the skill and power that craft and cunning and malice and fear and blind zeal can invent and command, vanishes from the presence of this original witness in the case; for when it speaks it reveals the flimsiness and falsity of the claim that it was in any way or in any sense the origin of the Book of Mormon, or that there is the least likeness between the two. This newly found "missing link" completes the chain of evidence which proves that the "Manuscript Found" never was and never could be made the occasion, cause, or germ of the Book of Mormon.

Mr. Spalding has been exalted by the opposers of the Latter Day Saints to the very pinnacle of fame, as a very learned, very moral, and very pious man. It is fortunate that his true measure and worth in respect to his learning, his morals, and his piety, is now furnished us in this "Manuscript Story." God judges men by their works, and it is wise for men to judge of each other after this manner. And when we estimate Mr. Spalding by the character of his work as exhibited in this document, we must grade him down to a very low level, whether in respect to scholarship, mental power, moral purity, or pious attainments and tendencies.

 The following Correspondence explains the manner in which the Manuscript was preserved and placed in the hands of the present publishers.

This from the Bibliotheca Sacra was republished in many leading journals east and west, among them the Herald of Grinnell, Iowa; the Western Watchman, Eureka, California; the New York Observer, and Frank Leslie's Sunday Magazine.

"The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding, will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-Slavery Editor in Ohio, and for many years State Printer, at Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession, which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn, and faded manuscript of about one hundred and seventy-five pages, small quarto, purporting to be a history of the migrations and conflicts of the ancient Indian Tribes, which occupied the territory now belonging to the States of New York, Ohio, and Kentucky. On the last page of this manuscript is a certificate and signature, giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's hand-writing, "A Manuscript Story."

"There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself, and others, compared it with the Book of Mormon, and could detect no resemblance between the two, in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English

The "Manuscript Found."

Scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required." Signed, James H. Fairchild.

The letter below was written in answer to our suggestion that the Manuscript be sent for safe keeping to some Historical Society in Chicago, Illinois.

HONOLULU, Sandwich Islands,

March 28th, 1885.

MR. JOSEPH SMITH:

The Spaulding Manuscript in my possession came into my hands in this wise. In 1839-40 my partner and myself bought of E. D. Howe the Painesville *Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, &c. was accompanied with a large collection of books, manuscripts, &c. and this manuscript of Spaulding among the rest. So, you see, it has been in my possession over forty years. But I never examined it, or knew the character of it, until some six or eight months since. The wrapper was marked, "Manuscript Story—Conneaut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.

It happened that Pres't Fairchild was here on a visit, at the time I discovered the contents of it, and it was examined by him and others with much curiosity. Since Pres't Fairchild published the fact of its existence in my possession, I have had applications for it from half a dozen sources, each applicant seeming to think that he or she was entitled to it. Mr. Howe says when he was getting up a book to expose Mormonism as a fraud at an early day, when the Mormons had their head-quarters at Kirtland, he obtained it from some source, and it was inadvertently transferred with the other effects of his printing office. A. B. Deming, of Painesville, who is also getting up some kind of a book I believe on Mormonism, wants me to send it to him. Mrs. Dickinson, of Boston, claiming to be a relative of Spaulding, and who is getting up a book to show that h

was the real author of the Book of Mormon, wants it. She thinks, at least, it should be sent to Spaulding's daughter, a Mrs. Somebody—but she does not inform me where she lives. Deming says that Howe borrowed it when he was getting up his book, and did not return it, as he should have done, &c.

This Manuscript does not purport to be "a story of the Indians formerly occupying this continent;" but is a history of the wars between the Indians of Ohio and Kentucky, and their progress in civilization, &c. It is certain that this Manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them, is, in the manner in which each purports to have been found—one in a cave on Conneaut Creek—the other in a hill in Ontario county, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelations was written by the author of Don Quixotte, as that the writer of this Manuscript was the author of the Book of Mormon. Deming says Spaulding made three copies of "Manuscript Found," one of which Sidney Rigdon stole from a printing office in Pittsburg. You can probably tell better than I can, what ground there is for such an allegation.

As to this Manuscript, I can not see that it can be of any use to any body, except the Mormons, to show that it is not the original of the Mormon Bible. But that would not settle the claim that some other manuscript of Spaulding was the original of it. I propose to withhold it in my own hands for a while, to see if it can not be put to some good use. Deming and Howe inform me that its existence is exciting great interest in that region. I am under a tacit, but not a positive pledge to President Fairchild, to deposit it eventually in the Library of Oberlin College. I shall be free from that pledge, when I see an opportunity to put it to a better use.

Yours, &c.,

L. L. RICE.

P. S.—Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It is unlikely that any one who wrote so elaborate a work as the Mormon Bible, would spend his time in getting

up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretence that Spaulding was in any sense the author of the other, is a sheer fabrication. It was easy for any body who may have seen this, or heard anything of its contents, to get up the story that they were identical.

L. L. R.

HONOLULU, Sandwich Islands,

May 14th, 1885.

MR. JOSEPH SMITH; *Dear Sir*:—

I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30th and May 2d. As I am in no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; and second, it is *not* the original of the Book of Mormon.

My opinion is, from all I have seen and learned, that this is the *only* writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story more elaborate, of which several copies were written, one of which Rigdon stole from a printing office in Pittsburgh, &c. Of course I can not be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

You may be at rest as to my putting the manuscript into the possession of any one who will mutilate it, or use it for a bad purpose. I shall have it deposited in the Library of Oberlin College in Ohio, to be at the disposal for reading of any one who may wish to peruse it; but not to be removed from that depository. My friend, President Fairchild, may be relied on as security for the safe keeping of it. It will be sent there in July, by a friend who is going there to "take to himself a wife." Meantime, I have made a literary copy of the entire document—errors of orthography, grammar

erasures, and all—which I shall keep in my possession, so that any attempt to mutilate it will be of easy detection and exposure. Oberlin is a central place, in the vicinity of Conneaut, where the manuscript was written.

I have had an idea, sometimes, that it is due to the Mormons to have a copy of it, if they took interest in it enough to publish it. As it is only of interest as showing that it is not the original of the Book of Mormon, no one else is likely to wish it for publication.

Miss Dickinson, whom you call a granddaughter of Solomon Spaulding, represents herself to me as his grandniece: "My great uncle, Rev. Solomon Spaulding," she writes.

Rev. Dr. Hyde, President of the Institution, in this place, for training Native Missionaries for Micranesia, (a very prominent and successful institution), has written an elaborate account of this manuscript, and of Mormonism, and sent it for publication in the *Congregationalist*, of Boston. I presume it will be published, and you will be interested in reading it.

Very respectfully, yours,

L. L. RICE.

In a postscript Mr. Rice says he found the following endorsement on the Manuscript:

"The writings of Solomon Spaulding proved by Aron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

(Signed)

D. P. HURLBUT."

COPY OF MR. RICE'S LETTER.

HONOLULU, H. I., June 12, 1885.

PRESIDENT J. H. FAIRCHILD:—

Herewith I send to you the Solomon Spaulding Manuscript, to be deposited in the Library of Oberlin College, for reference by any one who may be desirous of seeing or examining it. As a great deal of inquiry has been made about it since it became known that it was in my possession, I deem it proper that it be deposited for

safe keeping, where any one interested in it, whether Mormon or Anti-Mormon, may examine it. It has been in my possession forty-six years—from 1839 to 1885—and for forty-four years of that time no one examined it, and I was not aware of the character of its contents. I send it to you enclosed in the same paper wrapper, and tied with the same string that must have enclosed it for near half a century—certainly during the forty-six years since it came into my possession. I have made and retain in my possession a correct literary copy of it, errors of orthography, of grammar, erasures and all. I may allow the Mormons of Utah to print it from this copy which they are anxious to do; and a delegation is now in the Islands awaiting my decision on this point. They claim that they are entitled to whatever benefit they may derive from its publication; and it seems to me there is some justice in that claim. Whether it will relieve them in any measure, from the imputation that Solomon Spalding was the author of the Book of Mormon, I do not attempt to decide. It devolves upon their opponents to show that there are or were other writings of Spalding—since it is evident that this writing is not the original of the Mormon Bible.

Truly, yours, &c.,

L. L. RICE.

P. S.—The words "Solomon Spaulding's Writings" in ink on the wrapper were written by me, after I became aware of the contents. The words "Manuscript Story—Conneaut Creek," in faint penciling, were as now when it came into my possession.

OBERLIN COLLEGE, OBERLIN, O.,

July 23, 1885.

I have this day delivered to Mr. E. L. Kelley a copy of the Manuscript of Solomon Spaulding, sent from Honolulu by Mr. L. L. Rice, to the Library of Oberlin College, for safe keeping, and now in my care. The copy was prepared at Mr. Kelley's request, under my supervision, and is, as I believe, an exact transcript of the original manuscript, including erasures, misspellings, &c.

JAS. H. FAIRCHILD,

Prest. of Oberlin College.

The "Manuscript Found."

11

KIRTLAND, O., 24th July, 1885.

PRES. W. W. BLAIR, *Lamoni, Iowa:*

Herewith I transmit to you the copy of the Spaulding Manuscript prepared by Pres. Fairchild as attested by him, together with his certificate, and photograph sheets.

E. L. KELLEY.

Words and sentences underlined were stricken out in the Manuscript.
Places marked thus - - - - the copy was illegible.

INTRODUCTION.

NEAR the west Bank of the Coneaught River there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character situation & numbers of those people who far exceeded the preesent Indians in works of art and inginuety, I hapned to tread on a flat stone. This was at a small distance from the fort, & it lay on the top of a great small mound of Earth exactly horizontal. The face of it had a singular appearance. I discovered a number of characters, which appeared to me to be letters, but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a heaver I raised the stone. But you may easily conjecture my astonishment when I discovered that its ends and sides rested on stones & that it was designed as a cover to an artificial Cave. I found by examining that its sides were lined with stones built in a connical form with - - - - - down, & that it was about eight feet deep. Determined to investigate the design of this extraordinary work of antiquity, I

prepared myself with the necessar requisites for that purpose and decended to the Bottom of the Cave. Observing one side to be perpendicular nearly three feet from the bottom, I began to inspect that part with accuracy. Here I noticed a big flat stone fixed in the form of a door. I immediately tore it down and Lo, a cavity within the wall presented itself it being about three feet in diameter from side to side and about two feet high. Within this cavity I found an earthen Box with a cover which shut it perfectly tight. The Box was two feet in length one & half in breadth & one & three inches in diameter. My mind filled with awful sensations which crowded fast upon me would hardly permit my hands to remove this venerable deposit, but curiosity soon gained the assendency & the box was taken & raised to open it. When I had removed the Cover I found that it contained twenty-eight rolls of parchment - & - that when - - - appeared to be manuscripts written in elegant hand with Roman Letters & in the Latin Language.

They were written on a variety of Subjects. But the Roll which principally attracted my attention contained the history of the author's life & that part of America which extends along the great Lakes & the waters of the Mississippi.

Extracts of the most interesting and important matters contained in this Roll I take the liberty to publish.

Gentle Reader, tread lightly on the ashes of the venerable dead. Thou must know that this Country was once inhabited by great and powerful nations considerably civilized & skilled in the arts of war, & that on ground where thou now treadest many a bloody Battle hath been fought & heroes by thousands have been made to bite the dust.

In the history given of these nations by my author you will find nothing but what will correspond with the natural sentiments we should form on viewing the innumerable remains of antiquity which are scattered over an extensive Country. This is an evidence of the author's impartiality and veracity. But if any should pretend that the whole story is fictitious or fabulous

To publish a translation of every particular circumstance mentioned by our author would produce a volume too expensive for the general class of readers, But should this attempt to throw off the veil which has seculed our view from the tranactions o nations who for ages have been extinct, meet the approbation of the public, I shall then be happy to gratify the more inquisitive and learned part of my readers by a more minut publication. Apprehensive that skeptical illiberal or superstitious minds may censure his performance with great accrimony I have only to remark that they will be deprived of a great fund of entertainment - - - of a contrary disposition will obtain. My compassion will be excited more than my resentment and here the contest will end.

Now, Gentle Reader, the Translator who wishes well to thy present and thy future existence entreats thee to peruse this volume with a clear head a pure heart and a candid mind. If thou shalt then find that thy head and thy heart are both improved it will afford him more satisfaction than the approbation of ten thousand who have received no benefit.

And now permit me to admonish thee that if thou shouldst reside in or travil thro' any part of the Country

CHAPT. I.

AN EPITOME OF THE AUTHOR'S LIFE & OF HIS
ARIVAL IN AMERICA.

As it is possible that in some future age this part of the Earth will be inhabited by Europeans & a history of its present inhabitants would be a valuable acquisition I proceed to write one & deposit it in a box secured - - - - so that the ravages of time will have no effect upon it that you may know the author I will give a succinct account of his life and of the cause of his arival which I have extracted from a manuscript which will be deposited with this history

My name was is Fabius The family name I sustain is Fabius, being decended from the illustrious general of that name. I was born at Rome & received my education under the tuition of a very Learned Master. At the time that Constantine arived at that city and had overcome his enemies & and was firmly seated on the throne of the Roman empire I was introduced to him as a young Gentleman of genius and learning & as being worthy of the favourable notice of his imperial majesty. He gave me the appointment of one of his secritaries, & such were the gracious intimations which he frequently gave me of his high approbation of my conduct that I was happy in my station.

One day he says to me Fabius you must go to Brittia & carry an important - - - - to the general of our army there - - - - sail in a yessel & return when she returns Preparation was made instantly and we sailed - - - The vessel laden with provisions for the army - - - Cloath-knive

and other impliments for their use had now arrived near the coasts of Britain when a tremendous storm arose & drove us into the midst of the boundless Ocean. Soon the whole crew became lost & bewildered. They knew not the direction for to the rising Sun or polar Star, for the heavens were covered with clouds; & darkness had spread her sable mantle over the face of the raging deep. Their minds were filled with consternation and despair. & unanimously agreed that What could we do? How be extreated from the insatiable jaws of a watry tomb. Then it was that we felt our absolute dependence on that Almighty & gracious Being who holds the winds & floods in - - - hands. From him alone could we expect deliverance. To him our most fervent desires assended. Prostrate & on bended knees we poured forth incessant Supplication & even Old Ocean appeared to sympathize in our distress by returning the echo of our vociferous Cries & lamentations. After being driven five days with incridable velocity before the furious wind the storm abated in its violence. but still the strong wind blew strong in the strong as I now believe in the same direction. Doubtful whether the wind had not changed her point we gave the ship full sail & let her drive. On the sixth day after, the storm wholly subsided, the sun rose clear and the heavens once more appeared to smile. Inexpressible was the consternation of all the crew. they found themselves in the midst of a vast Ocean. No prospect of returning. All was lost. The wind blowing westwardly, & the presumption was that it had been blowing in that direction during the whole of the storm. No pen can paint the dolorious cries & lamentations of the poor mariners, or the loss of friends for the loss of everything they held

most - - - - At length a Mariner stept - - - - the midst
and proclaimed. Attend O friends & listen to my words.
A voice from on high hath penetrated my soul & the inspiration
of the Almighty hath bid me proclaim. Let your
sails be wide spread & the gentle winds will soon waft you
into a safe harbor. a Country where you will find hospitality.
Quick as the lightnings flash joy sparkled in every countenance.
A Hymn of Thanksgiving spontaneously burst forth from their lips.
In full confidence that the divine prediction would be accomplished
they extolled the loving kindness and tender mercies of their God
& promised by the assistance of his grace to make ample return of
Gratitude. On the fifth day after this we came in sight of
sand, we entered a spacious river & continued sailing up the
- - - - many leagues until we came in view of a town.
Every heart now palpitated with joy, & loud shouts of
gladness expressed the enthusiastic transports of our souls.
We anchored within a small distance from shore. Immediately
the natives ran with apparent signs of surprise & astonishment
to the bank of the River. After viewing us for some time,
& receiving signs of Friendship, they appeared to hold a council
for a few minutes. Their King then stept forward to the edge
of the bank, & proffered the hand of friendship, & by significant
gestures invited us to Land, promising us protection and hospitality.
We now found ourselves once more on terra firma, & were conducted
by the king & four chiefs into the town whilst the multitude
followed after, shouting & performing many ostentatious
jesticulations. The King ordered an entertainment to be
prepared for his new friends which consisted of - - - - fish
boiled beans & samp - - - - The whole was placed under
a wide-spreading Oak in wooden dishes. A large clam shell

a Stone Knife were provided for each one. The king then came forward with about twenty of his principal subjects, & con seated us (being about twenty in number) & seated us by the side of our repast. He & his company then took seats in front. After waving his hand & bowing all fell to eating & a more delicious repast we never enjoyed. The repast being finished, our attention was called to a collection of about one thousand men & women who had formed a ring & invited our company to come forward into the midst. After gazing upon us sometime with surprise we were permitted to withdraw & to take our stand in the Ring. About forty in number then walked into the middle of the Ring & began a song with but a discordant and hedious modification of sounds, & such frantic jesticulations of body that it seemed that chaos had bro't her uries to set the world in an uproar. And an uproar it was in a short time for the whole company fell to dancing, shouting, whooping, & screaming at intervals, then dancing jumping & tumbling with many indescribable distortions in their countenance & indelicate jestures. In fact, they appeared more like a company of devils than human beings. This lasted about one hour. They then took their places in a circle & at a signal given gave three most tremendous whoops, they then instantly dispersed playing many antike capers & making such a confused medly of sound by skreaming, whooping, screaching like owls, Barking like dogs and wolves & bellowing croaking like Bullfrogs, that my brain seemed to be turned topseturvy, & for some time I could scarce believe that they belonged to the human species.

CHAPT. II.

AN ACCOUNT OF THE SETTLEMENT OF THE SHIP'S
COMPANY & MANY PARTICULARS RESPECT-
ING THE NATIVES.

As no alternative now remained but either to make the desperate attempt to return across the wide boistrous Ocean or to take up our residence in a country in a land of savages inhabited by savages & wild ferocious beasts, we did not long hesitate. We held a solemn treaty with the King & all the chiefs of his nation. They agreed to cede to us a tract of excellent land on the north part of the town & which was six wigwams & engaged perpetual amity & hospitality & the protection of our lives & property. In consideration of this grant we gave them fifty yards of scarlet cloth & fifty knives. With this present they were highly pleased.

Arrangements must now be made for - - - - settlement. Vessel & cargo had received no material damage by stripping the vessel of its plank we could erect a house in which we could deposite the whole cargo in safety. All hands were immediately employed, some in procuring timber which we hewed on two sides & then locked together some in procuring shingles & some in stripping the vessel of its plank; & having a large quantity of nails on board, in ten days we finished a very convenient store-house, sufficiently spacious to receive the whole cargo. We also built a small house adjoining which was to be the habitation

the Captain & myself. Having secured all our property, we then found it necessary to establish some regulations for the government of our little society. The Captain whose name was Lucian & myself were appointed judges in all matters of controversy & managers of the public property to make bargains with the natives & barter such articles as we did not need for necessaries. As we all professed The next thing to be done was to to believe in the religion of Jesus Christ we unanimously chose Trojanus, the mate of the ship, a pious good man to be our minister, to lead our devotions every morning & evening & on the Lords day.

But now a most singular & delicate subject presented itself for consideration. Seven young women we had on board as passengers to visit certain friends in Brittain. Three of them were ladies of rank & the rest were healthy buxom lassies. Whilst deliberating on this subject a mariner arose whom we called Droll Tom Hark ye, shipmates says he. Whilst tossed on the foaming billows what have son of Neptune had any more regard for woman than Sturgeon, but now we are all safely anchored on Terra firma, our sails furled & ship keeled up, I have a huge longing for some of those rosy dames. But willing to take my chance with my shipmates, I propose that they should make their choice of husbands. The plan was instantly adopted. As the choice fell on the young women they had a consultation on the subject, & in a short time made known the result. Droll Tom was rewarded for his benevolent proposal with one of the most sprightly, rosy dames in the company. Three other of the most cheerful, resolute mariners were chosen by the other three buxom Lassies. The three young Ladies of rank fixed their choice on the captain the Mate & myself. Happy indeed in my partner,

I had formed an high esteem of the excellent qualities of her mind. The young Lady who chose me for a partner was possessed of every attractive charm both of body & mind. We united heart & hand with the fairest prospect of enjoying every delight & gratification which are attendant on the connubial state. Thus ended the affair. You may well conceive our singular situation. The six poor fellows who were doomed to live in a state of celibacy or acceptance of savage dames, discovered a little chagrin & anxiety. However, they consoled themselves with the idea of living in families, where they would enjoy the company of the fair sex, and be relieved from the work which belongs to the department of women.

Our community might be said to be one family, though we lived in separate houses situated near each other. The property was common stock. What was produced by our labor was likewise to be common. All subject to the distribution of the judges, who were to attend to each family & to see that proper industry & economy were practised by all.

The Captain & myself, attended with our fair partner & two mariners, repaired to the new habitation, which consisted of two convenient apartments. After having partook of an elegant dinner & drank a bottle of excellent wine our spirits were exhilarated & the deep gloom which beclouded our minds evaporated. The Captain assuming his wonted cheerfulness, made the following address. "My sweet, good soul'd fellows, we have now commenced a new voyage. Not such as bro't us over mountain billows to this butt end of the world. No, no, our voyage is on dry land, & now we must take care that we have sufficient ballast for the rigging. Every hand on board this ship

clasp hands & condesend to each others humour. This will promote good cheer & smooth the raging billows of life. Surrounded by innumerable hordes of human beings, who resemble in manners the Orang outang, let us keep aloof from from them & not embark in the same matrimonial ship with them. At the same time, we will treat them with good cheer & inlighten their dark souls with good instruction. By continuing a different people & preferring our customs, manners, religion & arts & sciences & other things another Italy will grow up in this wilderness, & we shall be celebrated as the fathers of a great & happy nation."

May God bless your soul, says one of the mariners, what would you have us do who have had the woful luck not to get mates, to cheer our poor souls and warm our bodies. Methinks I could pick out a healthy plum Lass from the copper colored tribe that by washing & scrubbing her fore & aft & upon the labbord & stabbord sides she would become a wholesome bedfellow. I think, may it please your honour, that I could gradually pump my notions into her head & make her a good shipmate for the cupboard & and as good hearted a Christian as any of your white lamshells & upon my Soul I warrant you if we have children, by feeding them with good fare, & keeping them clean, they will be as plump & as fair & nearly as white as your honours children. Upon this I filled the bottle with wine & observing to honest Crito that he was at liberty to make the experiment if he could find a fair - - - to his liking. I then expressed the sweet pleasure I received from the addresses of the speakers & wished drank success to the new voige. All drank plentifully, & the exhil-

eration produced the greatest cheerfulness & hilarity. By this time the Sun had hid his head below the horizon & darkness invited all the animal creation to sleep & rest. We retired two & two, hand in hand. Ladies heads a little awri, blushing like the morn & - - - But I forgo to mention that our society passed a resolution to build a church in the in the midst of our vilage.

CHAPT. III.

MANY PARTICULARS RESPECTING THE NATIVES.

Interest as well as curiosity invited an acquaintance with our new neighbors. They were called in their Language Deliwanucks. They were Tall, bodies weel proportioned, strait limbs, complexions of a brownish hue, broad cheek bones, black wild roling eyes, & hair black & course. To strangers they were both - - - true to their engagements, ardent in their friendship, but to enimes implacable, cruel & barbarous in the extreme. Innumerable hordes of this description of people were scattered over an extensive country, who gained their living by hunting the elk, the deer & a great variety of other wild animals by fishing & fowling & by raising corn, beans & squashes. Shooting the arrow, flinging stones, wrestling, jumping

opping, and runing were their principal amusements, & prizes would often be staked as a reward to the conqueror. Their cloathing consisted of skins dressed with the hair on, but in warm weather only the middle part of their bodies were incumbered with any covering. The one half of the head of the men was shaved & painted with red & the one half of the face was painted with black. The head was adorned with feathers of various kinds, & their ears & noses were adorned ornamented with rings formed formed from the sinues of certain animals, on which were suspended smooth stones of different coulors. Thus cloathed, thus painted, thus ornimented, the Deliwannuck made a most terrific - - - They held festivals at stated times which varied in the manner of conducting them, according to the object they had in view. At one of their annual festivals their ceremonies were particularly singular & different from any that were ever practised by any nation. Here a description would give us some idea of their religion, & would satisfy the curiosity of an injenious mind.

When the time arives, which is in September, the who whole tribe assemble. They are dressed & ornimented in the highest fashion. The women in particular have their garments & heads so adorned with feathers, shells, & wamum, that they make a very brilliant & grotesque appearance. They form a circle: their countanances are solemn. The Speaker mounts a stage in the midst. At this moment two Black Dogs led by two Boys & two white Dogs led by two young damsels enter the circle & are tied together. The Speaker then extended his hands & spoke. Hail, ye favorite children of the great and good Spirit, who resides in the Sun who is the father of all living creatures & whose arms encircle us all around, who defends us from the

malicious design of that great malignant Spirit that pour upon us all the evils we endure He gives us all our meat & our life & causes the corn & the fruits to spring up & makes us to rejoice in his goodness. He hath prepared a delightful Country to receive us, if we are valiant in battle or are benevolent & good. There we can pick all kinds of delicious fruit, & have game & fish in abundance & our women being improved in beauty & sprightliness will cause our hearts to dance with delight. But woe unto you wicked, malicious mischievous mortals. Your lot will be cast in a dark dreary, mirey swamp, where the malignant Spirit will torment you with musquitoes & serpents & will give you nothing to eat but toads, frogs & snails. But my dear friends, all hail, here is a custom which is sanctioned by time immemorial. Look steadfastly on the black dogs & let not your eyes be turned away, when they are thrown on the sacred pile & the flames are furiously consuming their bodies, then let your earnest prayer ascend for pardon & your transgressions will flee away like shadows & your sins will be carried by the smoke into the shades of oblivion. When this solemn expiatory sacrifice is ended then prepare your souls to partake of the holy festival Each one will receive a precious morsel from these immaculate snow colored dogs, in token that your offences have all evaporated in the smoke of the holy sacrifice. & that you are thankful to him the benevolent Spirit, for the abundance of good things that you enjoy, & that you humbly anticipate the continuance of his blessing that he will defend you against the evil designs of that malignant Spirit, who gives us gall & wormwood, & fills our bosom with pain & our eyes with tears. He then proclaimed, let the sacred pile be erected & the solemn sacrifice performed. Instantly about on

hundred men come forward with small dry wood & bundles of dry sticks & having thrown them in one pile within the circle, they set the pile on fire. The black dogs were hooked on the middle head, & thrown on the top, in a moment all was in a blaze & the flames assended in curls to heaven. The whole company assumed the most devout attitude & muttered in sounds almost inarticulate their humble confession & earnest requests.

When the dogs were consumed & the fire nearly extinguished, the ceremonies of their sacred festival began. The white dogs which were very plump & fat were hooked on the head & their throats cut. Their hair was then singed off, having first their entrails taken out, & being suspended by the nose before a hot fire, they were soon roasted, thrown upon a long table & desected into as many pieces as there were persons to swallow them. The company immediately formed a procession, one rank of men the other of women, the men marching to the left & the women to the right of the table, each one took a piece & devoured it with as good a - - - if it had been the most delicious morsel. Having completed these sacred ceremonies with great solemnity, the whole company formed themselves into a compact circle round the stage ten musicians immediately mounted, & facing the multitude on every side sang a song. The tune & the musical voices of the singers pleased the ear, whilst the imagination was delighted with the poetic ingenuity of the composition. The multitude all joined in the chorus with voice so loud & multitudinous, that the atmosphere quaked with terror, & the woods & neighbouring hills sent back by way of mockery, at back the sound of their voices, their vociferation improved by ten-fold confusion. Perhaps, reader, you have

the curiosity to hear the song. I can give you only the last stanzy & the chorus.

"For us the sun emits his rais

"The moon shines forth for our delight.

"The stars shine forth extol our heroes prais

"And warriors flee before our sight.

CHORUS.

"Delawan to chakee poloo

"Manengengo forwah toloo

"Chanepant, lawango chapah

"Quinebogan hamboo gowah.

The solemnities are ended & in their opinion their poor souls are compleatly whitewashed & every stain entirely effaced. A little - - - will now dissipate the solemnity & inspire them with cheerfulness & meriment. The whole tribe repair to the top of an hill, at one place their is a gradual slope a small distance, & then it desends about twenty-five feet in an almost perpendicular direction, at the bottom of which is a quagmire which is about ten feet in length. & the soft mud is about three feet deep. At each end the ground is soft, but not miry. Down this declivity twenty pair of very suple & sprightly young men & women are to desend. If by their dexterity & agility they escape the quagmire, a piece of wampum will be the reward to each fortunate champion; but if they plunge in their recompense will be the ridicule of the multitude. In making this descent, six young women & five young men by a surprising dexterity in whirling their bodies as they descended cleared themselves from the quagmire. The rest as their turn came, plunged in & came out most wofully mudded the great diversion of the Spectators. The incident which excited the most meriment, hapned when the last person desended. by an unlucky spring to clear himself from the

quagmire he bro't his body alongside of the declivity & ed his whole 'length into the midst of the quagmire, here he lay his whole length in an horizontal position on back neither heels nor head up, but horizontally, soft easy, but alas, when one unlucky event happens another follows close on its heels. the fair-plump corpulent damsel affectionate sweetheart came instantly sliding with great cocity. She saw the woful position of here beloved. She shed him no harm, she raised her feet, this bro't the center gravity directly over the center of his head, here she ted a moment, his head sunk, she sunk after him, his els kicked against the wind like Jeshuran waxed fat, but a word from his lips, but his ideas came in quick suction, tho't he, what a disgrace to die here in the mud der the pressure of my sweetheart, however his time for h reflections were short, the tender hearted maid collect- all her agility in one effort, dismounted & found herself dry land in an instant, not a moment to be lost. She ized her lover by one leg, & dragged him from the mud, a ious figure extending about six feet six inches on the ound, all besmeared from head to foot, spitting, puffing, ating & struggling for breath. Poor man, the whole litude laughing at thy calamity, shouting ridiculing, e to give thee consolation but thy loving and sympathetic rtner in misfortune.

Upon my soul, exclaims Droll Tom, Stern foremost. at bouncing Lass ought to have the highest prize for drag- her ship from the mud. She was cleaning the filth m his face.

CHAPT. IV.

A JOURNEY TO THE N. W. & REMOVALL

Gracious God how deplorable our situation Are we doomed to dwell among hordes of savages & be deprived of all intercourse with friends & the civilized world? what will be the situation of our offspring? Will they preserve our customs & manners, cultivate the arts & sciences & maintain our holy religion; or rather will they rather degenerate into savages & by mingling with them become the most - - - race of beings in existence. We can indure such reflection, such heart-rending anticipation They pour upon my soul like a flood & bear me down with the weight of a milstone. O that my head were water, & my eyes a fountain of tears, Then my intolerable burthen should should be poured forth in a torrent & my soul set at liberty. But behold the light springs up beams upon my soul. She brings in her train Hope the celestial Godes, that sure & strong anchor that dispenser of comfort & pleasing anticipation, & that dispeller of corroding grief & blank despair. She bids me review the exploded reasoning of of a great philosopher & compare it with my own observations, perhaps the result will point out a safe road to the land of our nativity.

Thus I reasoned respecting the solar system of which the earth is a part. Provided the earth is stationary according to the present system of philosophy, then the sun moon & the plannets, being at an immense distance from

earth, must perform their revolutions around her with conceivable velocity; Whereas, if according to the platic system, the earth is a globe & the sun is stationary, on the earth by a moderate velocity - - - perform her revolutions. This scheme will represent the solar system as displaying the transendant wisdom of its Almighty architect, for in this we behold the Sun suspended by Omnipotence & all the planets moving round him as their common center in exact order & harmony. In this we can easily account for days & nights & the different seasons of the year. When the earth presents one part of her face to the sun it is day, & when that part is turned from his beams it is night. When she varies to the South the sun shines upon her in a more perpendicular direction, the sun beams become more dense & the heat increases, as she turns back the heat decreases in proportion as this part of the earth loses its perpendicular direction, & to the sun & the cold becomes more intense in the same proportion. This account for the various seasons of the year appears correct & consistent & highly honourable to the divine perfection.

But behold the other system. The earth firmly fixed on a firm foundation, perhaps a stone, some say on a giant's back who stands on a - - - back. Its surface widely extends nearly horizontal, & its cut down & its sides cut down straight or perpendicular to the the very bottom, below which is a fathomless abyss. Pray, Mr. Philosopher, what man has ever there & looked down & what prevents the Ocean, unless it is dammed with earth & rocks, from pouring down & losing itself in this horrible abyss? But how extensive is this teraqueous surface? Indeed I am of opinion if this

system is true, I am nearly at one end of it. But the hypothesis is too absurd & inconsistent. The earth must be of a spherical form & a westerly course will lead us to the land of our nativity. Perhaps this is a part of the eastern continent, or perhaps only a narrow strip of the Ocean intervenes? On no other principle can we account for the emigration of the ancestors of these innumerable hords of human beings that possess this continent. Their tradition is that their ancestors came from the west, & they agree in their information that at the distance of fifteen days journey in a westernly direction there are nations vastly more numerous, powerful & civilized than themselves.

The earth therefore must be of a spherical form a Globe & a westerly course will lead us to the land of our nativity. On what principle can we account for emigration of the ancestors of these innumerable hords of human beings that possess this Continent? Their tradition tells them that they emigrated from the westward. From this I draw the conclusion that the sea if any, which intervenes between the two Continents at the westward is not so extensive but that it may be safely navigated I have also learned from some of the natives We are also informed by some of the natives that at the distance of about fifteen days journey a north westerly course there is a great river which runs a south westerly direction, they can not tell how far & that along the banks of this river there are great towns & mighty kings & a people who live in a state of civilization. From all these considerations I am determined to remove & pursue a westerly course, & seek the delightful country

ancestors. I immediately communicated my determination & the reasons on which it was founded to our little society, who joyfully acquiesced. It was thot to be the most prudential to find out the disposition & character of the inhabitants, who were settled along the great River lest we should fall into the hands of Robbers. For this purpose my man Crito & myself & a Delawan for an interpreter set forth. We passed thro' a country interspersed with villages, inhabited by the same kind of people as the Delawans, until we came to a great Mountain. Having passed over this, we had not traveled far before we came to the confluence of two great rivers which in conjunction produced a river which was called Owaho, deep enough for the navigation of ships. Here was a large town or city inhabited by a different race of people from any we had seen before. We were immediately conducted to the King & were received who received us very graciously, & having asked a number of very pertinent questions & received answer to his satisfaction, I then made known to him our business & had all my requests granted. As we proposed to move into his territory, he offered to furnish us for our convenience, with four Mammoons & four men to manage them. These were an animal of prodigious magnitude even bigger than the elephant, which the natives had tamed & domesticated. They were very sagacious & docile & were employed in carying burthens & in drawing timber in plowing their land. Their hair at the Spring season was about seven inches in length, & was of a fine woolly assistance, & being sheared off at the proper season, was manufactured into coarse cloath. And the milk of the female which they produced in abundance afforded a very wholesome nutriment. Having thus succeeded beyond our

expectations, we made as much expedition to return as possible. We arrived in safety without any material accident. The Little Society I had left were greatly rejoiced at our return, & highly pleased with the account we gave of the country we had visited, & at the sight of those extraordinary & prodigious animals Mammons which we had bro't to convey our baggage. No time was lost to make preparations for the journey. The Captain, Mate & myself went to the King & held a conference with him & the chiefs & obtained leave to depart, tho' with apparent regret & reluctance. Sacks were provided from course cloth to receive the most valuable part of our goods & furniture. These were thrown across three of the Mammoons. The other was caparisoned in a manner too tedious to describe for the accommodation of our women & children. They were all mounted upon him & rode with great convenience & safety. Being thus prepared & ready Thus having resided among the Delawares two years, & being prepared to take our departure. The King & his chiefs & many of his principal Subjects came forward to take an affectionate farewell. This was done on both sides with mutual expressions of the most ardent & sincere friendship & the most earnest wishes & prayers for future prosperity & happiness. Having taken our final adieu I observed honest Crito shedding tears very plentifully. You seem to be affected, said I. God bless your honour said he, when I think how kind & generous these poor Delawans have been to us, I can not help forming an affection & friendship for them. We were obliged to anchor amongst them, we were strangers, & helpless they were ignorant Savages, yet they held out the hand of kindness, & treated us as brothers & sisters. Have they fulfilled the law of Christian charity? O that they w

good Christians, may God forgive their ignorance & unbelief, & reward them for their kindness & generosity. We pressed on. No obstacles impeded our journey until we came to the great river Suscowan, which lies, runs between the Deliwah River & the great moun mountain. The water being too deep for fording, we built a small boat, & with this at several times, we conveyed the whole of the baggage & company & baggage across, except the managers of the Mammoons, who mounted them & forded & swam across. We then proceeded on by slow marches. - - - but in crossing the great mountain we had some difficulties encounter, but however met with received no material damage. but finally arrived safely at the great city Owahon on the twenty-fifth day after our departure from Delawan.

Fatigued with a long & difficult journey great joy & gladness were visible in every in countenance & all were disposed to establish our residence here, until further information could be obtained, & further measures concerted to prosecute our journey to Europe. The King & his principal officers proffered us every assistance necessary to make our situation agreeable. They assigned us in compliance with our request conformity to our desire a number of houses on the bank of the river a little distance from the city. We made him some valuable presents in return, which he received as a token of friendship, but not as a compensation. For such was the high sense of honor which this prince sustained, that when he made a present he would take it as an insult to offer him anything as a compensation.

Having now once more become settled our little community continued the same regulations which they had established at Deliwah & all things proceeded in peace & our affairs prospered.

CHAP. V.

A DESCRIPTION OF THE OHONS, & MANNER OF
PROCURING A LIVING.

I am now to describe a species of nation who have but little resemblance to those to those innumerable tribes of savages, who live along the coast of the Atlantic. Their complexion, the form & construction of their bodies, their customs manners laws government & religion all demonstrate that they must have originated from some other nation & have but a very distant affinity with their savage neighbors. As to their persons they were taller on an average than I had ever seen in any nation, their bones were large limbs strait & shoulders broad. Their eyes rather small & sunk deep in the head. Their foreheads were prominent & the face below tapering in such a manner that the chin that was formed nearly to a point. As to their complexion it was bordering on an olive tho' of lighter shade. Their eyes were generally of a dark brown or black. Their hair of the same color, tho' I have sometimes seen persons, whose hair was of a redish hue.

They clothed themselves in choath which was manufactured among themselves from the hair of the Mammoo & from Cotton, which was transported from the South west westward. The men wore shoes & long stockings wide trousers, a waistcoat & a garment with wide short sleeves, which came down to their nees, & in cold weather a cloak over the whole. The covering for the head was

generally a kind of a Cap, which ran up high & tapered to point. This was generally made of fur skins & was ornamented with feathers. It had a small brim in the shape of a half moon to project over the forehead. The women besides stockings & shoes wore a short petticoat a shirt of cotton a loose garment with sleeves which they girted around them with belts & a cloak. They had various ornaments such as ribbons made from cotton & coulered with different coulers, the most beautiful feathers that could be obtained & shells of various kinds. Indeed the higher class women were extremely fond of ornament, & wore secured a large share of their happiness in the brilliancy & ready appearance of their garments. These people obtained their living generally by the cultivation of the Land, the manage by tending & managing certain animals which had been so long domesticated that they had lost their wild nature & become tame. Corn, wheat, beans, squashes & carrots they raised in great abundance. The ground was plowed by horses & generally made very mellow for the reception of the seed.

It was the occupation of a certain part of the men to attend upon the tame animals, to drive them to pasture, & keep them from straying, & feed them when the snow was on the ground. Two men would tend twenty Mammouths, which were indifferent whether they fed on grass or cropt bushes. When these animals were fat their flesh was highly esteemed. They had droves of Elk, which they had so tamed & tutored that they could manage them as they pleased. These had their tenders (several words intelligible) & would follow them like a flock of sheep. & it is but seldom that any would leave their companions. The elk constituted a considerable portion of their animal

food. The horses were managed in the same way & the people tho't their meat to be a savoury dish. They had large numbers of turkies & gees, which tho' originally wild yet by treating them with great familiarity by cropping their wings & feeding them they frequently they discovered no disposition to ramble off, but would propogated their species & laid eggs in abundance.

Hunting & fishing were the employment of some others followed the mechanical buiness & others carried on a bartering trade to the Southwestward in order to furnish to furnish the people with cotton & other articles whose production was not congenial to their climate. By pursuing these various employments they generally had an abundance of provision & were at all seasons comfortably cloathed. And here I would remark as one striking characteristic of this people, that they observed great neatness in their dress, in their cookery & in their houses.

The manufacturing of lead Iron & lead was understood but was not carried on to that extent & perfection as in Europe. A small quantity of Iron in proportion to the number of Inhabitants served to supply them with all the impliments which custom had made necessary for their use. By hammering & hardening their Iron they would convert it nearly into the consistence of Steel & fit it for the purpose of edged tools.

The potery business was conducted with great ingenuity & great quantities of stone & earthen ware consisting of every kind of vessel of every construction which were needed for family use, were manufactured in every part of this extensive country. They would These vessels they they ornimented with pictures with the likenesses of

rious kinds of animals & trees & impressed upon them such coulars as would strike the fancy with delight. The males of the high Class most wealthy Class would often have a large & superfluous quantity of this brittle furniture to decorate one apartment of the house. The vessels they were arranged in such order as to make a display of taste & impress the mind with the agreeable sensation of beauty.

In Architecture there can be no comparison with the civilized nations of Europe. In their most wealthy & populous Cities they their houses & public buildings exhibit no elegance, no appearance of wealth or grandure, all is plain & nothing superfluous. But convenience seems to be the whole object they had in view in the construction of their buildings of every kind.

Their houses were generally but one story high built of wood, being framed & covered with split clapboards or shingles, & in the inside the walls were formed of clay, which was plastered over with a thin coat of lime. Their houses seldom consisted of more than three apartments. As to their chimneys they built construct a wall of stone about five feet high for the fire to be against which they build their fire, from the top of this wall they construct the chimney with thin pieces of split timber, on the inside with wet dirt or clay of which they plaister wet dirt or clay which completely covers & adheres to the timber & prevents the fire from having any operation upon it. The inside of their houses as the women generally practise neatness, makes a much better appearance than the outside.

It is my opinion says Trojanus that this people display taste in building which is formed upon the true principles of Reason. Their houses are sufficiently spacious for convenience. No expense or Labour are thrown away in

building useless apartments or in erecting their houses higher than what convenience requires. The whole catalogue of ornamental trumpery is neglected. This in Rome produces more than half the Labour & expense in building. Yes says Lucian, and without this these labouring people must starve for want of employment, & the citizens of the Roman empire would be deprived of the honor of possessing a splendid Capital & of the exquisite pleasure of beholding the greatest exhibition of human ingenuity in the elegance the splendour the purity & beauty of their houses, their palaces & their public edifices. True indeed, replied Trojanus, men may be dazed & delighted with such objects for the moment, But could not wealth be better bestowed upon to promote interest of the community & for charitable purposes & these artists better employ their strength & ingenuity in producing some substantial benefits themselves & others? Rejoins Lucian, the course reason dictates is to avoid extremes. A slab colored world would tire the senses by its uniformity & too much ornament & splendor, would cease to please by its frequency.

Besides, lofty houses can be more easily overthrown by tornadoes or tumbled down upon our heads by earthquakes. The course, says Lucian that reason dictates is to avoid extremes. A slab colored world by its uniformity would tire the senses, & by its possessing too much ornament & splendor it would cease to please. (But the wonder wont cease when it is considered that mankind with but few exceptions to walk in the tracks of their fathers to pursue the road marked out by their education.)

CHAP. VI.

DESCRIPTION OF THE LEARNING, RELIGION &
CUSTOMS OF THE OHONS.

Learning appears to be so important to the nature of
 a & a good convenient share of it so easy to obtain, that
 we may wonder why it is not universally diffused thro'
 the world. But If we can place any reliance on the dark
 fables of antient history, it is certain that letters are indebt-
 ed for their existence to the inventive genius of certain ex-
 traordinary characters. Egypt & Chaldea contended for
 the honour of being the first who invented letters. Perhaps
 they were invented in each nation nearly at the same time.
 Let this be as it may could no other nation in the world
 produce as great geniuses as Egypt or Chaldea? * Is there
 a natural obstacle to prevent their production in America
 as well as in Asia? Whatever may be the reasoning of
 others on this subject, the fact is that I found Letters or some
 degree of learning, tho' in a very imperfect state among this
 people. At present I shall wave the account of its intro-
 duction & shall merely describe the state of learning as it
 existed among the Ohons. They had characters which
 represented words & all compound words were had each part
 represented by its appropriate character. The variation of
 ideas, moods & tenses was designated by certain marks
 placed under the characters. They generally wrote on

note. The most probable conjecture is that they were communicated from
 one nation to the other.

parchment beginning at the right wrote from the top to the bottom, placing each character directly under the preceding one & having finished one column or line they begin the write the next on the left of that & so continue on until they cover the parchment if the subject requires it. It is a work of considerable labour & time to obtain such knowledge of their characters & the application as to be able to read with fluency & to write with ease & accuracy.

In the principal Cities & towns the government appointed learned men to instruct the sons of the higher class of Citizens & in the course of four or five years they will make such proficiency as to become tolerable scholars.

The works of the learned are not very voluminous. Records are kept of the transactions of their Government. Their constitution & laws are committed to writing. A sacred Roll in manuscript is preserved among the Records of their Emperors & kings. & are dispersed thro' the Empire & much pains taken to diffuse the knowledge of them among the people. In all their large town & Cities they have deposited under the care of a priest a sacred Roll which contains the tenets of their Theology & a description of their religious ceremonies. This order of men publish comments upon these sacred writings. They publish some tracts on moral philosophy & some containing a collection of proverbs & the wise sayings of their sages.

But the kind of composition in which they most excel is poetry. In poetic numbers they describe the great events which take place & the exploits & mighty achievements of their heroes. In soft elegies they describe paint the Amours of Lovers & in pathetic strains they delineate the calamities of sorrow of the unfortunate.

In their assemblies it is very common for a certain class of these learned poets to entertain the company (- - - the gone - - -) with a recital of poetic pieces describing battles & exploits of their warriors, or to sing some humorous or witty ballad. As for theators they have none, but as a kind of substitute there are actors who entertain the people by pronouncing dialogues or plays in which they play all the arts of mimicry & act out the express in their countenance their gesture & the tone of their voices the different passions of the human mind. As only a small portion of the people are instructed in the arts of reading & writing, of consequence the great mass must possess a large share of ignorance, but not so great a share as savages who have no learning among them. They hear the conversation & the lectures of their sages, they are entertained with their poetic orators entertain them with the productions of their poets, containing the history of great events & mighty achievements. Their actors divert & please them by exciting the various passions at the same time communicating instruction & correcting the natural savageness of manner & as the pieces they rehearse contain many ideas & sentiments tending to expose the deformity of vice & the folly of superstition & the disgustingness of rude & clownish manners, the people are of consequence improved & considerably refined & add to their living in compact towns or considerable cities in which there is a constant & reciprocal communication of ideas, which of course would have no effect to inform their minds. To all these causes combined the Ohons the great mass of the people are indebted for possessing a considerable share of knowledge & civilization.

RELION VII.

In every nation there is some kind of Religion & in every religion, however adulterated & corrupted, there are some things which are commendable, some things which serve to improve the morals & influence mankind to conduct better than what they would do provided they pursued the natural dictates of their depraved mind. without any restraint As this sentiment is an established maxim which has been believed in every nation from the earliest ages every nation, hence it has been the policy of all governments to encourage & protect some kind of religion. In examining the religious systems, sentiments & precepts which are believed & practised throughout this extensive Empire, & which are encouraged & protected by the government. I found some things which are common to the various systems of theology in Europe & Asia, & some things which have no resemblance to either. From the sacred Roll as it is denominated I shall extract the tenets of their theology & a description of their religious ceremonies. It expresses them to this effect.

"There is an intelligent omnipotent Being who is self-existent & infinitely good & benevolent. Matter eternal existed. He put forth his hand & formed it into substances as he pleased. He presides over the universe & has a perfect knowledge of all things. From his own spiritual substance he formed seven sons. These are his principal

ats to manage the affairs of his empire. He formed the
es of men from matter. Into each body he emitted in-
ed a particle of his own spiritual substance, in conse-
nce of which man in his first formation was inclined to
volence & goodness. There is also another great in-
gent Being who is self-existent & possessed of great
er but not of Omnipotence. He is filled with infinite
ce against the good Being & exerts all his subtlety &
er to ruin his works. Seing the happy situation of man
approached so near as to tuch his soul with his deliterious
l. The poison was immediately diffused & contami-
d his passions & appetites. His reason & understand-
received no injury. The good being looking upon his
ppy offspring with infinite love & compassion, made a
ee that if mankind would reduce their passions & appe-
under the government of reason, he should be enjoy
ings in this world, & be compleatly happy after death
oul quits his body. Death dissolves the connèction.
erial Bodies are prepared for the souls of the righteous.
se bodies can pass thro' any part of the universe & are
ible to mortal eyes. Their place of residence is on a
t & city vast plain, which is beautified with magnificent
ings, with Trees fruits & flowers. Here they enjoy
y delight which No imagination can paint the delights
elicity of the Righteous. But the wicked have no
ial are denied etherial bodies. Their souls naked &
able of seeing light dwel in darkness & are tormented
the keenest anguish. Ages roll away & the good Be-
as compassion upon them. He permits them to take
ession of etherial bodies & they arise quick to the abodes
elight & glory. Now, O man, attend to thy duty &

thou shalt escape the portion of the wicked. & enjoy the delights of the righteous. Avoid all acts of cruelty man & beast. *

defraud not thy neighbours nor suffer thy hands secretly convey his property from him. Preserve thy body from the contamination of lust, & remember that the seduction of thy neighbours wife would be a great Crime. Let the citizens be numbered once in two years, & if the young women who are fit for marriage are more numerous than the young men, then wealthy men who are young & w
have but one wife shall have the privilege with the permission of the king to marry another until the number of t
single young women & the single young men are made
equal. But he who hath two wives shall have a house
provided for each & he shall spend his time equally with
each one.

Be grateful for all favours & forsake not thy friends in adversity. Treat with kindness & reverence thy Parents. Forsake them not in old age nor let their cheek be furrowed with tears for the want of bread. Bow down thy head before the aged, treat thy superiors with respect, & place thy rulers & thy teachers in the most honourable seats. Rulers consult the welfare of the people & not aggrandize themselves by oppression & base bribes. Let Religious Teachers walk in the road which leads to celestial happiness & lead the people after them. Let Parents restrain the vices of their children & instruct their minds in useful knowledge. Contention & Strife is is the Bane of Families & the destruction of domestic happiness, being yo

* No crime is so horrid as maliciously to destroy the life of man.

whether the husband & wife ought to draw in the same
ction. Their countenances will then appear beautiful
e with the effulgent Beams of Friendship & love, peace
armony will attend their habitation & their affairs will
per.

Hold out the hand of kindness & friendship to thy
hbor, consider him when reduced to indigence & dis-
, He is as dear to the great & good being as what thou
& thou now hast an opportunity to manifest the dis-
tion of thy heart To afford him relief will be pleasing
y Maker & an expression of thy gratitude.

Envious & malicious Souls are almost incurably contam-
ed with that hellish poison which which was first dis-
red the soul of man. Partake not of their guilt by
ng them in the malignant work of slander & detraction.
ir intended mischief returns upon their own heads, &
slandered character of the innocent & just shines forth
increasing lustre. Let the stranger find an hospitable
ng place under thy roof. Give him to eat from thy
ion that when he departs he may bless thee & go on
way rejoicing.

Industry will Say not to thyself I will indulge inactiv-
& idleness & lie upon the bed of sloth & slumber away
precious moments of time, for in this thou art unwise,
unwise disease will attend thee, hunger will torment
& Rags will be thy clothing. Let industry & economy
p the measure of thy waking moments. So shall thy
tanance display health & sprightliness, plenty shall sup-
the wants of thy family & thy reputation shall be re-
table.

But behold a being in human form from whom I turn

away in disgust & abhorrence. He is covered with so much dirt & filth that no ethereal body is provided for him can he be received into the abodes of the blessed. Such not thy bodies or thy garments to remain long besmeared with dirt & filth. Cleanliness prevents many diseases & is pleasant to the sight. But from a dirty filthy mortal we turn with disgust & abhorrence. As the great Author of our existence being is benevolent to all his offspring, so he becomes us to be benevolent to our fellow beings around us. Our Country is one body & we are part of its members. We are therefore bound to maintain their rights, privileges & the the honour & dignity of our Country at the risk of our lives. Great rewards attend the brave for their exploits & achievements in contending against tyrants & in defending the Rights their of their Country will be celebrated on the plains. But the vision now expands & directs our contemplation to fix on his attributes, whose spiritual substance is commensurate with infinity. As even a single particle from his substance constitutes our souls, how small how diminutive must we appear in the view of Omniscience. We must therefore contemplate his attributes thro' the medium of his works, & admire with profound reverence & adoration his wisdom goodness & power which are visible in the formation & arrangement of material bodies and spiritual beings. He requires us to supplicate his favours, & when received to express our gratitude. As our passions & appetites often get the ascendancy of our reason, we are therefore bound to confess our faults & implore forgiveness.

Now that you may know and keep all these things which were made known by divine inspiration, it is ordained

on every eighth day, ye lay aside all unnecessary labour, & ye meet in convenient numbers & form assemblies, & at each assembly a learned holy man shall preside, who shall lead your devotions & explain this sacred Roll & give such instruction as shall promote your happiness in this & in the life to come. Once in three months ye shall have a great festival in every great city & town, & your priests shall sacrifice an Elk as a token that your sins deserve punishment, but that the divine mercy hath banished them into shades of forgetfulness.

Be attentive oh man, to the words of truth which have been recorded & respect to all the commandments which have been written for your observance. Your Maker will be rejoiced to see you rejoice in the participation of his favour & to behold your faces brighten with the cheerful beams of cheerfulness.

AN ACCOUNT OF BASKA CHAP VIII

Among the great & illustrious characters who have appeared in the world in different ages as instructors & reformers of mankind, Baska holds is entitled to a conspicuous place.

The place of his nativity is not recorded. But the first notice which is given of him is his appearing at the great festival of Golanga, which is situate on the Banks of the Siota river. He was attended by his wife & two little sons. The fashion of their garments were different from the natives. Their complexion likewise was of a little whiter. They were Baska was grave solemn & sedate reserved in conversation, but when he spoke wisdom proceeded from his lips. His fame spread rapidly thro' the city &

country, & he was celebrated as a man of the most brilliant & extraordinary talents. He was conducted to the King & introduced to him. The King asked him from what country he came. His reply was, at a great distance from the westward. He then asked him induced him to come into his country. He replied

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CHAP VIII

Perhaps reader, before we describe the government of the Ohons it might be proper to relax our mind by with a few scceches of Biography. The character which will be connect with the history of the learning & religion & the government & laws of the Ohons is that of the great and illustrious Lobaska.

He is the man who first introduced their present method of writing who presented them with the sacred Roll which contains the tenets & precepts of their religion, & which formed their political constitution as it respects the connection of various kingdoms or tribes under one government.

There are many anecdotes which tradition has handed down respecting this extraordinary man, which have a complexion of fables the miraculous & hence I conclude they must be fabulous Such as his As for instance he is represented as forming a curious machine by which & having placed himself upon it he mounted into the Atmosphere

ended a great hight & having sailed a considerable time
ance thro' the air he descended slowly & received no
hage & that multitudes of astonished Spectators had a
nber of times seen him perform this miraculous exploit,
that he declared that when he took these excursions, his
raordinary wisdom & knowledge was communicated to
n. If he did in fact perform such exploits no wonder
t he managed an ignorant people as he pleased. But as
s not my intention to amuse my readers by a splendid
ation of fables, I shall confine myself to facts which can-
be contested. The place of his nativity is not recorded.
e first account given of him was his appearance in the
eat City of Golanga which is situate on the Banks of the
ota River. When he entered that city he was attended
his wife & four sons the the eldest of whom was about
hteen years of age. He himself appeared to be about
ty. His personal appearance was commanding being
midling Stature of a bold frank countenance & eyes
ely & penetrating. In his general deportment he was
eerful yet displayed much sedateness & gravity. He
s affable & familiar in conversation but not loquacious,
never would converse long on trifling subjects, had a
onderful faculty to intermix some wise sayings & re-
arks that should improve & of turning with dignity and
avefulness the attention of the company to subjects that
re important & interesting. None could then withstand
e energy of his reasoning, & all were astonished at the
genuity of his arguments and the great knowledge and
sdom which he displayed. His fame spread thro' the
ty & multi & country & multitudes frequently assembled
importuned him to give them instruction. Always
eerful to gratify the curiosity & comply with the reason-

able requests of the multitude, he entertained them by conversing with them familiarly, & by exhibiting public discourses. All were charmed with his wisdom & eloquence and all united in pronouncing him to be the most extraordinary man in existence, & generally believed that he had conversation with the celestial beings, & always acted under the influence of divine inspiration. The people were very liberal in their donations, which enabled him to support his family in affluence. Having thus in a short time established a character with respect to wisdom & eloquence to any man who had ever appeared before him in the nation, he then at an interview which he held with the king & the chiefs told them that he had invented the art of expressing ideas by certain marks or characters, and having explained the nature of the subject to their full satisfaction he then proposed to establish a school for the instruction of the sons of the principal subjects of the King. This proposal was received and accepted with much gratitude & cheerfulness. A house was immediately prepared for the accommodation of Schollars, & in a short time the number amounted to nearly two hundred. But here it must be observed that the art of making & applying the characters to the words which they represented, was taught principally by his sons. They had all received an education from their father & even the youngest who was but eleven years old could read & write with great correctness. & facility. He superintended their instruction & very frequently gave them lectures on scientific & moral subjects, his scholars made great progress in learning & delighted their parents with the improvement they had made in literature civilization & refinement. He still continued to associate among the people, & was indefatigable in his labours to dispel the

brance, correct their superstition & vices & to diffuse a
e accurate knowledge of the mechanical arts. The
uufacture of Iron in particular was not known. This
aught a number by showing them how to build a small
ace, & to cast iron ware & then to build a small forge
ere refine pigs, & convert them into Iron.

He had resided among the Siotans about three years,
ne happy effects of his labours were visible to all ob-
ers. A great reformation had taken place in the mor-
& manners of the people, Industry had encreased, &
culture & the mechanical arts had received great im-
vement & houses were built on a more commodious &
ant construction. But not willing to stop here the be-
olent mind of the great Tobaska meditated a more im-
tant revolution. Now was the propitious era to had
ed & the way was prepared for the introduction of that
em of Theology, which is comprized in the sacred Roll.

In the first place he read & explained the whole system
he King & the chiefs of the nation, who cordially gave
their approbation & gave permission to propagate it
ong the people. Under the pretense that this system
s revealed to him in several interviews, which he had
n permitted to have with the second son of the great &
od Being, the people did not long hesitate but received
sacred & divine truth every word which he taught them.
ey forgot their old religion which was a confused &
urd medly of Idolitry & superstitious nonsense & em-
ced a religion more sublime & consistent, & more fraught
h sentiments which would promote the happiness of
nkind in this world.

Whilst the Siotans were thus rapidly progressing in
ir improvements they were unhappily disturbed by the

certain prospect of war. Bombal, the King of the Kentucks, a nation that lived on the south side of the great River Ohio, had taken great umbrage against Kadokam the King of Siota. This Bombal was the most haughty & the most powerful prince who reigned in this part of the western Continent. It had been the custom for several ages for the King and chiefs of the Kentucks to have the exclusive right to wear in their caps a bunch of blue feathers, which designated their preeminence over every nation. The Siotan princes envying them this distinguished honor & considering themselves as being at least their equals assumed the liberty to place bunches of Blue feathers upon their caps. This in the opinion of the Kentucks was an unpardonable offense if persisted in, & a most daring insult upon their supreme dignity. A messenger was immediately After a solemn Council was held with his chiefs Bombal with their unanimous consent dispatched a messenger to Kadocam, who thus proclaimed.

Thus saith Bombal, the king of kings & the most mighty prince on earth. Ye have insulted my our honour & dignity, in assuming blue feathers which was the badge of our preeminence. Know ye that unless you tear them from your caps ye shall feel the weight of our vengeance.

Kadocam replied. Tell your master that a great Company of Wolves made an attack upon a City, to rob the citizens of their dear and elk, & they let forth their dogs upon them, which attacked them with such fury, & courage that they fled mangled & torn to a most dreary swamp. Here they by the most tremendous the most plaintive howling, they lamented their sad disaster & disgrace.

An answer so shrewd & insulting it was expected would soon be followed by an invasion. Measures mu

mediately be taken for the defense of the kingdom. Lobaska was invited to set in council. All were unanimously of opinion that to comply with the haughty demand of Bombal, by tearing the Blue feathers from their caps would be degrading the honour of the nation & a relinquishment of their natural right, that they were likewise sensible that the most vigorous exertions were necessary to save the country from ruin. The opinion & advice of Lobaska was requested. It is my opinion says he that by using a little vigour, this war might be bro't to a conclusion. which will be honourable to this kingdom. We will pursue, says Lobaska your advice & directions. I shall be happy says Lobaska to assist you with my best advice. Call immediately into the field an army of three Thousand men, procure two thousand shovels five hundred mat-hooks & five hundred wheelbarrows, & one hundred axes. I will give directions how to make them. Not a moment was lost. The army was assembled, & implements provided with the most expedition. & they marched down the river. to a certain place where the Army of the Enemy must pass in order to arrive at the city of Golanga. At this place the hills or mountains came within less than a mile of the river, a flat or level land intervened. Here Lobaska directed that a canal should be cut from the River to the River to the Hill That it should be eight feet wide & eight deep & that the dirt which they dug should be thrown into the river. That the canal except what should be wanted to lay over thin pieces of split timber, which should be extended over the canal so weak & slender that the weight of a man could break them down. This novel invention invention was soon carried into effect & the work compleatly finished.

Every precaution was used to prevent any intelligence of these transactions from getting to the enemy.

In the meantime Kadokam bro't into the field seven thousand more of his warriors, men of brave hearts & valiant for the battle. The indignant king of the Kentucks had by this time assembled an army of Thirty Thousand men, who were ready at the risk of their lives to vindicate the preeminence of their nation. & the transcendent dignity of their King & his chiefs. Had of this At the head of the army Bombal began his march to execute his threatened vengeance on the Siotans. As he entered their country he found the viliges deserted, & all the movable property conveyed away. not a man or wom was to be seen until he came in view of the army of Kadokam, who was encamped within a small distance of the Canal. Bombal halted & formed his men in two Ranks, extending from the River to the Hill. He had a reserved core, who were placed in the rear of the main body, Having thus arranged them for battle he went from one wing to the other, proclaiming aloud, we have been insulted, brave Soldiers, by these cowardly Siotans. They have assumed the blue Feather the badge of our preeminance & exalted dignity. Behold it flying in their Caps. Will your highborn souls submit to behold such Dastards place themselves on equal terms with you? No, my valiant warriors, let us revenge the insult by the destruction of their puny army, & the conflagration of their city. Make a furious charge upon them & the victory is ours. Let your motto be blue Feather & you will fight like wolves robbed of their puppies. Hadokam had by this time formed his army in order of Battle close to the edge of the canal & extended them in one rank on from the River to the Hill. As the Kentucks approached

in a small distance, the Siotans gave back & began a retreat with apparent confusion, notwithstanding the premeditated efforts of the King & his officers to prevent their retreating. Bombal, observing this commanded to rush forward on the full run, but to keep their ranks in order. As they instantly obeyed as one man, & as soon as their feet stepped on the slender covering of the canal it gave way & they fell to the bottom, some in one position & some in another. A disaster so novel & unexpected might have appalled the stoutest & filled their minds with amazement & horror. Nor did this complete their misfortune of the army of Bombal. An ambush of the Siotans, who lay on the top of the hill opposite to the reserved Corps of the Kenyans, rushed down upon them in an instant. Surprise & horror prevented resistance, they threw down their arms & were rendered. The retreating army of Hadokam immediately returned with shouting to the edge of the Canal. Their enemies, who but a moment before thought themselves invincible & certain of victory, were now defenceless & wholly in their power. When Lobaska was present & saw the success of his stratagem, his great soul disdained revenge on an enemy helpless & prostrate enemy. He conjured the Siotans not to shed one drop of Blood, but to be generous & merciful. Bombal had now recovered from his surprise, feeling the deplorable situation of his army, his haughty pride felt the keenest anguish. Where says he is the King of the Siotans? Here I am says Hadokam. What is your request my brother? Reduced says he by a stratagem the most ingenious & artful to a situation which subjects us wholly under your power, & in which you can take ample vengeance. I now implore your generosity & compassion for my army. Spare their lives & then name your terms, & if

I can comply with them without degrading the honour of my crown it shall be done. Your request says Hadokam is granted Surrender your army, & let you army return in peace. As for your majesty & the chiefs of your nation who are present, you will give us the pleasure of your company in our return to the city of Golanga, there we will execute a treaty of peace & amity, that shall be advantageous & honourable to both nations. These terms were accepted & the Kentucks returned in peace to their own Country, not to describe exploits & bloody victories, but the curious stratagem of Lobaska.

The two kings & their splendid retinue of princes having arrived at Golanga, every attention was paid by the Hodokam & his chiefs to their honorable visitors. Hadokam made a sumptuous entertainment at which all were present. The next day both parties met for for the purpose of agreeing to terms of peace & perpetual amity. What are your terms says Bombal? Lobaska, says Hadokam shall be our Arbitrator. He shall name the terms his wisdom will dictate nothing which will be dishonourable for either party. Your proposal, says Bombal is generous Lobaska shall be our Arbitrator. Lobaska then rose. Attend, says he to my words, ye princes of Siota & Kentuck. You have all derived your existence from the great Father of Spirits, you are his children & belong to his great family. Why, then have you thirsted for each others' blood? for the Blood of Brothers? & what has, & what has produced this mighty war? A blue feather, may it please your majesties, a blue feather a badge of preeminence. It is pride, it is unrul'd ambition & avarice which devastate the world & produce rivers of human Blood. & the war

ch take place among nations generally originate from as
ng causes as the blue feather.

Let this be the first article of your treaty that any per-
may wear a blue feather in his Cap, or any other feath-
that he pleases.

Let this be the second, that the individuals of each na-
may carry on a-commerce with each other, & that they
be protected in their persons & property.

Let this be the third, that I shall be at liberty to es-
sh a school or schools in any part of the dominion of
tuck & furnish them with such instructors as I please
t none shall be restrained from hearing our instructions
at we shall be patronized & protected by the King &
chiefs.

Let this be the fourth, that perpetual peace & amity
remain between both nations & as a pledge for the ful-
ent of these articles on the part of the princes of Ken-
, that the eldest son of the King & four sons of the prin-
chiefs, shall be left as hostages in this City for the
of Term of Three years. These terms met the cor-
approbation of both parties & were ratified in the most
nn manner.

Thus happy was the termination of the war about the
feather having taken place Lobaska proceeded with
fatigable industry & perseverance in his benevolent
me of enlightening & reforming mankind. And how

oy would it be for mankind if all wars about as trifling
es as this might terminate in the same way. The be-
lent mind of Loboska soared above trifles viewing all
kind as brothers & sisters he wished the happiness of
He then made provision in the treaty with the Ken-

tucks for the introduction of schools in Kentuck among them. This was the first step which he foresaw would introduce improvement in agriculture & the mechanical art produce a reformation in their morals & religious principles & a happy revolution in some part of their political institutions.

Bombal had become so captivated with Lobaska, that he invited him to bear him company to his own dominion. He consented, & when he had arrived at the royal City of Gamba, which is situate on the River Kentuck, he there pursued the same course which he had done at Golanga, & his success answered his most sanguine expectations. The people were now prepared for the introduction of a school. He returned back to Tolanga, & sent his second son & three of the most forward scholars of the Siotans to establish a school at Gamba.

In the meantime his intention was to make some amendments in the government of Sciota. But as there were several Cities & a great number of villages that acknowledged the jurisdiction of the Sciotan king which still were ignorant of the principles & doctrines which he taught he found it necessary to visit them & to introduce instructors amongst them. In this work he was engaged about two years, & the happy effect of his labors were now visible, in various kinds of improvement & in the reformation of manners morals & religion. The way was now prepared to introduce his system of government. The chiefs of the nation were invited to attend a grand council at Tolanga. When they were met Lobaska rose, & presented them with the following constitution of government.

The king of Siota shall be stiled the Emperor of Ohion
the King of Siota, his crown shall be hereditary in the
dest male heir of his family. The cities & vilages who
knowledge his jurisdiction or who may hereafter do it,
shall be entitled to protection from the Emperor. If in-
aded by an enemy, he shall defend them with all the force
the Empire. Once every year, the chiefs shall meet at
olanga to make laws for the good of the nation.

These young men having imbibed the spirit & prin-
ple of their great preceptor, spared no exertions to instruct
e schollars & to diffuse useful knowledge amongst the
ople. The happy effects of their Labors were visible in
short time. The people The people embraced the relig-
n of Lobaska & became more industrious & civilized. In
eir various improvements in agriculture, the mechanical
ts they & literature they even exeled the Sciotans, & ap-
ared to be as prosperous & flourishing. Even Bombal
mself declared that the termination of the war about the
ue feather, which at first appeared unfortunate, yet as it
cated such happy effects among his people, it gave
m more satisfaction & pleasure than the reputation of be-
g a great Conqueror. what he could have received from
e reputation of being a great Conqueror.

CHAP. IX.

GOVERNMENT & MONEY.

The people who were denominated Ohians were settled on both sides of the River Ohio from & along various branches of the river. The settlements extended a great distance in the time of Lobaska, but how far it is mentioned. They lived in comfortable villages or towns except the cities. We might except the cities, Golanga the River Sciota & Gamba on the which River Kentucky The various villiges or towns formed independent sovereignties, & were governed by their respective chiefs.

Excepting the Cities of Golanga & Gamba, which the Kings claimed jurisdiction over an extent of country country of about one hundred & fifty miles along the River Ohio & about the same extent distance back from the River, the remaining part of this extensive country was settled in compact villages or towns & These formed independent sovereignties & were governed by their respective chiefs. Frequent bickerings contentions & wars took place among these chiefs, which were often attended with perilous consequences. To remedy these evils & to facilitate & accomplish the general & benevolent plan, of reforming & civilizing the Ohians, Lobaska had formed a system of Government, with a design of establishing two great Empires on each side of the River Ohio. Their different constitutions were on the same plan & were presented by the plan of Lobaska to the respective Kings of Sciota & Kentucky.

The Sciotan Constitution was comprised in these words.

The country east of the great River Ohio shall form the Empire of Sciota. At the head of this Empire shall be placed with the title of Emperor, Labamack the oldest son of Lobaska. The office shall be hereditary in the eldest male of his family. He and his sons successively shall marry natives of the kingdom of Sciota & all their daughters shall marry within their own dominions. He shall have four counsellors. He, with the advice of his counsellors, shall have the exclusive right, of making war & peace, of forming treaties with other nations. He shall be the Commander in chief of all the forces of the King & the King of Sciota shall be next to him. All controversies between the rulers or chiefs of the different tribes shall be referred to the decision of him & his counsellors, & he is authorized to compel a compliance. He shall hold his settings annually in four different parts of the Empire. The King of Sciota & the chiefs of the different tribes shall hold their offices & exercise the same authority in civil matters that they have done. They shall be amenable to the emperor & his counsellors, whose duty it shall be to inquire into all complaints against them from their subjects & to redress grievances & punish for oppression & injustice by fines. He & his counsellors shall have the exclusive privilege of coining money. They may likewise lay taxes for the support of the government & for the defence of the nation. They shall coin no more money than what is necessary for the convenience of the people, & in such quantity only that the value shall not depreciate. In time of war he shall appoint the officers of his army except where the chiefs chuse to command their own subjects. In this case, they shall be

subject to the commands of the Emperor. The people every City town or village shall respectively chuse one more Censors, whose duty it shall be to enquire into mal-conduct of rulers, & all vicious & improper conduct the priests & the people & they shall pursue such measures to obtain justice & to produce a reformation of morals in offenders as the laws shall direct.

In order that the priests & instructors of learning may know & perform their duty for the benefit of civilization, morality & religion, Lambon the third son of Lobaska shall preside over them & shall have the title of high Priest, the office shall be hereditary in the eldest males of his family successively. There shall be associated with him five priests as his assistants. They shall exercise a jurisdiction over all the priests of the Empire, & shall see that they faithfully perform the duties of their office. They shall attend to the instructors of learning & shall direct that a suitable number are provided thro'out the Empire. It shall likewise be their duty at all suitable times & places to instruct Rulers & people in the duties of their respective Stations, & to labour incessantly to persuade mankind to restrain subject their passions & appetites under the government of Reason. that they may secure happiness to themselves in this life & immortal happiness beyond the grave. The people shall make contribution in proportion to their wealth for the support of their priests. If any refuse to do so shall be denied the privilege of their instructions & shall be subjected to the ridicule & contempt of the people.

For the convenience of the people & the easy support of the government it is necessary that there governors should be something which shall represent property & which is of small weight. It is therefore provided

certain small pieces of iron stamped in a peculiar manner shall be this circulating medium. Each piece according to its particular stamp shall have a certain value fixed upon it. It shall be the peculiar prerogative of the Emperor & his counsellors to direct the coining of these pieces, which shall be the denominated money. No more money shall be coined than what will be for the benefit of the Empire, nor shall the Emperor & his counsellors receive any more of it than an adequate compensation for their services. They shall keep an account of the amount of money coined annually & the manner in which it has been distributed & expended. This account shall be submitted to the examination of the King of Sciota & the chiefs of the Empire. The Emperor shall always be ready to receive the petitions & complaints of his subjects. He shall consult the welfare of his people & save them from oppression & tyranny & by his beneficent acts shall gain their affections & obtain the appellation of a just, a good & a glorious Prince.

When Hadocam King of Sciota had received this plan of government, he immediately assembled all the chiefs or princes within his kingdom. Lobaska pointed out the defects of the existing governments, & the excellencies of that form which he presented for their acceptance. His reasons could not be resisted, they unanimously agreed to establish as their constitution of Government. Labamack accepted the office of Emperor & his four counsellor were appointed. Ambon was ordained high Priest & his four assistants chosen. The new government was now put in operation. The various tribes living contiguous to the Empire seeing prosperity, solicited the privilege of being received as parts of the Empire. Their requests were granted. Improvement & prosperity attended them. This induced other

contiguous Tribes to request the same privilege, & others still adjoining them came forward with their petitions. All were granted & the same regulations established in every part. Within about three years from the first establishment of the Empire, Lobaska had the pleasure of seeing his son reign over a territory of more than four hundred miles length along the River Ohio, & of beholding a nation rapidly progressing from a state of barbarism, ignorance & wretchedness, to a state of civilization & prosperity.

Having now beheld the happy result of his experiment at Sciota, Lobaska made a second visit to Bambo king of Kentuck. The second son whose name was Hambak was present at the city of Gamba at His youngest son Kalo attended him. He made known his plan of revolution to Bambo, who cordially acquiesced & called together the princes. They unanimously agreed to place Hambak on the throne of the Empire south of the Ohio River, & to ordain Kalo as their high Priest. With the exception of names & places the constitution of government was the same as that which the Sciotans adopted. The same measures were purposed to insure its success. A great & flourishing Empire arose & barbarous tribes connected themselves with the Empire, & under the fostering care of the government became wealthy civilized & prosperous.

Thus within the term of twelve years from the arrival of Lobaska at Golanga, he had the satisfaction of beholding the great & benevolent objects which he had in view accomplished. He still continued his useful Labours & was the great Oracle of both Empires. His advice & sentiments were taken upon all important subjects, & no one ventured to controvert his opinions. He lived to behold the successful experiment of his institutions, & to see them acquire

strength & firmness as not easily to be overthrown.

Having acquired that renown & glory which are beyond the reach of envy, & which aspiring ambition would despair of attaining, at the age of eighty he bade an affectionate adieu to two Empires & left them to lament in tears his exile—exit.

These two empires continued to progress in their improvements & population, & to rival each other in prosperity during the reign of Ten successive Emperors on the throne of Sciota. Peace & harmony & a friendly intercourse existed between them. No wars took place to disturb their tranquillity, except what arose from the surrounding Savages, who sometimes disturbed the frontiers in a hostile manner for the sake of gaining plunder. But these attacks were generally repelled & defeated, without much loss of blood. They were in fact of such trifling consequence as to make no perceptible impediment to prevent the population improvement & prosperity of both Empires, & happy, thrice happy would it have been for them if they had still continued to have pursued the amicable & benevolent principles, which first marked the commencement & progress of their institutions.

CHAP. X.

MILITARY ARRANGEMENTS, AMUSEMENTS, CUSTOMS & EXTENT OF THE EMPIRES.

The customs & amusements of a Nation evince the state of society which exists among the people. When the two Empires of Sciota & Kentuck had commenced their new career on the plan which was formed by Lobaska,

they adopted as a true maxim that to avoid war it was necessary to be in constant preparation for it. It was the wisest policy of the two governments to make such military arrangements as never to be surprized by any enemy unprepared. In every city town & vilage the people were required to provide military impliments, & to deposit them in a secure place. These magazines were to contain a sufficient quantity of arms & warlike implements to furnish every man who should be able to bear arms should be destitute. In order that every man might have sufficient skill to use them to advantage, great pains was taken to prepare him by teaching him the arts of war.

The knowledge of military tackticks as they it was then attainable, was likewise difused among the people. Young men from sixteen to twenty five years old were required to take the field four times in each year. & to spend sixteen days during each time in learning the military art, & in building fortifications. And very able-bodied men were required to spend eight days in each year in the same employments.

In consequence of these regulations a rivalship existed among the different sexions of the Empire to exceed each other in skill & dexterity in their military manoevers. Hence it was a general custom in every part of the country for different bodies of men to meet to engage in feigned battles once every year, in order to make a display of their improvements in the art of war. Premiums were given to those who were the most expert in shooting the arrow or in managing the spear & the sword. Their amusements were generally of the athletick kind, calculated to improve their agility & strength & prepare them for warriors.

Wrestling, slinging, & throwing stones at marks, leaping ditches & fences & climbing trees & precipices were some of their most favorite diversions. And as they took great pains to perfect themselves in these exercises, it would astonish Spectators of other nations, to observe the improvement they had made & the extraordinary feats of agility & strength which they exhibited.

Other diversions which had no tendency to fit them for war they seldom practiced, except when in the company of women, being taught by their religion the social virtues, they manifested a great regard for the rights of the other sex & always treated them with attention civility & tenderness. Hence, when in the company of the fair sex it was curious to observe that when in the company of women they easily exchanged the warriors rugged & bold attitude of the bold warrior for the complasant & tender deportment of the affectionate galant. The amusements which were pleasing to the female mind were equally pleasing to the men, whenever they held their social meeting for recreation. These meetings were frequent among the younger class of Citizens, whether married or single. Various kinds of amusements would frequently be introduced at such times for their mutual entertainment, but that which held the most conspicuous place was dancing. But their manner of Dancing was different from that of the polished Europeans. Gracefulness & easy attitude were not so much studied in their movements as sprightliness & agility, & those tunes which admitted the greatest display of activity & sprightliness were generally the most pleasing fashionable. Hence those whose bodies were formed for the quickest movements if they kept time with the music, were the most admired. In small assemblies it was fashionable to amuse

themselves with at playing with pieces of parchment. This they denominate the Bird Play. Each peice of is of an oval form & of convenient length & width & on each one is portraided the likeness of a Bird. All the birds of Prey that came within their knowledge have the honour of being represented on these pieces of Parchment. On the other pieces are portraided other birds of different kinds. The whole number of the peices amount to about sixty. These are promiscuously placed in a pack & dealt of to the company of players whose number does not exceed six. The person then, who has the greatest number of carnivorous Birds by a dextrous management, may catch the greatest number of the other Birds & thus obtain the victory.

During these interviews of the different sexes & even in their common intercourse with each other they are always very cheerful & sociable & often display that fondness & familiarity, which in Europe would be considered as indicative of a lascivious character, but in this country are considered as what good manners requird. Nothing rude, nothing indecent or immodest according to their ideas of the meaning of these terms, are admissable in company, & absolute lasciviousness would meet the most severe reprehension. When a young man wishes to settle himself in a family state he proclaims it by wearing a red feather in his cap. This is considered as an admonition to the young women who would not receive him for a husband, to avoid his company, whereas those whose inclinations towards him are more favourable admit his attentions. From this number he selects one as the object of his addresses. He obtains an interview & proposes a courtship. If the proposition accords with her wishes, they then agree on a time when he shall make known the affair to her parents, whose

approbation being obtained, he is then permitted to visit her ten times in sixty days. At the expiration of this time the bargain for matrimony must be finished. Otherwise there must be a final termination of the courtshi or a postponement of the courtship, for the term of one year, or else a The parties are at liberty during the postponement to But if the parties are pleased with each other, the contract is made & the time for the celebra performance of the nuptial ceremonies is appointed. An entertainment is provided made friends are invited & the Bridegroom & the Bride present themselves in their best apparl. The company form a circle & they take their stand in the centre. The father of the Bride speaks. For what purpose do you present yourselves They answer, to join hands in wedlock. Our hearts are already joined, & we have made a solemn contract covenant to be true & faithful to each other. The company then all explain. "Blessings will attend you if ye fulfil, but Curses if ye transgress. They are then conducted into a log, round which a Rope is tied. The Bridegroom takes hold of one end of the rope & the Bride the other, & being commanded to draw the log into the house. They pull in opposite directions with all their might. Having worried themselves for some time to no purpose to the great diversion of the company, the parents of both parties step forward & giving them a severe reprimand, command them to draw in the same direction. They instantly obey & the Log is easily drawn to its destined place. The rest of the time is spent in great cheerfulness, & meriment. They partake of the entertainment & conclude with customary amusements. The Bridegroom & Bride are now desirous to form a family by themselves. If their parents are

of sufficient ability they furnish them with a convenient house & such furniture as will be required for family use & such other property as they will need to enable them to obtain a comfortable living. But if their parents are poor they receive a pittance & contributions from relations & neighbors, & are placed in such a situation that with proper industry & economy they can live live above indigence & enjoy life agreeably. At the time they enter their new habitation they are attended by Priests & by their relations & friends. They kneel in the centre of the Room & the Priest places his right hand on the head of the Bridegroom & his left on the head of the Bride. After explaining & enjoining in the most solemn manner the various duties of the married state, he concludes his injunctions with these words. "My Dear children, I conjure you as you regard your own peace & felicity, as you would wish to acquire wealth & respectability & set an example worthy of emulation, that as you are now yoked together to draw in the same direction. They then rise & he presents each with a piece of Parchment on which is written Draw in the same direction All the duties of the conjugal state in their opinion are comprized in this injunction Command.

As the Priests & the Censors were vigilant & careful to required to see that parents restrained the vices of their children & instructed them in the knowledge of their religious principles the effects were very conspicuous.

Having been early taught to restrain the govern their passions & to regard the practice of virtue as their greatest good, it was generally the case that love friendship & har-

mony existed in families. & when parents were treated by their children with great tenderness & respect.

Parents manifested an anxious solicitude for the future welfare & respectability of their children, & in their turn children treated their parents with respect & reverence. Nor did they forsake them in old age, but paid, provided liberally for their support &

But we are not to suppose that in the most virtuous age of the nation all were virtuous. Far from this. But with such punctual exactness were the laws executed, in the most prosperous state of the nation, that vice & impiety had but few advocates & the wicked were ashamed of their own characters. Tho' every vice was prohibited by law, yet the penalties were not severe. Murder alone was punished with death. With respect to other Laws, they were calculated to wound the pride & ambition of the transgressor, & produce shame & regret. Adultery was is punished by obliging the Culprit to wear a pair of Elk horns on his shoulders six days, & to walk thro' the City or vilage once each day, at which times the boys are at liberty to pelt him with rotten eggs. The thief is compelled to make ample restitution. For the third offense he is covered with tar & feathers & exhibited as a spectacle for laughter & ridicule. Pugilists or boxers, if they are equally to blame for fighting, are yoked together at least one day, & in this situation are presented to the view of the multitude. They must wear the yoke until the quarrel is settled. Such being the nature of their penal laws & such the punctuality of executing the penalties on offenders that crimes were far less frequent in this country than in Europe, where the Laws are more severe, & offenders more often escape punishment. Tho' learning civilization & refinement had not arrived at

that state of perfection, in which they exist in a great part of the Roman Empire, yet the two Empires of Sciota & Kentuck during their long period of peace & prosperity were not less happy. As luxury and extravagance were scarcely known to exist especially among the common people, an happy equality was hence there was a great similarity in their manner of living, their dress, their habits & manners. Pride was not bloated & puffed up with enormous wealth. Nor had envy fewel to inflame her hatred & malice. As the two Empires were not displeased with each others prosperity & happiness & the two governments had no thirst nor jealous of nor jealous of each others power, as the governments were not infested with a thirst for conquest, Peace of consequence waved her olive branch, & the malignant passions lay dormant. Avarice & corruption did not contaminate the ruling powers nor bribery infest the seats of justice. The people felt secure in the enjoyment of their rights, & desirous to raise up families to partake of the same blessings which they enjoyed.

We can now trace the causes of their increase & prosperity. To a religion which presented powerful motives to restrain vice & impiety, & encourage virtue. To the diffusion of a competent share of learning & knowledge to enable the people to understand their right & enjoy the pleasure of social intercourse. To the establishment of political institutions, which guarded property & life against oppressing injustice & tyranny. To the knowledge which the people obtained of agriculture & the mechanical arts & the habits of industry & economy. To the mild nature of the laws & the certainty of executing the penalty upon transgressors, & to such an equality of property as to prevent the pride of wealth & the extravagance of Luxury. To

such causes may be ascribed the rapid encrease of population, & the apparent contentment & felicity which extended thro' every part of the country of the Empires. We might add like wise the long peace that continued & the friendly intercourse that existed between the two rival Empires. A peace which had no interruption for the term of near five hundred years. During this time their villages & cities were greatly enlarged, new settlements were formed in every part of the country which had not been inhabited, & owns a vast number of towns were built, which rivaled as to number of inhabitants, those which existed at the time their imperial governments were founded. Their settlements extended the whole length of the great River Ohio to its confluence with the Mississippi, & over the whole country on both sides of the Ohio River, which are watered by streams which empty into it. And also along the great lakes of Eri & Michigan, & even some settlements were formed in some parts of the country which borders on Lake Ontario. Such was the vast extent of the country which they inhabited, & such the fertility of the soil, that many millions were easily fed & supported with such a plenty, & competence of provision as was necessary for their comfort & happiness.

During the time of their rising greatness & tranquillity, their policy led them to fortify the country in every part, the interior as well as the frontiers. This they did partly for their own safety, provided a war should take place, & they should be invaded by an enemy, & partly to keep alive military & improve a warlike spirit, & the knowledge of military tackticks. Near every vilage or City they constructed forts or fortifications These were generally of an oval form & of different dimentions according to the num-

ber of inhabitants who lived in the town. The Ramparts or walls were formed of dirt which was taken in front of the fort. A deep canal or trench would likewise be formed. This would still increase the difficulty of surmounting the walls in front. In addition to this they inserted sticks pieces of Timber on the top of the Ramparts. These peices were about seven feet in length from the ground to top, which was sharpned. The distance between each peice was about six inches, thro' which they would shoot their arrows against an Enemy. Some of their fortifications have two Ramparts which run paralel with each other, built in the same manner with a distance between of about two or three perches. Their gates are strong & well constructed for defense. Within these forts are likewise a number of small houses, for the accommodation of the army & inhabitants in case of an invasion & likewise a storehouse for the reception of provisions & arms. A country thus fortified containing so many millions of inhabitants hearty & robust & with habits formed for war, might well be supposed able to defend themselves against an invading enemy. If they were beat from the frontier, they would still retreat back to the fortifications in the interior & there make a successful stand. But what avails all the wisdom, the art, the works of men, what avails their valour their strength their numbers, when the Almighty God is provoked to chastise them, & to execute his vengeance in their overthrow & destruction.

CHAP. XI.

As the Sciotans & the Kentucks had maintained with each other an uninterrupted peace & friendly intercourse for the space of four hundred & eighty years, it seems almost incredible that a Cause which was of no great importance to either nation, should excite their resentment against each other & produce all the horrors of war. But such was the unhappy effect of an affair, which had no regard to a single person except the imperial families of the two empires & the king of Sciota. As the families had were descended from the great Lobaska, they had during the reign of all their Emperors been in the habit of visiting each other, but each Emperor & his children were required not to marry out of their respective dominions, no intermarriages had taken place. They however claimed relationship, & still continued to each other the appellation of our dearest & best loved Cousen.

A Cousen of this description who was the eldest son of Lumboon, the Emperor of Kentuck arrived at the City of Planga with a small but splendid retinue of Friends. At that time Rambock, who was the fourteenth Emperor, was sitting on the throne of Sciota. He received the young prince with apparent sensation of the highest pleasure, & spared no pains to manifest towards him by his treatment the greatest esteem & friendship. The Emperor had an only son whose name was Moonrod. He ordered him to attend the young prince & to treat him with every token of affection & honour. They spent their time in receiving visits from the officers of the government, in viewing curiosities, & in the assemblies of the first Class of young citizens who met for recreation.

Elseon, for this was the name of the young prince, was soon after his arrival introduced to Lamesa, the eldest daughter of the Emperor. She was a young Lady of very fair & beautiful countenance. Her features & the construction of her person were formed to please the eye, whilst the ease & gracefulness & modesty of her deportment, were very pleasing to all her acquaintance. Her mind was replenished with the principles of knowledge, virtue & such was her vivacity and the ease with which she expressed her ideas, that all were delighted with her conversation. No wonder that this fair imperial damsel attracted the attention of Elseon, & at their first interview kindled a spark in his bosom, which he could hardly prevent from being discovered thro' his blushing countenance & the embarrassment he felt in conversation. He strove to erase those tender impressions which she had made on his heart, but in vain; every renewed interview only served only to fix her image deeper in his mind with & to make the flame of Love more difficult to extinguish. He reasoned of the obstacles in the way of obtaining this young lady for a partner, but instead of cooling only ser it only increased the ardor of his passion, & produced a resolution that with the consent of Lamesa, nothing should prevent the attainment of his wishes.

To a mind thus ardent which possessed the natural courage, resolution & perseverance of Elseo, the gigantic obstacles would vanish into vapour. Nor was long before he found that a correspondent passion was kindled in her breast. The moment she first saw him, her heart palpitated, her face was covered with crimson, she turned her eyes & attempted to speak, her tongue stopped in motion in the middle of a period. She halted, sat down

observed that she was not well. A description of this scene painted by a Sciotan bard in poetic numbers. He represents the young Lady as recovering in a short time from this state of agitation & confusion, & as being afterwards composed & having a better command of her passions. To follow the poet in the description which he gives of Elseon, whom he attaches a countenance & figure superior to her mortals, & qualities which produced the universal esteem & admiration. would not comport with the faithful age of history. Suffice it to say that Lamesa was captivated with his person, & was impressed with those ideas & sentiments that her happiness fled except when she either enjoyed or anticipated his company. After Elsieon had firmly determined to marry Lamesa, he was impatient for private interview with her to disclose his sentiments. This occurred in a short time. They were together in one of the apartments of the Emperors palace, the company had retired. I have, said he in a low voice to Lamesa, conceived that opinion of you that I hope you will not be displeased if I express my feelings with frankness & sincerity. You must, she replied, be the best judge of what it is proper for you to express. I am always pleased with sincerity. As the sun, says he, my dear Lamesa, when he rises with his radiant beams, dispels the darkness of night, so it is in our power to dispel the clouds of anxiety that rest upon your soul. The Crown of Kentuck will be like a Rock on your head, unless you will condescend to share with me the glory & felicity of my reign. Will you consent to be my dearest friend & companion for life? There is nothing, she replies, would give me more pleasure than a compliance with your request, provided it shall meet the approbation of my Father. But how can he consent, when our Con-

stitution requires that his daughters should marry in own dominions? Beside, my father intends that I shall receive the King of Sciota for my husband. By performing, says he, the ceremonies of marriage at Talanga, shall literally comply with the imperial constitution, as Talanga is within the dominions of your Father. But as the King of Sciota, do you sincerely wish to have him a husband? No, she quickly replies, speaks anger sparkling in her eyes. No, the King of Sciota for my husband. His pride, his haughtiness, the pomposity of all his movements excite my perfect disgust. I should as leave be yoked to a porcupine. Several

These Lovers, as you may well conjecture, said nothing too tender & endearing to please the taste of the common Class of Lovers. In this interview which lasted about four hours, they exchanged the most transporting expression of love, made the most solemn protests of sincerity & perpetual friendship & finally agreed that El should make known to the Emperor their mutual desire to be joined in wedlock. The next day he wrote to the Emperor as follows.

May it please your most excellent Majesty. Permit me to express my most sincere gratitude for the high favour & honour, which thro' the beneficence of your Majesty I have enjoyed in your dominions. I am likewise impelled to request a favour, which to me would be the most precious gift, that is in the power of your Majesty to bestow. Having contracted an acquaintance with your most amiable daughter Lamesa, & finding that a correspondent affection & esteem exist in our hearts toward each other & a mutual desire to be united by the solemn covenant of marriage.

would therefore solicit your Majesty's permission that such connection may be formed.

Such a connection I conceive, may in its effect be very salutary & beneficial to both Empires. It will unite the two imperial families in a nearer in the bond of consanguinity, & fix upon them an additional obligation to cultivate friendship, peace & an amiable intercourse. It will strengthen the sinues of both governments & promote & promote a happy interchange of friendly offices. As to the objection that might arise from the constitution requiring, that the Emperors daughters should marry in his own dominions, this according to its literal meaning can have respect only to the place where the Emperors daughter shall marry. If by your Majestys permission, I should marry your daughter Lamesa in your dominions it will be a literal fulfilment of the constitution. From this ground therefore, I conceive that no objection of any weight can arise. Will your majesty please to vouchsafe me an answer to my request.

Signed. ELSEON. PRINCE OF KENTUCK.

This letter was presented to the Emperor by Helicon, intimate friend of Elseon. The Emperor read it assumed the aspect of deep consideration, walked the room a few moments, then took a seat & told Helicon that he might inform the young prince that he should receive an answer in ten days.

But why this few Ten days, a long time for two ardent lovers to remain in suspense. But the Emperor must consult his counsellors, his priests & the last & most fatal counsellor of all the King of Sciota, who presumed to claim the hand of the fair Lamesa. The affair became public. The popular sentiment at first favoured the connection.

The Emperors counsellors & his priests were at first inclined to recommend an affirmative answer. But the interest of the Sciotan King soon prevailed. This produced a different view of the subject The Counsellors perceived that such a connection would be a most flagrant violation of the true meaning & spirit of the constitution, & they considered that it would be an act of the greatest impiety as it transgressed an explicit injunction of the great founder of their government & religion. This opinion had great weight on the minds of a great majority of the people. The more liberal sort vindicated the cause of Elseon. This produced a great debate altercation & confusion throughout the City. All were anxious to know the Emperors decision.

On the tenth day the Emperor transmitted to the prince the following answer to his letter.

To our best beloved Cousen Elseon Prince of Kent
The letter we received from your highness has impressed our hearts with a deep sense of the honor & benefit, which you intended for your family & Empire. At first we were inclined to accept of the alliance you proposed. But having examined & considered the subject with great seriousness and attention, we find that to admit your Highness who is not a citizen of our Empire to marry into our family, would be a most flagrant violation of the true meaning & spirit of our constitution. & an impious outrage on the sacred memory of its Founder For these reasons we must solicit your Highness not to insist on our compliance with your request.

Signed. HAMBOCK, EMPEROR OF SCIO

As Elseon had been informed of the complexion which his affairs had assumed in the court, & throughout the City, he prepared for the answer which he received.

Without manifesting the least chagrin or Resentment

He appeared to acquiesce in the decision of the Emperor. He displayed his in his countenance, his conversation & deportment, his usual cheerfulness & vivacity. He continued his amusements & associated with company with the same ease, gracefulness & dignified conduct which he had done before. At the same time, his determination was fixed to transport the fair Lamesa into his fathers dominions. The first interview which he had with her after he received the Emperors letter, he informed her of its contents. She trembled, paleness began to cover her face, & had not Elsean received her into his arms, perhaps she would have fallen from her seat. However, by a few soothing words and caresses, she was restored to her former composure & recollection. Believe me, quoth he, my Dearest Lamesa, you shall be mine. This heart shall be torn from my bosom, & these limbs from my body, nothing else shall prevent our union & compleat enjoyment of happiness. Can the ancient scribbling of a great sage or the degree of an Emperor prevent the streams from uniting with the ocean? With the same ease & propriety can they prevent the union of our hands, since our hearts are united. With your consent, you shall be mine. Is it possible, she replies, is it possible to disregard the authority of an indulgent & beloved parent & disobey his command. This I never did. What if he should command you, says Elsean, to marry the King of Siciota? would you obey? He might, she replies, with more regard to my happiness, command me to plunge a dagger into my heart. I cannot endure that supercilious bundle of pride & affectation.

At this moment her maid entered the room, & gave her letter. I received this letter, she says, from your Brother,

who told me it was from the Emperor. She opened it and read.

My Dearest & best beloved Daughter.

Having the most tender & affectionate regard for your future welfare & felicity, we have concluded a treaty of marriage between you & Lambul the King of Sciota. This alliance will be honourable to our family & be productive of many benefits to the Empire. On the tenth day from this time the nuptial ceremonies will be celebrated, consummated in our Palace. You will be in readiness & yield a cheerful compliance with our will.

Signed. BAMBOK. EM'R OF SCIOTA

Had the lightning flashed from the clouds & pierced her heart, it could not have produced a more instantaneous effect. She fell into the arms of Elseon, the maid ran for joy & cordial. Elseon rubbed her temples & hands & loosened her girdle about her waist. Within about an hour her blood began to circulate. Elseon to his inexpressible joy felt his pulse begin to beat, & perceived flashes of colour in his face. With a plaintive groan, she once more opened her eyes to the beams of day, & in a kind of wild distraction exclaimed, Ah cruel, cruel Father, why have you doomed your daughter to a situation the most odious & disgusting. As well might you have thrown her into a den of porcupines, opossums & serpents. With such animals I could enjoy life with less disgust & torment, than with this mighty King of Sciota, and An alliance with him an honour to my family, an honour to the descendants of the great Lobas. What wicked counsellors have deceived my Father, & induced him to throw me into the arms of this hateful monster? Ah, whither shall I fly & escape my barbarous destiny. I am your protector, says Elseon. I am your friend.

& will conduct you beyond the loving & gigantic grasp of Sambol. His loathsome arms shall never encircle my dear Lamesa. Consent to my request & we will be within ten days at the City of Gamba. There you will be esteemed as the brightest Orniment of my Fathers Empire. No longer Oh Elseon, she exclaimed, can I refuse my consent to your proposal. When a compliance with my fathers commands will entail wretchedness & misery thro' life. Heaven will pardon my disobedience. Yes, Elseo, I will go with you, & place my happiness in your power. rather than fall into the hands of this haughty Sambul.

What could she say more to excite the feelings of a heart struggling under the operation of different passions & opposite motives. She has taken her resolution, love has gained the preeminence over every obstacle

At this resolution, Elseon was transported with joy. He now proceeded to form his plans for their flight. On the fourth day after, he called upon the Emperor & requested his permission to depart to his own Country. The Emperor importuned him to tarry & be one of the guests at Lamesas wedding. But he declined by urging as his apology the anxiety & impatience of his father for his return. Permission was granted, & the Emperor aded that he should do himself the honour to furnish the prince with an escort when he left the city. Elseon replied that as he was not fond of much parade, he would wish that the escort might not consist of the Emperors soldiers, only his friend & his daughter & with with each of them a friend. These says he, are my dearest & best beloved cousens, for

whom I shall ever retain the most sincere friendship. Nothing can afford me more pleasure, says the Emperor, than comply with your request.

Elseon took an affectionate leave of the Emperor & on the second day after, being prepared for his journey he set off with his three friends & their servants. Moonro prince of the Empire, & Lamesa with her two sisters, with each of them a friend, attended them on his journey about twenty miles. They all tarried at a village over night.

Imagination alone can paint the pleasant & happy scene. Elseon was transported with joy. He prest her to his bosom with all the ardor of enthusiasm, & she yielded to all his tender & innocent embraces with a grateful sensibility & modest resignation.

The invention & ingenuity of Elseon must now be employed in forming a plan for their flight to his Father's dominions. As he appeared to acquiesce in the decision of the Emperor, & had maintained the same cheerful deportment, none were suspicious of his design. The Emperor & the whole court still manifested toward him every token of high respect & sincere friendship. Without any hesitation the Emperor complied with his request that his dear cousins, the son & the three daughters of the Emperor, with each of them a friend, should accompany him about twenty miles on his return to Kentuck. The retinue of the young Prince consisted of four of his most intimate friends & their servants. He took care to send their baggage on by two servants one day before they set out. The morning arrived the sun shone with radiant splendor, not a cloud intervened or was seen to float in the atmosphere. It was the fourth day after Lamesa had received the letters which doomed

her to embraces of Sambul. The Emperor, his Counselors, his Priests & principal officers assembled, & having invited the young prince & his friends to meet them, they entered the circle with great ceremony. The Emperor then addressed the Young Prince, thanked him for the honour of his visit & expressed his firm determination, to maintain a sincere friendship & an inviolable peace with the government of Kentuck. Elseon replied that the whole sentiments would meet the cordial approbation of his Father, who retained the same sentiments of friendship & peace toward the government of Sciota. He than thanked the Emperor & the whole assembly for the high respect they had shown him. This was done with that frankness & apparent sincerity that the whole assembly were highly pleased. The Emperor then embraced him & gave him his blessing. Customary ceremonies were mutually exchanged by the whole company, & even tears were seen to drop from every eye.

As the whole of this parade indicates no flight of Elseon & Lamesa, we must now view them with their select company of friends setting out on a short journey. All mounted on horses, they rode about twenty miles to a village where they halted. An elegant supper was provided, they were chearful & sociable, none appeared more so, that Elseon & Lamesa. The next day Elsean requested the company of his dear cousens a short distance on his journey. When they had rode about two miles they halted & proposed to take their leave of each other Lamesa & her friend, without being perceived by the company rode on. It was a place where the road turned, & by riding one rod, they could not be seen. The rest of the company entered into a short conversation & passed invitations for reciprocal visets

& friendly offices. They then clasped each others hands & bowing very low, took an affectionate farewell. But where are Lamesa & her friend? During these ceremonies their horses move with uncommon swiftness, her heart palpitates with an apprehension that she might be overtaken by her brother. But now a friend more dear, her beloved Elseon with his companions, outstrip the wind in their speed. & within one hour & a half they overtake these fearful Damselfs. They all precipitate their course, casting their eyes back every moment to no purpose. her pursuers. But pursuers had not sufficient time to overtake them. They safely arrive on the Bank of the Great River. Elseon & Lamesa were the first that entered the boat, the rest follow. & such was Elseons engagedness & anxiety to secure his fair prize, that he even seized an oar and used it with great strength & dexterity. As their feet stepped on the opposite shore, Elseon claspt his hands & spoke aloud, Lamesa is mine. She is now beyond the grasp of a pompous tyrant, & the control of a father whose mind is blinded by the sordid advice of a menial junto of counsellors & priests. She is mine & shall soon be the Princess of Kentuck. Their movement is now slow thro' the remaining part of their journey. They at length arrive at the great City of Gamba. We may now contemplate them as having new scenes to pass thro' Not to delineate the parade which was made at the court of Hamboon, for the reception of his son, Lamesa, & their friends, or to describe the joy that was exhibited in every part of the city on their arrival, & the universal surprize occasioned by the story of the flight of these two Lovers. Suffice it to say, that those who beheld Lamesa did not blame Elseon.

As Hamboon was not very punctilious in his regard

for the constitution, being possessed of very liberal sentiments, Elseon found no difficulty in obtaining his consent to marry Lamesa. On the fourth day after their arrival, Elseon & Lamesa, with each of them a friend appeared on a stage, which was erected on the public square of the City. The Emperor & Empress with his counsellors, his Priests & officers, & all his relations, with the principal Ladies of the City, formed a procession & surrounded the stage. The common Citizens being a great multitude, took their stands as they pleased. The Emperor & Empress then mounted the stage, & united Elseon & Lamesa in the bond of wedlock according to custom. & as pulling the Log was an indispensable ceremony one was provided with a rope around Elseon on the stage. The Bridegroom & Bride played their parts in pulling the rope with such dexterity & gracefulness, that the whole assembly was most pleasingly entertained. When all was ended, the whole assembly clapped their hands & cried, Long live Elseon & Lamesa. & giving three huzzas, the common citizens dispersed. The rest retired to a sumptuous entertainment, & spent the remaining part of the day & evening in conversation, singing & recreation.

CHAP XII.

The reader will recollect that Elseon & his friends left Moonrod & his friends in a very pleasant mood without the least suspicion, that Lamesa & her friend had deserted them. When they had arrived at the vilage, what was their surprize when they found that Lamesa & her friend were not

in the company, nor had any one any recollection of her going in company, after they had stopped to take their leave of Elseon. Moonrod & the other gentlemen immediately rode back with the greatest speed to the place where they had halted, & not finding any traces of her Lamesa, the conclusion was then certain that she had preferred the company of the young Prince & was on her way to Kentucky.

Pursuit would be in vain. Their only alternative was to hasten back to carry the doleful intelligence to the Emperor. Their speed was nearly equal to that of Elseon. Without waiting to perform the customary ceremony of entering the palace, Moonrod immediately rushed into the Emperors presence, & exclaimed, your daughter Lamesa has been seduced by Elseon to leave our company unperceived, & has gone with him to Kentucky. Nothing but the pencil of the Limner, could paint the Astonishment of the Emperor. He rose, stood motionless for a moment, then staring fiercely on Moonrod he spoke. Is it possible, is it possible, are you not mistaken my Son. I am not, says my most excellent Father. I am not mistaken. This morning we attended Elseon a small distance from the village where we lodged. When we had halted to take our leave & our attention was all engaged she and her friend she and her friend rode off unperceived by any of our company. We did not miss her until we arrived again at the village. We have made full search & enquiry, & find that she has absolutely gone with the young prince to Kentucky. What an ingrate says the Emperor, what a monster of hypocrisy is the honourable attention we have shown him demands such treatment? How has he insulted the dignity of our family & outraged the high authority of our government. This affair will demand the most serious consideration. O

mesa, Lamesa, my darling my best beloved child, was it possible for you to be so deceived by that artful prince, was it possible for you to disobey the command of your indulgent father? as they stept on the covering top of the canal, the thin pieces of timber broke & they all plunged in & found themselves in an instant at the bottom of the canal. Surprised & terrified & they soon found themselves in no situation to vindicate their exclusive right to wear blue feathers in their caps. They were compleatly in the power of their enemies who returned quick upon them They demanded quarter & surrendered themselves prisoners of war. And giving up their arms, their demand was granted. In the meantime a party of Sciotans who lay in ambush, on the side of the Hill rushed down upon the reserved corps of the Kentucks, who being filled with consternation at the fireful disaster of their companions, surrendered themselves prisoners of war without a struggle. Thus in a few moments, by pursuing the stratagem or plan of Lobaska, An army of thirty thousand men were captured, & the pride & naughtiness of a mighty Prince was humbled. Not a drop of blood was shed to accomplish the whole.

& bring upon our family such wretchedness & dishonour. Fame with her Her Thousand tongues commenced her pleasing employment, & as swift as the wings of Time she wafted the intelligence thro' the City with many distorted & exaggerated particulars. All was astonishment confusion & uproar. Resentment enkindled her indignant sparks into a flame & the general cry was revenge & war. The Sciotan King was walking in his parlour, feeding his imag-

ination with the pleasing prospect of his future glory & felicity. I am, quoth he to himself, honoured above all the other princes of the Empire, & even above the heir apparent to the imperial crown of Kentuck. Who could be admitted except myself to marry this fair Lamesa, the eldest daughter of the Emperor, the most amiable the most accomplished & the most honorable Lady in the universe. This is a distinction which will place me on equal ground with the Emperor himself, & command from all my subjects the homage of their highest respect and reverence. Besides I have a soul that can relish the charms of the beautiful maid. She will adore me as her Lord & think herself highly honoured & exceeding happy to submit to my most endearing & affectionate embraces. But ah, mighty Sambul, you little tho't how soon this delightful prospect would be reversed, & that your soul would be filled with chagrin indignation & revenge. A messenger burst into his parlour & announced the astonishing tidings of Lamesa's elopement. She has absolutely gone, says he, to become the wife of Elseon, & the empress of Kentuck. Not the wondrous & instantaneous roar of ten Thousand thunder instantaneously thro' the atmosphere, could have produced greater surprise. His countenance was all amazement was for a moment covered with paleness, his lips quivered, his knees smote together & his gigantic body trembled like the shaking of a tower under the effects of an earthquake. But soon after a little silent his reflections & cogitation caused the blood to return with a ten-fold velocity into his face. it assumed the colour of redness & clinching He assumed the attitude of terrific majesty & poured forth his feelings in a voice more terrible than the roaring of a volcano. How have I been abused, dishonoured, insulted

traged. How have my prospects of glory been instantaneously blasted & my character, my character become the ridicule of a laughing world. What felicities of enjoying the imperial maid in my arms, adoring me for her husband are now vanished. & by whom am I thus disgraced insulted & injured? By the mock prince of Kentuck, an effeminate stripling, a cringing & plausible Upstart. He has robbed me of the fairest ornament of my kingdom, she Lamesa, who was mine by solemn contract, & must he now revel in her charms which are mine, & pride himself in those deceitful arts by which he has seduced her, & stolen her from my enjoyment? No, ungrateful & insidious monster, your triumph shall be of short duration, & this arm shall visit your crimes upon your head with a ten-fold vengeance. Having poured forth a torrent of the most dreadful imprecations & menaces, he left his parlour & walked forth to consult his principal officers on the best plan to obtain revenge.

In the meantime the Emperor, less haughty & indignant, & possessed of sentiments more humane & benelent, sent an invitation to his Counsellors to attend him. They were unanimous in the opinion that the offense of Elseon required reparation. But should war be the consequence, should he refused to return Lamesa? On this question, two of the counsellors contended that an humble recantation would repair the injury done to the honour of the imperial family, & the authority of the government. The other two insisted that they should demand in addition that would not be sufficient But that they should demand in addition ten Mamouth which would be an adequate compensation, but they depreciated the horrors of war. In the midst of their debates which were managed with great coolness & im-

partiality, Sambul presented himself. I have come forward, says he, may it please your most excellent majesty, to demand the fulfilment of that solemn contract, which was made to deliver me your eldest daughter in marriage. She has been surreptitiously carried off by the young prince of Kentuck. She is mine by contract & your majesty is bound to deliver her to me. I demand Let her be immediately demanded, & if the Emperor the father of the young prince shall refuse to return her, this will implicate him in the same crime & be a sufficient cause of war. In that case war will be indispensable to vindicate the honour of the respective crowns, & the rights of the Empire. I should then give my voice for war, & would then never sheath my sword until the torrents of blood had made expiation for the ingratitude baseness & perfidy of the young Prince. An humble recantation or the delivery of ten mammoths would this be a sufficient reparation for such an offense flagitious? No, the very proposal would be an insult to the dignity of our government. Can anything short of the repossession of the fair object stolen, of the invaluable property feloniously taken from us, be an adequate compensation? Nothing short of this can heal our bleeding honour. Allay the indignation of our subjects, & reinstate friends & an amicable intercourse between both Empires. Let it be your demand that Lamesa shall be returned. Let a refusal be followed by an immediate declaration of war, & the resources & energies of the nation be called forth. Assemble your armies & pour destruction upon all who shall oppose the execution of our revenge. I myself will lead the van & mingle my arm with those who fight the most bloody battles. Heroes shall fall before us, their tombs

all be laid in ruins, & carnage shall glut our indignant
ords.

When further deliberation had taken place, the Emperor & two of his counsellors adopted the advice of Sambul to demand Lamesa & an envoy was immediately dispatched to the Emperor of Kentuck with the following letter.

May it please your most gracious majesty. Nothing could have given us more pleasure than the disposition you manifested in sending Elseon, the heir apparent to your crown to visit our family. We treated him as our dearest person & as our most intimate friend. He was invited to associate with our children, & to consider himself whilst he resided as a member of our family. Such being the confidence we placed in his rectitude & honour, that he assumed the liberty to contract the most intimate acquaintance with Lamesa, our eldest daughter. This produced an agreement between them, that with our consent they would be united in marriage. Nothing could have been more pleasing than such a connection. But we found that it would be a mostagrant violation of the true meaning & spirit of our constitution, & an impious outrage on the memory of its great founder. For these reasons, we signified our pleasure that Elseon would not insist on our compliance with his request. He appeared to acquiesce in our decision. & we afterwards contracted with Sambul, King of Sciota to give her in marriage to him.

But the after conduct of your son, may it please your most gracious majesty, did not correspond with the high confidence we placed in him. With deep regret & the most painful sensations we are compelled to declare that he has committed a crime which has disturbed our peace & happi-

ness, dishonoured our family & outraged the authority of our government, & the rights of our Empire. He formed a plan to transport Lamesa into your dominions. To accomplish this, he made use of the most insidious arts. He took advantage of our clemency & indiscretion, & of the high respect we manifested toward him, & without our consent & contrary to our will, he has succeeded in transporting to the City of Gamba. in his perfidious design. Lamesa is doubtless with you in the City of Gamba. A crime which of such malignity, committed against the honour & interest & dignity of our family government & Empire demands reparation. Your majesty will perceive that the only adequate reparation which can be made, will be the return of Lamesa to our dominions. We therefore demand that she be conveyed back with all possible expedition.

No other alternative can prevent the interruption of that confidence friendship & peace, which have long continued between both Empires, & save them from the horrors & calamities of war.

Signed. RAMBOCK, EMPEROR OF SCIOTIA.

When Hamboon had received this letter, he immediately invited his counsellors to attend him, & laid it before them, & as it was a subject of vast importance to the Empire, he likewise invited his priests & principal officers to join them in council. The various passions appeared to operate in the course of their consultation. To avoid Hostilities, with all its attendant calamities, was what they most ardently desired, & some contended that if no other alternative could be agreed upon, it would be for the interest of the Empire & the best policy to return the princess. Others reprobated this measure as pusilanimous, & cowardly.

& advised if no other reparation would be received, to retain the princess & maintain the conflict with a manly & heroic firmness. What, say they, do not honour & justice require that we should defend the rights of the imperial family? If the Sciotan government should demand that we should send them our Emperor or Empress, would not honour impel us to spurn at the demand, & reject it with indignation? Their present demand is as preposterous & as insulting. No satisfaction will they receive for the supposed injury, except that we should seize the Princess of the Empire, tear her from the bosom of her consort & transport her to Scio-a. Are we capable of an act so unjust & inhuman, so base & disgraceful? As the debate was proceeding Elseon rose. May I say he—claim your attention a moment. Undaunted by the cruel demand & haughty menace of the Sciotan government, I am willing to abide your decision. If transporting Lamesa into our dominions when she had been most unjustly & inhumanly denied me for a companion, is a crime so perfidious & flagitious as of such magnitude, then afflict a punishment that shall be adequate to the offense. But if the Almighty, whose benevolence is infinite, has designed the union of hands where hearts are united, I have then transgressed no divine law, but have obeyed the divine will. I am therefore innocent of any crime. I have an undoubted right to retain Lamesa for my wife, & no government on earth have any authority from heaven to tear her from my bosom. Nor will I submit to such an event, so long as the life blood circulates thro' my heart & warms my limbs. If war must be the consequence of my proceedings, which transgressed no principle of honour justice or humanity, were both innocent & honourable, it will give me the most painful feelings. I shall deplore its calamities,

but will never shrink like a Dastard from the conflict. The Sciotan King, who is at the bottom of all the mischief shall never behold me fleeing before his gigantic sword, or skulking to avoid a single combat with him. You have therefore no other alternative but either first to slay your prince, & then like cowards to send back your princess to Sciota, or else to make immediate preparations to meet the threatened vengeance, with fortitude & courage.

This speech of the young prince united the whole council. & they unanimously agreed to reject the demand of the Sciotan government. A letter was written & an Envoy dispatched, with instructions to attempt a reconciliation. He precipitated his journey to the court of Rambock, when he arrived, he delivered him the following letter.

May it please your most excellent Majesty. Next to the welfare & prosperity of our Empire, we should rejoice in the welfare & prosperity of yours. It is therefore with extreme regret that we view the unhappy difference, which has arisen & which threatens to involve the two Empires in the calamities of war.

Had you demanded a reparation for the supposed injury which which would consist with the principles of justice & the honour of our crown & government, it should have been given you with the utmost cheerfulness. But to return your Lamesa, who has now become the princess of Kentucky, would be tearing her from the arms of an affectionate husband & breaking the bond of solemn wedlock. As the compliance with your demand, will subject us to the commission of such an injustice & cruelty, it must therefore be our duty to declare that we will not return the young princess. & as such an event would destroy her happiness as well as that of her affectionate consort, we shall permit her

to tarry in our dominions & grant her protection. We are however desirous that an honourable reconciliation may take place, & a good understanding be restored. To effect this most important & very desirable object, we have given full authority to Labanko our beloved brother, the bearer of this Letter, to negotiate a settlement of our difference. provided you will receive anything as a substitute for what the object yo have demanded.

Signed. HAMBOON, EMPEROR OF KENTUCK.

The mind of Rambock was not formed for the perpetual exercise of resentment, & malice, & having conversed a considerable time with Labanco, who apologized for the conduct of the young prince with great ingenuity his anger abated & he felt a disposition for the negotiation of friendship. But the indignation & malice of Sambul encreased with time, his dark soul thirsted more ardently for revenge, & nothing would satisfy but blood & carnage, He employed instruments to assist in fanning the spark of resentment, & blowing them into the flames of war. Not content to represent facts as they existed, & in their true colours, monstrous stories were fabricated & put in circulation, calculated to excite prejudice & rouse the resentment of the people against Elseon, & the whole Empire of Kentuck. He had recourse to a class of men who were denominated prophets & conjurors to favour his designs. They had for many ages a commanding influence on the minds of a great majority of the people. As they pretended to understand, have art of investigating the councils & designs of the heavenly Hierarchy, & to have a knowledge of future events, the people listened with pleasure to their representations. predictions & tho't it impious to question or doubt their fulfilment A small company of these necromanceers

or juglers assembled on the great square of the City, & mounted a stage which was provided for them. The citizens attended. It was a prodigious concourse of all classes of citizens. The of all descriptions both wise & simple, both male & female. They surrounded the stage & were all at attention. All anxious to learn the decrees of heaven, & the future destinies of the Empire. Drofalick, their chief prophet, extended his arms & cast up his eyes to-Heaven. Quoth he, Heaven unfolds her massy gates, & opens to my view a prospect wide & vast. The seven sons of the great Spirit seize their glittering swords, & swear that they shall not be sheathed till blood in torrents run & deluge the fair land of Kentuck. I behold armies martialing on the celestial plain & hear warriors & heroes cry, Avenge the crime of Elseon. I hear a thundering voice proceeding from the great throne of him who rules the world, proclaiming thus, Corn shall not grow in the Sciotan fields, nor mammoth yield their milk, nor fish be taken in the snare but pestilence shall roam, unless Sciota shall avenge the crime of Elseon. Drofalick ended his prophesy. Hamack then arose & in his hand he held a stone which he pronounced transparent. Thro' this he could view things present & things to come. He could behold the dark intrigues & cabals of foreign courts, & behold discover hidden treasures, secluded from the eyes of other mortals. He could behold the galant & his mistress in their bedchamber, & count all their moles warts & pimples. Such was the clearness of his sight, when this transparent stone was placed before his eyes. He looked firmly & steadfastly on the stone & raised his prophetic voice. I behold Hamboon with all his priests & great officers assembled around him. With what contempt he declares he despises all the Sciotans. They are, says he, cow-

ards & poltroons. They dare not face my brave warriors. Here I see four men coming forward bearing an image, formed with all the fetures of ugliness & deformity. This they called Sambul the King of Sciota, the whole company break forth into boisterous Laughing. Ah, see & they are cutting off his head with their swords. Yes, & are now kicking it about the palace. Here is a pole. it is stuck up on that & carried thro' the City. Oh my loving sparks, Elseon & Lamesa, what makes you so merry? Why Elseon says he has outwitted the Sciotans, he has got the prize & he little regards their resentment. Hamack was proceeding with such nonsensical visions, when the whole multitude interrupted him with a cry, Revenge, Revenge, We will convince the Kentuckans that we are not cowards or poltroons. Their heads shall pay for their sport in kicking about the pretended head the head of our pretended beloved King We will avenge the crime of Elseon. The great & good Being is on our side & threatens us with famine & pestilence, unless we avenge the crime of Elseon.

The arts of the Conjurers were the consummation of Sambul's plan to produce in the minds of the multitude an enthusiasm & rage for war. He now repairs to the Emperor & solicits him to assemble his counsellors immediately, proclaim war & concert measures for its prosecution. The Emperor replies that they should soon be assembled, but as to war, it was a subject which required great consideration.

Early on the next day his counsellors-priests & principal officers met him in the council room. He laid before them the Letter of Hamboon, & added observed that tho' the government of Kentuck had refused to return Lamesa, that they had offered to make to our government a recanta-

tion, for Elseon's crime, & to pay us almost any sum as reparation for our injury. The council sat silent for some time. At length the venerable Boakim arose.

I must beg, says he, the indulgence of your majesty, & this honourable council for a few moments. Never did I rise with such impressions of the high importance of our deliberations, as what I now feel. The great question to be decided, is peace or war. If peace can be preserved with honour, then let us maintain peace, but if not, let us meet war with fortitude & courage.

As to the great Crime of Elseon, no one presumes to present an apology. Even their own government acknowledges that he has been guilty of a great Crime. But is it of such malignity as to require the conflagration of towns, & cities & the lives of millions to make an expiation? Can no other reparation consistent with justice & humanity be received Or must we compel in order to have an atonement made for the crime of Elseon compel the government of Kentucky to commit another crime to separate, to tear from each others embrace the husband & wife? Such a reparation as this, we cannot in justice expect. Shall we then accept of no other? Cannot our bleeding honour be healed without shedding blood without laying a whole Empire in ruins? Such refined notions of honour may prove our own ruin, as well as the ruin of those on whom we attempt to execute our vengeance. The calamities of war have a reciprocal action on the parties. Each must expect to endure a portion of evils. how large a portion would fall to our share in case of war, it is not for us to determine. While thirsting for revenge, we contemplate with infinite pleasure, their armies routed, & their warriors bleeding under our swords the women helpless & children expiring by thousands, & the

country in flames. But reverse the scene. Suppose the enemy have as much wit, as much stratagem, courage, strength & inhumanity as what we you possess, & such may be your situation. When the floodgate is once opened, who can stop the torrent, & prevent devastation & ruin. We ought therefore It was never designed by the great & good Being that his children should contend, & destroy that existence which he gave them. they all have equal rights & ought to strive to maintain peace & friendship. This has been the maxim of our fathers & this the doctrine taught by the great Founder of our government & religion. Under the influence of this maxim, our nation has grown to an immense multitude, & contentment & happiness have been universal. But why can we not enjoy peace with honour? What insurmountable obstacles are there to prevent? Why cruelly a recantation &—(word illegible)—are no compensation for the injury? For other offenses these are accepted, & why must the offense of Elseon be singular?

The Emperors daughter we presume is happy, nor can it be a disgrace to the imperial family that she has married the son of an emperor, the heir apparent to his crown. But she was to have been the wife of Sambul, the King of Sciota We can therefore with honour to our government accept of the reparation offered. & thus preserve the blessings of peace. But if we suffer resentment, pride & ambition to plunge us into a war, where will its mischiefs, where will its miseries end? As to both empires are nearly equal as to numbers & resources, I will venture to predict their eventual overthrow & destruction.

Boakim would have proceeded, but Hamkol rose & interrupted. It was impudence in the extreme, but he had

much brass & strong lungs, & could be heard further than Boakim

"Such sentiments, says he, may comport with the infirmities of age, but they are too degrading & cowardly for the vigor of youth & manhood. If we suffer insult, perfidy & outrage to pass off with impunity, we may afterwards bend our necks to be trodden upon by every puny upstart, & finical coxcomb. No. Let us march with our brave warriors into the dominion of Hamboon. This effeminate & luxurious Court will tremble at our presence & yield the fair Lamesa unto our possession. But if they should still have the temerity to refuse, we will then display our valour by inflicting upon them a punishment which their crimes deserve. Yes, our valiant heroes shall gain immortal renown by their heroic exploits. & by the destruction of all shall who Sciota will ever after have the pre-eminence over Kentuck, & compel her haughty sons to bow in our presence. Let war be proclaimed. & every kingdom & tribe from the River to the Lakes will pour forth their warriors. anxious to avenge our countrys wrongs. Scarce had he done speaking. And Lakoonrod, the High Priest arose. He was in the interest of Sambul & had married his sister. He had taken great umbrage at Elseon, for saying that the priesthood had too great an assendency at the court of Hambock. And lifting up his sanctimoneous eyes slowly toward heaven, & extending his right reverend hand a little above an horizontal position he spoke.

When the laws which are contained in our holy religion are transgressed, it is my duty as High Priest of the Empire to give my testimony against the transgression. Elseon, the heir apparent to the imperial throne of Kentuck has

been guilty of Robbery & impiety within our dominions. He has robbed this Empire of an invaluable treasure, & as his crime is most flagitious transgression of our divine law it must have been committed in defiance of the high authority of heaven, therefore it is an act of the greatest impiety. The injury the insult & the outrage has not been committed against us alone, if this was the case, perhaps we might accept of reparation; but it is committed against the throne of Omnipotence & in defiance of his authority. No reparation can of consequence be received, except it be a return of the stolen treasure, or the Blood of the Transgressor. Nothing else can satisfy the righteous demand of the Great & Good Being. He therefore calls upon the civil power to execute his vengeance, to inflict an exampleary punishment. And as it is his cause & you are employed as his instruments, you may be assured that his almighty arm will add strength to your exertions, & give you a glorious victory over your enemies. The mighty achievements of your warriors shall immortalize their names, & their heads shall be crowned with never fading laurels. & as for those who shall die, gloriously fighting in the cause of their country & their God, they shall immediately receive ethereal bodies, & shall arise quickly to the abodes of increasing delight & glory.

He said no more. He had discharged some part of his malice against Elseon, for saying that the priesthood had too much influence in the court of Rambock. The door now opened & it was seen that Sambul at the head of a great multitude of citizens, had taken their stand in front of the house, all crying with a loud voice, Revenge & war. Long live the Emperor & King. We will avenge their wrongs. This uproar & the harang of the high Priest de-

terminated the wavering mind of the Emperor. But the venerable Boakim & Bilhawa opposed the torrent & stood as stood firm They boldly affirmed that a war was impolitic & unjustifiable But the Their opposition however, was in vain. The popular voice was against them & the other two counsellors Hamkal & Gammack gave their vote for war urged with great vehemence that war should be declared.

In vain were all the reasonings of the venerable Boakim & Bilhawan. The other two counsellors, Hamkol & Gamanko joining the Emperor, they proceeded to make out a declaration of war. It was in these words.

War is declared by the government & Empire of Sciota against the government & Empire of Kentuck. The Sciotans are required to exterminate with distinction of age or sex all the inhabitants of the Empire of Kentuck. They are required to burn their houses & either to destroy or take possession of their property. for their own use & benefit. This destruction is demanded by the great benevolent Spirit & the government of Sciota

Signed. RAMBOCK EMPEROR OF SCIOTA.

A copy of this declaration was given to Labanco the brother & Envoy of Hamboon. He demanded a guard to defend him against the rage of the common people, who discovered a disposition to plunge their swords into the heart of every man whose fortune it was to be born on the other side of the River. Labanco was guarded as far as the River & conveyed across in safety. He repaired to Gambal & there he proclaimed the intelligence of the declaration of War & there made known all the proceedings of the Sciotan government.

Fond Parents

I have received two letters the 10th jan 1812 the
 t mentioned Mr. Kings dismission from you, which no
 ubt is great trial to you Christian Minister is great loss
 any to any people - - - teaches us the uncertainty of all
 ordinary enjoyments & where to place our better trust &
 ppiness

NOTE OF COPYIST.—The above fragment of a letter is all
 that appears on page 132, after which the next leaf, pp. 133-4, is
 missing. The narrative then goes on thus.

ambolan, King of Chiauga was the next proud chief who
 peared at Tolanga, with a chosen band of warriors. He
 d fifteen thousand who boasted of superior strength &
 ility. Their countanances were fierce & bold, being true
 indicators of their hearts which feared no danger. They
 ere always obedient to the orders of their king, who al-
 ays sought the most conspicuous place for the display of
 s valor. Possessed of gigantic strength & of astonishing
 ility, he was capable of performing the most brilliant
 hievements, which would almost exceed belief His mind
 as uncultivated by science & his passions were subject to
 restraint. His resentment was quick & fiery & his anger
 ew no bounds for expression Nothing was concealed in
 s heart, whether friendship or enmity, but always exhib-
 d by expressions by expressions strong & extravagant.
 e had a soul formed for war. In the bustle of the cam-
 igh in the sanguine field where heroes fell, beneath his
 nquering sword his ambition was gratified & he acquired
 e highest martial glory.

Ulipoon King of Michegan received the orders of the
 mperor twith with great joy War suited his niggardly &
 aricious soul, as he was in hopes to obtain great riches

from the spoils of the enemy. Little did he regard the miseries & destruction of others, if by this means he could obtain wealth & aggrandize himself. A mind so contracted & selfish, was not capable of imbibing one sentiment of generosity or humanity or even of honour. None however were more boistrous than he for war. None proclaimed their own valour with so loud a voice. Yet none were more destitute of courage & more capable of treachery baseness & cruelty. Yet with the sounding epithets of patriotism, honour & valour he proceeded with great expedition to collect a chosen band. of dauntless warriors the consisted of Eighteen thousand warriors. Their martial appearance entitled them to a command of more generosity & valour than the niggardly & treacherous Ulipoo.

Nemapon, the King of Cataraugus made no war prompt to comply-with the imperial requisition. Tho' he preferred the scenes of peace & being very fond of study of the mechanical arts, his mind was replenished with knowledge & he took great pleasure in promoting works of ingenuity. He was famed for great wisdom & subtle penetration of mind. was capable of forming great plans & of prosecuting them with great vigour & perseverance. He was deliberate & circumspect in all his movements, but was always quick on any sudden emergency, to conceive plans & to determine. had the full command of his mental powers in every situation. & even when dangers surrounded him, could instantly determine the best measures to be pursued. He preferred the scenes of peace, but could meet war with courage & firmness. At the head of a select band of Seventeen thousand men, all compleatly armed & an

s to meet the foe, he marched to join the grand Army. Not far behind appeared Ramack, the King of Gen-
o. With Furious & resolute, he had made the utmost
bidition to collect his forces. Nor did he delay a moment
en his men were collected & prepared to move. At the
nd of ten Thousand bold & robust warriors, he appeared
he place of general rendezvoz, within one day after the
ng of Cataraugus had arrived. He bosted of the rapid-
of his movements & tho he commanded the smallest
ision of the grand army, yet he anticipated distinguished
rels of glory, not less than what would be obtained by
ar first commanders.

When these kings with their forces had all arived at
anga, the Emperor Rambock ordered them to parade
a great plain. They obeyed & and were formed in solid
ums. The Emperor then attended by his son Moon-
his Counsellors & the high Priest presented himself be-
e them. His garments glittered with ornaments, & a
ch of long feathers of various colours were placed on
front of his cap. His sword he held in his right hand
eing tall & straight in his person, & having a counte-
ce grave & bold, when he walked his appearance was
estic. He was the commander in chief & such was the
a esteem & reverence, with which the whole army
ved him, that none were considered so worthy of that
on. Taking a stand in front of the army he brandished
sword. All fixed their eyes upon him & gave profound
ation. He thus made an address.

Brave warriors. It is with the greatest satisfaction &
that I now behold you assembled to revenge one o
most flagitious Crimes of which man was ever guilty.

Ingratitude & perfedy, seduction & Robbery, & the most daring impeity against heaven have been perpetrated. -wi in our dominions. The young Prince of Kentuck is monster who has been guilty of these Crimes. Our most amiable daughter Lamesa he has seduced, & contrary to our will has transported her into his own country. Wishing to avoid the effusion of human blood, we offered to withhold our revenge, if the Emperor of Kentuck would restore our daughter. But he has refused. He has implicated himself & all his subjects in the horrid Crimes of treason. Their whole land is now guilty & every man woman & child are the proper objects of severe chastisement. The great & Good Being is indignant towards them, & views them with the utmost detestation & abhorrence As we have received our power from him he requires that we should not only avenge our own wrongs, but likewise execute vengeance on the perfidious ingrates & monsters of wickedness & impiety That this is his divine will has been clearly investigated by our holy prophets & priests, who have given us the most indubital positive assurance that success shall attend our arms. that we shall be enriched with the plunder of our enemies. that laurels of immortal fame will crown the achievements of our warriors, & that they shall be gloriously distinguished on the plains of Glory. like the suns & stars in the firmament of heaven. Our cause is justified the celestial powers above are on our side. they have brandished their swords & sworn that blood shall deluge the fair land of Kentuck. You have done well my Brave warriors that you have assembled around the standard of your Emperor. I will conduct you to the field of battle & direct your movements. My son Moonrod, whose arm like mine

not enfeebled by age, will mingle with the boldest combatants & lead you on to victory. By the most valorous exploits by blood & slaughter, we will convince our enemies that we are not cowards & paltrons. Their ridicule & derision shall be turned into mourning & lamentation. & we will teach their effeminate & luxurious government not to despise the hardy & brave sons of Sciota.

In full confidence that we shall gloriously triumph & add immortal lustre to our names, we will now march forward we will & avenge the injuries done to the honour of our imperial government & the rights of our Empire & all celestial beings above shall rejoice in the execution of our fine vengeance.

He said no more. The whole army with one voice proclaimed Long live the Emperor. We swear that he will never find us Cowards & Poltrons. The Emperor then ordered them to march by divisions & each king to lead on his own subjects. They began their march toward the land of Kentuck. Their provisions & baggage were borne on the backs of mammoth. Each man had a sword on his side & a spear in his hand. & on their breasts down their hips & on their thighs they wore pieces of mammoth skin to guard them from arrows & the weapons of death. & on their Caps they wore bunches of long feathers. Their garments were short so as not to encumber them in Battle. Thus equipped & mounted, they moved on in exact order until they arrived at the great River. Here they halted to provide boats to transport them across. Their baggage & provision were borne on the backs of their mammoth, which carried prodigious loads

And here we will leave them for the present & take a view of the proceedings in Kentuck.

When Labanco had presented to Hamboon the Emperor of Kentuck the declaration of war & related the proceedings of the Sciotan government he immediately assembled his counsellors who unanimously agreed to make the most active & vigorous preparations for war. The Emperor sent forth his mandates to all the princes of his Empire requiring them to assemble the most courageous warriors in their respective kingdoms & to march to the City of Gamba. All the princes of the Empire were quick to obey the requisition of their Sovereign. The army assembled & paraded on a great plain before the City. Hamboon attended by his two sons Elseon & Hanock, & by his counsellors & three of his principal priests, walked out of the city & presented himself before his army.

His garments were of various colours & his Cap was adorned with a bunch of beautiful Feathers, which waved high in the wind. In his left hand he held a spear & in his right a sword. His countenance was bold & resonant, such was his gracefulness & eloquence, when he spoke that all eyes were fixed upon him. & all ears were attentive.

Brave warriors My brave sons says he, I extremely regretted the necessity of calling you from your peaceful employments to engage in the bloody scenes of war. I know such is the violence the malice & ambition of the Sciotan government that nothing will satisfy them but hostility between the Empires. They have proclaimed war even war of extermination against our dominions. Nor was it in our power to prevent this most dreadful calamity, unless we tore asunder the bond of wedlock between the prince and princess of the Empire. & transported her like a Culp into their dominions. This was the only alternative which they offered to accept, to prevent this terrible crisis.

Why the rigor of this demand? Was it because the young Prince had violated any law either human or divine? No; it was because the King of Sciota had fallen in love with the Princess, & wished to have her for his wife. But as he viewed him with the utmost hatred & disgust, he has been disappointed. To gratify his malice & revenge, he has roused the Sciotans to take arms, & threatens to deluge our lands with the blood of our citizens & to lay our country in ruins. It is a war on their part to gratify malice & revenge & nothing will satisfy their malignant passions but complete extermination. On our part it is a war of self defense of self preservation, a defence which will extend to our wives & our children, & to all the blessings & dearments of life. We must either submit to behold our nearest friends expiring in agonies our property torn from us & our houses in flames & our dearest friends expiring in agonies & even like cowards suffer them without resistance cut our own throats or we must meet them like men determined to vindicate our rights, & to retaliate all their intended mischiefs. Nor need we fear the event of the contest. Infinite benevolence will reward our situation. & grant us that assistance which will give success to our efforts. You, my brave sons will be inspired with courage, your hands will be strong for the Battle, & their warriors will fall before you like corn before the reapers sickle. With all their mighty boasting & high confidence in their superior cunning & prowess, they are men formed of the same materials which we possess. Our swords will find a passage to their hearts, & the vital blood gushing forth they will fall prostrate at our feet. Let us march then with courage to meet the implacable foe, determined either to die gloriously fighting or to obtain victory.

Having thus spoken, the whole army with a loud voice replied, Victory or death. Lead us on to victory. The head of this army which consisted of one hundred fifty thousand men, he marched toward the great River. They arrived at the bank & beheld the Sciotas all busily employed in making preparations to cross the River.

The Empress, the Princess Lamesa, & the Emperor's daughters attended by a few friends & their servants arrived at the place where the army was encamped. As soon as Elseon heard the news of their arrival, he hastened to the place & found the company had alighted at an hotel & that Lamesa & her friend Holika were in a room by themselves. As soon as he entered Lamesa arose. The gloom & anxiety which were for a number of days displayed visible in her countenance at his appearance were dispelled. He received her into his arms with an affectionate embrace, & expressed the greatest pleasure at seeing her once more. The tears ran down her cheeks, for a moment she was silent, she raised her head & replied. O Elseon were it not for you I should be the most wretched being in existence, & yet my love for you has been the cause of my present affliction. If I had never seen you, those horrid prospects which now present themselves to my view would never have been. But you are innocent, nor am I guilty of any crime. But how can I endure to behold the calamities which must fall upon both nations in consequence of our connection? Two empires at war, spreading carnage & ruin, warriors bleeding on the field of Battle, innocent women & children perishing in the agonies of death, towns & cities in flames. Ah horrid prospect. Have you & I my dear Elseon produced these dreadful calamities? our conduct the cause which must We are not says he,

ar Lamesa responsible for for the horrid effects of malice revenge which may be occasioned by our innocent conduct. If men will be so indignant towards each other, because we do right as to massacre & do all the mischief they can, we may deplore their weakness & depravity, but have more reason, to make ourselves unhappy on that account than if these effects were produced by some other cause. They alone are responsible for their crimes & have reason for unhappy reflections.

But how can I endure, says she, to see my dearest friends become each others implacable enemy? To see them mutually engaged to destroy each others life? My Father for whom I ever had the greatest affection, & my only Brother are now at the head of one hostile army, & our father & you my dearest husband are at the head of the other. When these armies meet, should you not plunge your sword into the heart of my Father & my brother, & should they not do the same by you if in their power? When such scenes present themselves to my view, they pierce my soul like daggers. & produce the keenest anguish. That I could fly to my Father & on my bended knees implore forgiveness.

Yes, says Elseon, when you have done that, he will take you to the mighty Sambul for his wife.

No, never says she, never would I submit. I abhor the monster more than ever. He is the most malignant scoundrel in existence. To gratify his revenge whole Empires must be laid in ruins. What punishment more just than that he himself should fall in battle. & endure the torments which his vengeful soul is bringing on others? But for my Father & my Brother, they have by his artifice been deceived. I conjure you if you have any regard for

my happiness, not to take their lives if in your power. Rather than that my hands should be stained with the blood of your dearest friends I will present my bosom to the swords. There lives, says he, are safe from my sword, but hark, there is an alarm. An express arrived & informed him that the Sciotan army had found means to get their boats down the River in the night unperceived, & had landed without opposition about three miles below them the Kentuckian encampment. Elseon then embraced his wife & said when your protection & my own honour call I must obey. He left her in tears imploring heaven to protect him, & running swiftly to the army he took his station.

CHAP. XIV

Hamboon mounted on an elegant horse richly caparisoned, rode thro the encampment proclaiming aloud, every man to his station. Seize your arms & prepare for Battle. All his princes quick to obey his commands instantly repaired to their respective divisions. & gave orders to form their men into solid collums. When this was done, they marched a small distance to the place & paraded on the great plain of Geheno. They were now prepared for the hostile engagement. Their officers of the highest Ranks marched along their in front of their divisions & by their speeches they inspired the men with boldness & courage. They ardently wished to behold their enemies, & to have an opportunity of displaying their valour in their destruction. Hamboon then commanded his principal officers to assemble

round him. When they were collected which was in front of the army, he thus addressed them.

I wish for your opinion my brave

NOTE.—Pages 143 and 144 are missing.

These heroic commanders had each a chosen band of warriors, who were ordered as soon as the battle should begin to march between the divisions & charge the enemy. in order to break their order & throw them into confusion The design of this arrangement was to break their ranks & to throw them into confusion.

The command of these bands were given to Elseon, Labanco Hanack & two counsellors of the Emperor, Hamul & Taboon. The momentous period had arrived. Each grand army were now ready, were anxious for the Combat, & sanguine in their expectations of obtaining a glorious victory. Musicians with instruments of various kinds were now playing thro' every division of both Armies. They blew horns pipes & a kind of trumpet, & beat with sticks on little tubs whose heads were formed of parchments. The melody was truly martial & calculated to inspire each warrior with an ardent desire for battle & the most daring heroism. All was hushed. The musicians fell back in the rear. There was a perfect silence thro' both armies. Each Emperor with their swords brandishing rode were in front facing their respective armies. Near three hundred thousand spears were glittering with the reflection of sunbeams. Not a cloud to be seen in the east. The sun shone with unusual brightness, in the west a dark cloud began to rise & distant thunder was heard to rumble. Hambock proclaimed with a voice which was heard from the right to the left March march my brave warriors, & fight like heroes. Hamboon saw them beginning to move but not

changing his countenance, which was placid & bold, he proclaimed, Stand firm my brave sons. Let your arrows fly thick against your enemies as they advance & finish with your spears & your swords their destruction. The Music again played & both armies gave a tremendous shout. Spears & swords

When the Sciotans had advanced with a firm & moderate step, within a small distance of Hamboons army, the both armies discharged arrows with with such unerring aim & celerity that many brave warriors on both sides fell prostrate. Others were sorely wounded & retired back in the rear. Their places were immediately supplied & the second Rank coloped & took their stations in the front. Each man fixing his spear horizontally & about as high as his breast the Sciotans rushed forward with heroic yells & horrible shoutings & made a most tremendous & furious charge upon the Kentucks. They received them with firmness & courage spears met spears & many were bent or broken & others were thrust on both sides into the bodies of heroes. whose blood gushing forth they fell with horrible groans pale & lifeless on the sanguine plain. Neither army gave back, but being nearly equal as to strength & numbers they poured forth upon each other with a lavish hand the implements the weapons of death & destruction Determined to conquer or die, it was impossible to conjecture which Emperor would have gained the victory had the divisions or bands in the rear of each army remained inactive. But anxious to mingle charge with the boldest warriors, the Kentucky bands led on by their heroic princes rushed between the divisions of the grand army & made a most furious charge on the Sciotans. They broke thro' their ranks,

beircing their indignant foes with deadly wounds. Heroes fell before them & many of the Sciotans being struck with surprise & terror, began to retire back. But the bands in the rear of their army instantly rushed forward, & met their furious combatants. The battle was now spread in every direction. Many valiant chiefs who commanded under their respective Kings, were overthrown & many thousand robust & brave warriors, whose names were not distinguished by office, were compeled to receive deadly wounds & to bite the dust. It was Elseons fortune to attack the division led by the valiant Kamoff. He broke his ranks & killed many warriors. While driving them furiously before him, he met Hamkol at the head of many thousand Sciotans. Hamkol beheld the young Prince & knew him & being fired with greatest rage & thirst for revenge, he urged on the comabat with the most driving violence. Now, he thot was a favourable chance to gain immortal renown. Elseon, says he, shall feel the effects of my conquering sword. The warriors on both side charged each other, with incredible fury, & Elseon & Hamkol met in the centre of their divisions. I have found you says Hamkol perfidious monster, I will teach you to rob our Empire of its most valuable treasure. He spoke & Elseon replied. Art thou Hamkol, the counsellor of Hamback. Your advice has produced this blood & slaughter. Hamkol raised his sword & had not Elseon defended himself from the blow he never would have spoken again. But, quick as the lightning Elseon darted his sword thro' his heart Hamkol He knashed his teeth together & with a groan tumbling headlong with a groan expired.

The battle raged. Labanco attacked the division of Sambul. His conquering sword had killed two chief &

his band performed the most brilliant exploits Sambul met him & like an indignant panther he sprang upon him while Labanco was engaged in combat with another chief. Sambul thrust his sword into his side. Thus Labanco fell lamented & beloved by all the subjects of the Empire of Kentuck. Hamack His learning wisdom & penetration of mind, his integrity firmness & courage, had gained him universal respect & given him a commanding influence over the Emperor & his other Counsellors. He was viewed with such respect & reverence that the death of no man could have produced more grief & lamentation & excited in the minds of the Kentuck a more ardent thirst for revenge. The officers of his phalanx exclaimed Revenge the death of Labanco. Even lightning could not have produced more instantaneous effect. With tenfold rage & fury his warriors maintained the conflict & redoubled their efforts spreading death & carnage. Even The mighty Sambul trembled at the slaughter of his subjects warriors & began to despair of victory he began to fearing that his intended revenge was turning upon his own head. During the slaughter of Sambul's forces Hamack was engaged in battle with Habelan King of Chiauga. No part of the war raged with a more equal balance. Warriors met warriors with such equal strength & courage, that it was impossible to determine on which side was the greatest slaughter, even their heroic chiefs prudently avoided a combat with each other & employed their swords in overthrowing those of less distinction. The field was covered with the bodies of heroes besmeared with blood, which was spread thick on every side. In the mean time Hamul & Taboon who led on the other reserved divisions of the Kentucks were fiercely engaged in spreading the war thro' the ranks of the Sciota.

Iamul compelled to the division commanded by Sabulmah to fall back, but still they fought as they slowly retreated, being reinforced by a body of troops in their rear, they continued the conflict & maintained their position. The slaughter was emence & each party boasted of the most brilliant achievements.

Taboon made his attack on the division of Ulipoon, commanded by Hamelick. The Sciotan ranks were broken & they must have fled in confusion had not Rameck supported them with his division, warlike band. The contest now became bloody furious & equal feats of valour were displayed by contending heroes. The thirsty earth was overspread with the dead & dying bodies. of thousands & quenched their its thirst by copious draughts of human blood. Hamelick himself was slain, but not until his sword was crimsoned with the blood of enemies But The dubious war appeared at last determined. Hamback beheld his army giving ground on every hand. He rode throout their divisions & endeavored to inspire them with persvering courage. But in vain. They could not withstand the immensity the numbers & strength of their Enimies. Aided by the advantage they had obtained by the arrangement they had made to manage the conflict. The Sciotans began to retreat. Such was the situation of both armies, they the Sciotans must have principally have been overthrow & destroyed if the Kentucks had been permitted to continue the havoc & slaughter they had begun. But how often are the most sanguine expectations disappointed by the decrees of heaven. At this awful period whilst the atmosphere was replete with the multifarious sounds of the clashing of swords & spears, the playing melody of the martial musick

- - - the shouts of the conquerors & she shrieks & groans of the dying, even then the heavens were overspread with clouds of the most sable hue, which had been blown from the West. The thunders roared tremendously & the flashes of lightning were incessant. The wind began to blow from the west with great violence the hail poured down from the clouds & was carried with great velocity full in the faces of the Kentucks. They were unable to see the enemy, or continue the conflict. Hambock & his prince immediately rallied their retreating forces & facing round encouraged them to fight courageously since the great good Being had miraculously interposed in their behalf. The Kentuck army were unable to continue the conflict they were obliged in their turn to retreat. but such was the violence of the storm that the Sciotans could not take any great advantage of the confusion of their enemies. They however pursued them to the hill which had been in the rear of the Kentucks, overthrowing & killing some in the pursuit. But as the hill was overspread with trees, which broke the violence of the wind Hamboon commanded his men to face their pursuers, The Sciotans finding that their enemies had the advantage of the ground, & being intolerably fatigued with the battle, which had lasted near four hours retired a small distance back. & as soon as the storm abated, they marched beyond the ground which was strewn thick with the slain. Thus ended the great battle on the plain of Geheno. Both There they encamped & as the storm had now subsided, both armies proceeded to make provision to refresh themselves, being nearly exhausted by the fatcagus fatigues of a most bloody contest, which had lasted nearly five hours. That day afforded them no time

to bury their dead. The sun did not tarry in his course, but hid himself below the horizon, & darkness spread itself over the face of the earth. The warriors with their spears in their hands extended themselves upon the earth, & spent the night in rest & sleep. Next morning they arose with renovated vigour. Their thots were immediately turned to the sanguine field. Many warriors say they, lie there pierced with mortal wounds & covered with with blood. Their spirits have assumed etherial bodies, & they are now receiving the rewards assigned to the brave on the plains of glory. But they demand of us that we should secure their remains from the voracious jaws of carniverous beasts animals by intering them in the earth. But how can this be done unless both armies will mutually agree to lay down their arms during the interment. of the remains of their respective warriors. Hamboon dispatched a messenger to Lambock who agreed to an armistice for the term of two days, & that ten thousand men might be emploid from each army in burying the dead. It was indeed a melancolly day. The conquest was not desided. Neither army had gained victory, or had reason to boast of any superior advantage obtained or any heroic atchievements which were not hatched by contending warriors. an emence slaughter was made. Hear one hundred thousand were extended breathless on the field. This was only the beginning of the war what must be the dreadful calamities if it should continue to rage? If a few more battles should be faught, & the infuriated conqueror should turn his vengeful sword against defenceless women & children & mingle their blood with the blood of heroes, who had fallen bravely fighting their defence. When both armies viewed the the emence slaughter that had been made of their respective friends, in-

stead of cooling their ardor for the war it only served to increase their knowledge & their thirst for revenge.

Ten thousand men from each army without arms marched to the field where the battle was fought, & having selected the bodies of their respective warriors, they carried as many of them together as what could be done with convenience & then digging into the ground about three feet deep & throwing the dirt around in a circular form upon the edge of the grave they then deposited the bodies in covering the ground over which they had dug with the bodies & then placing others upon them until the whole were deposited. They then proceeded to throw dirt upon them & to raise over them a high mound. In this manner they proceeded until they had finished the interment. The bodies of the chiefs that were slain were carried to their respective armies, & performing many customary solemnities of woe, they were interred & prodigious mounds of earth were raised over them. After the funeral rites were finished & the armistice had expired, the hostile Emperors must now determine on further plans of operations.

The field was widely strewed & in many places thick covered with human bodies extended in various positions on their sides their backs & faces. Some with their arms & legs widely spread, some with their mouths open & eyes staring. Mangled with swords spears & arrows & besmeared with blood & dirt. Most hideous forms & dreadful to behold. Such objects excited horror & all the sympathetic & compassionate feelings of the human heart. Both Emperors had agreed to the suspension of arms for

the purpose of burying the remains of these of the heroic warriors, ten thousand men from each army entered the field & began the mournful employment. They dug holes about three feet deep & in a circular form, & of about twenty or thirty feet diameter. & in these they deposited the bodies of their deceased heroes & then raised over them large mounds of earth. The bodies of the chiefs who had fallen were carried to their respective armies, & buried with the solemnities of woe. Over them they raised prodigious mounds of earth, which will remain for ages as monuments to commemorate the valiant feats of these heroes & the great battle of Gaheno.

After the funeral Rites were finished, & the armistice having expired, the hostile Emperors must now determine further plans for operation. Hamback requested the advice of his principal officers, who were unanimous in their opinion that it was their best policy to retire back, to the place, which was opposite to the place where they landed, & there wait for reinforcements. This they effected the next day without being prevented by their enemy. Hamboon the next day marched toward them, but not thinking it his policy to attack them at present took possession of the place in plain view of the Sciotans & there encamped with his whole army. As the Sciotans sallied out in parties to plunder & to ravage the country, these were pursued over the mountains & met by parties of the Kentucks. Many bloody skirmishes ensued with various success, & many feats of arms were displayed on both sides. Wherever the Sciotans marched, devastation attended their steps, & all classes of people without distinction of age or sex, who fell into their hands became the victims of their infuriated malice. The extermination of the Kentucks appeared to be their

object, not considering that it might soon be their turn to have such cruelties retaliated upon themselves with threefold vengeance. They likewise had a further object in view, which was to provoke Hamboon to attack the main army, whilst posted in an advantageous situation. But it was Hamboon's policy by placing garrisons in different stations & by patrolling parties to prevent the Scioto from plundering & destroying his towns, & from obtaining provisions from his country & in this way to compel them to cross the river or to attack his army in the position he had taken. While the two Emperors were thus manoeuvring & seeking by various arts & stratagems to gain an advantage on each other, a very extraordinary incident of heroism & display of the most sincere & ardent friendship transpired which is worthy a place on the history page. Incidents transpired of heroism & friendship. In the dominion of Hamboon there lived two young men who were bred in the same village, having minds formed for the exercise of the noblest principles & possessed of congenial tempers. They early contracted the greatest intimacy & formed towards each other the strongest attachment. They joined the standard of Hamboon & in the great battle of Gaheno they fought side by side & performed exploits equally bold & heroic they ate at the same board & drank of the same cup & in all their excursions they attended each other, & walked hand in hand. As these two friends were sitting in their tent one evening, Thelgard who was the eldest says to Hamkon something whisper to me that this night we can perform a most brilliant exploit. The Scioto have held a great festival & until midnight they will be employed in singing & in dancing & in various diversions. Being greatly fatigued, when they lie down to rest the

leep will be sound. We may then enter their camp by
ly getting round them by their centinels unperceived &
ake a most dreadful slaughter. Your plan replied Ham-
on is excellent. It is worthy of the character of an hero.
will join you. I will either triumph with you in the suc-
ss of the enterprize or perish in the attempt. Perhaps we
ay atchieve a glorious deliverance to our Country by de-
oying our cruel enimies. They both taking their swords
tomehauks repaired toward the camp of the Sciotans, in
der to reconoiter & find where they could enter & not be
rceived by the Centinals. The Moon shone bright but
ould set about three oclock in the morning This was the
ne they had fixed upon to begin the massacer of their
imies.

At length all became silent, the moon disappeared &
ese young heroes had accomplished their plan in getting
o the camp of the Sciotans unperceived. They found
em lying in a profound sleep, for the fatigue of the day
revels of the night had bro't weariness upon them, & con-
ering when they came down that the vigilance of their
ards would secure them fro surprize, they slept with
unusual soundness, but their vigilance could not prevent
unsuspected destruction. The Tomehauks & swords of
se daring youth soon caused hundreds to sleep in eternal
mber, & so anxious were they to finish the destruction of
ir enimies that the day began to dawn, before they had
ared themselvs from the camp of their enimies Scarce
ever had they passed the last Centinal & the alarm was
en. The Sciotans beheld a most terrible slaughter. of
ir warriors, & being fired with indignation sallied forth
parties in every direction. Kelsock & Hamook had
rly gained the encampment of the Kentucks, & Ham-

koon with a party of Sciotans had overtaken Hamko. Kelsock was so far in advance that he was now safe from danger. but turning his eyes round, he beheld Hakoon se his friend, who was attempting to defend himself against the party. Kelsock turned instantly & runing furious back cried, Spare oh spare the youth, he is innocent. alone contrived the slaughter of the Sciotans, too much love to his friend induced him to join in the enterprise. Here is my bosom, here take your revenge. Scarce had he spoken & Haloon plunged his sword into the heart of Hamko. The young hero fell & with a groan expired. Kelsock instantly rushed upon Haloon & darted his sword thro' his heart. Prostrate he tumbled at the feet of Hakoo. But Kelsock could not long survive. A spear pierced him in the side. He cast his eyes on the lifeless body of his friend & fell on his lifeless body it, he embraced it & never breathed again. Ah heroic youths friendship ye lived & in life & death ye were joined.

Forty days had now expired since the two armies had taken their different positions. Each had received large reinforcements which supplied the place of the slain. Experience had taught them to use stratagem instead of attacking under great disadvantages & yet to remain long in the present situation could not possibly terminate the war successfully on the part of the Sciotans. Rambock considering the obstacles which attended the prosecution of every plan at last by the advice of Sambul & Ulipoon, determined on a most rash & desperate enterprize. An enterprise which would in a measure satiate their revenge, provided that it should even produce the annihilation of the army. As soon as darkness had overspread the earth at night Rambock marched his whole army toward the City

Gamba. & such was the stillness of their movements that they were not perceived, nor was it known by Hamboon that they had marched until the morning light. As soon as the Kentucks found that the Sciotans found that had abandoned the place of their encampment & found the direction they had gone, they immediately pursued them with the utmost expedition. But too late to prevent the intended slaughter & devastation. The Sciotans without delaying their march by attacking any forts in their way, merely entered the vilages kiling the inhabitants who had not made their escape & burning their houses. They arrived before the City of Gamba. Great indeed was the surprize & terror & consternation of the Citizens. Many fled to the fort. A band of about three thousand resolute warriors seized their arms, determined to risk their lives in the defence of the City. The leader of the band was Samack the eldest son of Labanco. He inherited the virtue of his excellent Father & even thirsted to revenge his death, by sacrificing to his manes the bones of his cruel enemies. He posted his warriors in a narrow passage which led to the City. The Sciotan Emperor immediately formed his plan of attack. A large host selected from all the grand divisions of his army marched against them. They were commanded by Moonrod. He led them on against this galant & desperate band of Kentucks & made the most furious & violent charge upon them. But they were resisted with a boldness which will forever do honour to their immortal valour. Many hundreds of their enemies were peirced with their deadly weapons, & caused heaps of them to lie prostrate in the narrow passage. Such prodigious havock was made on the Sciotans by this small band of valiant citizens who were driven to desperation & whose

only object was to sell their lives dear to their enemies. , the even Moonrod began to despair of forcing his way into the City thro' this narrow passage. Being informed by treacherous Kentuck of another passage, he immediately dispatched a band of about four thousand from his army enter the city thro that passage & to fall upon the rear of the Kentucks. This plan succeeded. These heroes now found the war to rage both in front & rear & part facing their new assailants, they attacked their new assailants the with incredible fury. What could they do? Resistance was now in vain. They could no longer maintain the bloody contest against such a mighty host. Lamack then commanded the survivors of his little band to break through the ranks of his last assailants, & to retreat to the fort.

It was impossible to withstand the violence of their charge. They broke thro' the ranks of their enemies, & made a passage over the bodies of heroes, thro' which the retreated marched to the fort. About seven hundred with their valiant leader thus made their escape & arrived safe in the fort.

The remainder of the three thousand sold their lives in defence of their friends & their country. This battle checked the progress of the enemy which prevented an immediate slaughter of Citizens, as the greatest part had opportunity by this means to gain the fort. As soon as all resistance was overcome & had subsided, the Sciottans lost no time but marched into the city & commenced a general plunder of all articles which could be conveniently transported. Ulipoon tho careful not to expose his person to the danger of weapons of an enemy, was however very industrious in the part of the war. None discovered so much engagedness in himself to grasp the most valuable property in the City. But expecting the Kentuck army to arrive soon, they m

accomplish their mischief with the utmost expedition. The City they sat on fire in various places & then retired back & encamped near the fort intending on the next day, unless prevented by the arival of Hamboon with his army, to storm the fort & massacre the whole multitude of citizens which were there collected. Behold the conflagration of the city The flames in curls spread toward heaven, & as the darkness of the night had now commenced, this added to the horror of the scene. The illumination spread far & wide & distant vilages beheld the redning light assend. as a certain pioneer of their conflagration should the war continue to rage. But mark the sorrow & lamentation of the poor citizens now encircled by the walls of a fort. Happy that they had escaped the massacre of a barbarious unrelenting enemy, but indignant & sorrowful at beholding the ruins of all their property, & even filled with the greatest anxiety lest Hamboon should not arive in season to prevent the storming of the fort. But their anxiety soon vanished.

When the shades of evening began to overspread the earth Hamboon & his army had arived within five miles of the city. They beheld the flames beginning to spread. The idea was instantly realized that an indiscriminate slaughter had taken place. What were the distracted outcries of the dwellers of the city. Fathers & mothers brothers & sisters wives & children? In addition to the destruction of all their property, they now had a realizing anticipation of the massacre of their dearest friends & relations. Such was their anxiety to precipitate their march that it was scarcely in the power of their commander to retard their steps. so as to prevent them from breaking the order of their ranks. They determined however to make the utmost expedition, & if they found their enemy to take ample

vengeance. But when they arrived & found that the greatest part of the citizens were safe in the fort, this afforded no small alleviation to their anxiety & grief. But their thirst for revenge & their ardent desire to engage the enemy did not in the least abate.

Determined that the Sciottans should have no chance to improve the darkness of the ensuing night, to make their escape, every preparation was made to attack them the next morning. This was expected by the Sciottans who were wishing for another opportunity to measure swords with the Kentucks. & as soon as the morning light appeared they marched a small distance to a hill & there paraded in proper order for battle. Scarcely had they finished the arrangements when they beheld Hamboons army marching towards them. He halted within about half a mile of the Sciottans, & sent out a small party to reconnoitre & discover their situation. In the meantime he ordered Hamack his son to march with twelve thousand men around the Sciottan army & lie in ambush in their rear in order to surprise them with an attack after the battle should commence.

As the two armies were paraded in fair view of each other the expectation was that a most bloody engagement would take place immediately. The cowardly mind of Ulipoon was not a little terrified when he beheld the numbers & the martial appearance of the enemy. But his inventive genius was not long at a loss for an expedient which he imagined would extricate himself from all danger. He repaired to Hambock & addressed him to this effect. May it please your your majesty. During the first battle it was my misfortune to be prevented from being at the head of my brave warriors & displaying my valour. It is my wish now to perform feats of heroism which shall place me

on equal ground with the most valiant princes of your Empire. With your permission I will lead on my division & storm the fort of the Kentucks. This will fill their warriors with consternation & terror. You may then obtain an easy victory & destroy them with as much facility as you would so many porcupines. Besides by attacking the fort at this time when they are not expecting such a manoeuvre, the imperial family will be prevented from making their escape & I shall be able to restore to your majesty your daughter Lamesa. The Emperor being pleased with the plan granted to Ulipoon his permission to carry it into effect. Ulipoon did not wait a moment. But immediately returned back & commanded his forces which consisted of about seventeen thousand to march. He was careful to see that they carried with them at the same time all the plunder they had taken in the City of Gamba. & particularly that portion which had been set apart for himself. But nothing was further from the heart of Ulipoon than to fulfill his promise. He had no intention to risk his person in the hazardous attempt to storm the fort. But his determination was to march with the utmost expedition to his own dominions. & to carry with him his rich plunder. Having marched towards the fort until he had got beyond view of the Sciotan army. He then ordered them to turn their course to the great River to the place where they had left their boats. In this direction they had not proceeded far when they were seen by a number of pioneers whom Hamck had sent forward to make discoveries. As his band were not far distant, they soon gave him the intelligence. He immediately dispatched an express to Hamboon, informing him that he should pursue them as their object probably was to ravage the country, & recommending not to at-

tack the Sciotans until further information from him. Hamacks division were not discovered by Ulipoon & of consequence he proceeded in his march without suspecting any anoiacé from the enimy. happy in the reflection that he had greatly enriched himself by a prodigious mass of plunder & not in the least troubled about his fellow warriors, whom he had deserted on the eve of a most hazardous engagement. Hamack pursued him, but was careful not to be discovered. When the sun was nearly down Ulipoon halted & encamped. During the night, Hamack made his arrangements. He formed his men into four divisions & surrounded the enimy. Their orders were as soon as the morning light began to appear to rush into Ulipoons encampment & to massacre his warriors without discrimination. The fatal moment had arrived, & punctual at the very instant of time, the attack was begun on every part. & such was the surprize & terror which it produced that the Sciotans were thrown into the utmost confusion, & it was impossible for their officers to form them into any order to make defence. Every man at last attempted to make his escape, but wherever they rushed forward in any direction they met the deadly spears of the Kentucks. It is impossible to describe the horror of the bloody scene, for even humanity recoils at beholding. Humanity sympathy & compassion must drop a tear at beholding the uproar & confusion, the distress & anguish, the blood & carnage of so many thousand brave warriors. whose great isfortune was to have a coward for their commander who were reduced to this situation by the cowardice & & niggardly & avaricious disposition of their commander But only three thousand made their escape. As for Ulipoon he was mor

tally wounded & lay prostrate on the field After the slaughter was ended, in passing over the field of the Slain Hamack beheld this illfated prince an object truly pitiable to behold. In the agonies of death & wreathing under the most acute pains he explains Alas my wretched situation. It was avarice, cursed avarice which induced me to enagge in this horrid war & now my the mischief and cruelties I intended as a means to acquire wealth & agrandizement are justly turned upon my own head. He spoke & deeply groaning he breathes no more The galant Hamack dropped a tear & feeling no enmity toward the lifeless remains of those who had been his enimies he ordered three hundred men to bury remain on the ground & commit their bodies to the Dust. This says he, is the will of him whose compassion is infinite He then directed Como his chief captain to pusue the survivors of Ulipoons army & to destroy them if possible With the remainder of his own troops he returned back to cary into effect the order of Hamboon. Como overtook & killed about a thousand of the wretched fugitives. The remainder escaped to their own land except about fifty who fled to the army of Hamboon & gave him the dreadful intelligence of Ulipoons destruction. Great were the amazement & consternation of Hambock & his whole army. They now beheld their situation to be extremely critical & dangerous & saw the necessity of the most vigourous & heroic exertions. What says Hambock to his princes is our wisest Course to pursue? Sabamah, Hancoll & Wunapon advised him to retreat without losing a moment, for say they we have taken ample revenge for the crime of Elseon. To effect this, we have thrown ourselves into the heart of their country, have lost a large division of our army & are so weakened by our losses that we are in

the utmost danger of being defeated, & even annihilated. It must therefore be the height of folly & madness to prosecute the war any further in this country. But Sambul & the other other princes condemned this plan as pusillanimous & disgraceful & proposed to steal a march on the Kentucks & to storm their fort, before be ore they should be apprized of their design. This last advice met the approbation of the Emperor, Nothing says he can save our army from destruction but the most daring achievements. That they might gain the fort without being perceived by the Kentucks, It was necessary that they should march some distance in the direction where Hamack had encamped in order to cooperate with Hamboon, when he should commence the engagement. When the night had far advanced Hambocks forces were all in readiness & began their march for the fort. They proceeded about two miles & a small party in advance discovered Hamacks warriors. This discovery produced an alteration in Hambocks plans. He directed Sambul to proceed against the fort, whilst he as soon as the light should appear would attack Hamack. Sambul was highly pleased with this command, as a victory would ensure him the capture of Lamesa. & afford him an opportunity to obtain revenge. He arrived at the fort just as the blushing moon began to appear. Great indeed was the surprise which his arrival produced. On three sides he stationed small parties, who were ordered to massacre all the citizens, who should attempt to make their escape. With the main body of his army, he made an assault upon the fort. Amazement & terror seized the minds of the whole multitude of citizens in the fort. This enterprize of the Sciotans was unexpected, as they were were unprepared to

defend the fort against such a formidable force. Lamack however placed himself at the head of about one thousand warriors, & attempted to beat them back from the wall & prevent their making a breach. But it was impossible with his small band to withstand the strength of such a mighty army. They broke down part of the palisades and entered the fort thro' the breach & immediately began the massacre of the defenceless multitude without regard to age or sex. Sambul being anxious to find Lamesa, rushed forward with a small band & surrounded a small block house. He then broke down the door & entered. Here he beheld all the ladies of the imperial family & many other ladies of distinction. He instantly sprang towards Lamesa in order to seize her, but was prevented by Heliza, who stepped between them & falling upon her knees implored him to spare the life of Lamesa. Scarce had she spoken when the cruel monster buried his sword in her bosom, & she fell lifeless before the eyes of her dearest friend. Lamesa gave a scream & looking fiercely on Sambul she exclaimed, Thou monster of villiany & cruelty, could nothing satiate your revenge but the death of my dear friend, the amiable Heliza? Here is my heart I am prepared for your next victim. Ah no, says Sambul, your life is safe from my sword. I shall conduct you to my palace & you shall be honored with me for your partner. Insult me not says he, thou malicious bloody villian. Either kill me or be gone from my sight. My eyes can never indure the man who is guilty of such monstrous crimes. Set your heart at rest says he, my dear Lamesa. I will convince you that I am a better man than your beloved Elseon. His head shall soon satiate my revenge. & then you shall be the queen of Kiota. At this instant a loud voice was heard. The Ken-

tucks are marching with a prodigious army toward the fort. Sambul turning to his warriors present ordered them to guard the women in that house, & not permit any of them to escape. For, says he, I must go and destroy that army of Kentucks. Great already had been the slaughter which the Sciotans had made of the citizens in the fort. Those who had attempted to escape by a gate which was thrown open were met & massacred by the Sciotan warriors on the outside, but their progress was arrested by the appearance of Elseon at the head of thirty thousand warriors. They had marched with the greatest speed, for they were informed by an express that the Sciotans had invested the fort. When Sambul beheld them he instantly concluded to withdraw his army out of the fort, & to try a battle with them in the open field. The orders were immediately spread thro' every part of the fort where his men were employed in killing the defenceless & in fighting with the little band of desperate heroes, whom Hamack commanded. The Sciotans were soon formed & marched out of the fort & paraded in proper order for battle. Elseon observing this commanded his two men to halt, & made his arrangements to rush forward & commence the attack. Having brandished his sword as a token for silence, he then spoke.

"My brave warriors," The glorious period has arrived for arived us to display our valour in the destruction of our enemies. What monstrous cruelties have they perpetrated! Behold your city in ruins, listen to the cries of your murdered friends whose innocent blood calls for vengeance. Consider the situation of those who are surrounded by the walls of yonder fort, how many thousand are massacred & how many must share their fate unless you fight like heroes. By our valour we can effect their deliverance & rid

our land of the most disgraceful murderers that ever disgraced humanity. Their standard is that of the Sciotan king, whose malice & vengeful disposition have produced this horrid war. Urged on by his malignant passions, he has engaged undertaken a most desperate & mad enterprize. He has thrown himself & his army into a most critical & dangerous situation.

Fight as you did at the great battle of Gaheno & your enemies will lie prostrate in the dust, & your name shall be illustrious. Rush forward my brave warriors, & let your motto be victory or death.

Not a moment when his warriors were stimulated for the combat did Elseon tarry, but marched with precipitation prepared to make a most furious charge. Sambul was ready to meet him, & marched forward with equal boldness & celerity. The charge was tremendous. not the dashing against each other of two mighty ships in a hurricane upon the boistrous ocean would have been more terrible. Each warrior fearless of danger met his antagonist, determined to destroy his life or loose his own in the contest. The battle extended thro every part of both armies. As warriors fell in the front ranks their places were supplied from the rear. reserved Bands rushing between the divisions were met by others of equal strength & valour. Helicon, the intimate friend of Elseon beheld Sambul who was encouraging his warriors to fight bravely. As no other alternative remained for them but victory or death. When Helicon beheld him, his youthful mind felt the impulse of ambition. He sprang toward Sambul & challenged him to the combat. Sambul gave him no time to repeat the challenge but rushed upon him with more fury than a tiger. & with his

sword he struck Helicon's head from his body. Thus for the brave the amiable youth, whose thirst for glory impelled him to attempt an exploit too rash & daring. Warriors fell on every side & the field was covered with the dead & dying heroes. A messenger ran & told Elseon the fate of Helicon who commanded the left wing of his army & that Sambul had broken the ranks & was making indiscriminate havock of his warriors. What intelligence could have been more shocking. Elseon could not refrain from tears for a moment. Ah Helicon says he, thou hast been more dear to me than a brother. Heaven demands that I should avenge thy cruel death. He instantly selected a small band & marched with the utmost speed to the left wing of his army. He rallied his retreating warriors & engaged in the conflict with tenfold fury. Soon he beheld the mighty Sambul whose sword was crimsoned with the blood of his friend, & Sambul cast his eyes upon him & he beheld him his malice instantly inkindled into such a furious flame that his reason fled for a moment & he raved like a madman. both heroes sprang towards each other. Their warriors beheld them & being mutually inspired with the same sentiments the respective bands retired back, leaving the two indignant champions in the space between.

Ah ingrate exclaimed Sambul. Robber & perfidious scoundrel, after securing the Emperors daughter & who was my wife & transporting her from our dominion have you the temerity to meet my conquering sword? The sword which pierced Labanco & cut off the head of Helicon & which has destroyed hundreds of warriors more mighty than yourself, shall be plunged into your cowardly heart & your head shall be carried in triumph into the City of T

anga, & there it shall be preserved as a trophy trophy of my superior strength and valour.

Vain boaster says Elseon I rejoice to meet you; that the Benevolent Being will now terminate your career of bloody crime. This sword shall pierce your malignant heart, & cut of that head which has plotted the ruin of my country.

Sambul eager for revenge could hear no more He sprang forward aimed a thrust of his sword at Elseons heart but Elseon turned the point of his sword from him with his own & then darted his sword into his left arm. which caused the blood to gush forth. Sambul was now more indignant than ever. & raising his sword he threw his whole strength into one mighty effort with the intention to divide his body in twain, but Elseon quick as the lightning sprang back & Sambuls sword struck the ground with a prodigious force, which broke it in the middle. He himself had nearly tumbled his whole length but recovered & beholding his defenceless situation, he ran a small distance, & seizing a stone sufficiently big for a common man to lift, he threw it at Elseon. It flew with great velocity & had not Elseon bowed his head his brains must have quited their habitation. His Cap however was not so fortunate. Having met the stone as he bowed it was carried some distance from him & lodged on the ground. Elseon regardless of his Cap ran swiftly upon Sambul whose head having slipped when he threw the stone had fallen on his back & had not recovered. Spare oh, spare my life says he, & I will restore peace to Kentuck & you may be my Lamesa. No peace says Elseon, do I desire with a man, whose sword is red with the blood of my friend. He rose & plunged his sword into Sambuls heart. The

Sciotans beheld the huge body of their King pale & lifeless. Consternation & terror seized their minds. They fled in dismay & confusion. Elseon pursued them with his warriors & overtook & killed thousands in the pursuit. About two thousand made good their escape, & carried the doleful tidings of Sambul's death & the slaughter of his army to their own land, & indeed their escape was owing to the great anxiety of Elseon & his warriors to visit their friends in the fort & to ascertain the extent of the massacre that Sambul & his army had made. After pursuing the Sciotans about six miles Elseon & his army returned in great haste & entered the fort. Great & inexpressibly great was the joy of the citizens when they beheld them return with the laurels of Victory. & when they were informed of the destruction of so many thousands of their enemies. But as great was the grief & lamentation when they beheld & reflected on the vast number of citizens & of Elseon's warriors who had fallen by the sword of the Sciotans. No death produced such universal regret & sorrow as that of Helicon & Heliza. The one was the intimate friend of Elseon & the other of Lamesa. They both possessed hearts which were formed for the most ardent friendship & love. Their acquaintance produced a sincere attachment. They exchanged vows of perpetual fidelity & love to each other & only waited for the termination of the war to fulfill their mutual engagement, to unite their hands in wedlock. Their pleasing anticipation of conjugal felicity was destroyed by the cruel sword of Sambul. Naught availed their innocence & the amiable accomplishments of the fair Heliza. She must fall a victim to satiate the revenge of a barbarous tyrant. Had Helicon known when he attacked the savage monster, that he had hadassasinated his beloved Heliza,

would have inspired him with the added desire for revenge & added vigour to his arm & keenness to his sword. Ah, said A Kentuck bard represented the etherial form of Heliza as arriving on the celestial plain, & being told that she must wait a short time & Helicon would arrive & conduct her as his partner to a delightful bower which was surrounded by the most beautiful flowers & delicious fruits, & where they singing of musickal birds would charm them with their melody.

When Elseon had entered the fort he found that Lamack with his little band had made prisoners of the Sciotan warriors whom Sambul had left to guard the imperial ladies, & that the Sciotans had done them no injury nor even insulted them with words. Says Elseon, for this honourable treatment of my friends I will show these enemies compassion. Go, says he to them, return in peace to your own land, & tell your friends that Elseon will not hurt an enemy who has done him a favour. The time of Elseon was precious. He spent but a few moments with Jamesa, in which they exchanged mutual congratulations & expressions of the most tender & sincere affection. She conjured him to spare the life of her father & brother & not to expose his own life any farther than his own honour & the interest of his country required. I shall cheerfully says he, comply with every request which will promote your happiness. He embraced her, & bade her adieu. As the situation of Hamboons army might require his immediate return, he lost no time to regulate matters in the fort. But leaving five thousand men to bury the dead attend the citizens he marched with the remainder which consisted of about twenty thousand to Hamboons encampment. When Sambul marched with his division against the fort, it was

Hambocks intention to have attacked Hamack the next morning, but perceiving that Hamboon had been apprized of his movements & was then within a small distance ready to cooperate with Hamacks division, Hamback altered his plan & determined to wait for the return of Sambul. As for Hamboon he concluded to wait until Elseons return. These determinations of the hostile Emperors prevented for the time any engagements between the two grand armies. But when the fate of Sambuls divisions was decided & Elseon had returned with the joyful news of his victory, the Kentucks were all anxious for an immediate Battle.

NOTE.—This was found with the foregoing manuscript and the same handwriting.

But having every reason to place the highest confidence in your friendship & prudence I have no reluctance in complying with your request. in giving you my sentiments of the christian Religion. And so far from considering this freedom you take in making the request impertinence I view it as a mark of your high esteem for me affectionate solicitude for my happiness. In giving you my sentiments of the Christian religion, you will perceive that I am not trameled with traditionary & vulgar prejudice that I do not believe certain parts & certain parts & certain propositions to be true merely because that my ancestors believe them because they are popular. In forming my creed I bring everything to the standard of reason, that intellectual Truth is an unerring & sure guide in all matters of faith & practice. Having divested myself heretofore of traditionary & vulgar prejudice, & submitting to the guidance of reason it is impossible for me to have the same sentiments of truth

Christian religion which its advocates consider as orthodox. It is in my view a mass of contradictions. & an heterogeneous mixture of wisdom & folly, nor can I find any clear & incontrovertible evidence of its being a revelation from an infinitely benevolent & wise God. It is true that I never have had the leisure nor patience to read the elaborate & varied productions of divines in its vindication. every part of it with critical attention or to study the metaphysical jargon of divines in its vindication. It is enough for me to know that propositions which are in contradiction to each other cannot both be true, & that doctrines & facts which represent the supreme being as a barbarous & cruel tyrant can never be dictated by infinite wisdom. Whatever the clergy say on the contrary can have no effect in altering my sentiments. I know as well as they that two & two make four, that three angles of a triangle of a triangle are equal to two right angles. But notwithstanding I disavow any belief in the divinity of the Bible, & consider it as a mere human production designed to enrich & aggrandize its authors & to enable them to manage the multitude. Yet casting aside a considerable mass of rubbish & fanatical rant, I find that it contains a system of ethics or morals which cannot be excelled on account of their tendency to ameliorate the condition of man. & to promote individual social & public happiness & that in various instances it represents the Almighty as possessing attributes worthy of transcendent character, having a view therefore to those parts of the Bible which are truly good & excellent I sometimes speak of it in terms of high commendation. And indeed I am inclined to believe that notwithstanding the mischiefs & injuries which have been produced by the bigoted zeal of fanatics & interested priests yet that such evils are more

than counterbalanced in a Christian land by the benefits which result to the great mass of the people by their believing that the Bible is of divine origin. & that it contains a revelation from God. Such being my view of the subject, I prefer my candle to remain under to remain under a bushel, nor make no exertions to dissipate their happy delusion, as

NOTE OF COPYIST.—On the other side of the paper on which the above is written & in what seems the same hand is the following.

Itham Joyner privlg to erect Mill, & the pvlg of w Wright has prefern & he next. To fix to take out wtr for himself & to be at one $\frac{1}{4}$ expense of keeping dam in repair. If wishing to sell to gv Wrt pvlg buing if dont buy to go to another his works but not pvlg of wtr I. Joyner & W Brigham agree to build a house for their use. Sd B. to have six feet on the water below the width of the house & J to have for six feet & B. to 12 feet on the same side in the rear bank & 12 feet of the garret. to be at equal expense in the water works. To be at equal expense in the partitions of the rooms.

The Writings of Sollomon Spaulding Proved False by Aron Wright Oliver Smith, John N. Miller & others. The testimonies of the above Gentlemen are now in my possession.

Signed

D. P. HURLBUT